THE POWER OF GODLINES,

BOTH

Doctrinally, and Practically handled.

Wherein

The Nature, Comprehenſiveneſs, Parts, and Properties

Of a Godly Life

Are diſcovered by Scripture-evidence, and Authority: The ſpecial helps, and Furtherances thereof declared, the Lets, and Diſcouragements removed, and many neceſſary Practical Caſes of Conſcience reſolved.

Whereunto are annexed diſtinct Treatiſes

1. *Of the Affections.*
2. *Of the Spiritual Combate.*
3. *Of the Government of the Tongue.*
4. *And of Prayer.*

Together with

5. *An Expoſition upon the Lords Prayer,*

By that Faithful Servant of Chriſt Mr JOHN BALL late Miniſter of the Goſpel at *Whitmore* in *Stafford*-ſhire.

Publiſhed by *Simeon Aſhe*, Preacher of the Goſpel at *Auſtins* London.

Exerciſe thy ſelf unto Godlineſs. For bodily exerciſe profiteth little, but godlineſs is profitable unto all things having the promiſe of the life, that now is, and of that which is to come, 1 Tim. 4. 7, 8.

For the Grace of God that bringeth ſalvation, hath appeared unto all men, teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world, looking for that bleſſed hope and the glorious appearing of the great God, and our Saviour Jeſus Chriſt. Tit. 2. 11, 12, 13.

London Printed, by *Abraham Miller*, for *George Sawbridge* at the Bible on Ludgate-hill, 1657.

THE POWER OF GODLINESS,

Practically and Practically handled.

WHEREIN

The Nature, Companableness, Parts,

and Properties

Are discovered, and Directions given, how Godliness may be attained,

and Temptations against it resisted. The Deceits, and Disguises of

Counterfeit Godliness removed, and many Cases of

Conscience resolved.

With the annexed Duties Thereto

1. Of the Vocation.
2. Of the Spiritual Combate.
3. Of the Government of the Tongue.
4. Of the Sabbath.
5. An Exhortation upon the Lords Prayer.

To which is added

By that Faithful Servant of Christ, M. JOHN BALL late Minister of the

Gospel at Modbury in Devonshire.

Printed for Thomas Parkhurst at the Golden Lion in Cheapside.

1678.

TO THE
Right Honourable
EDWARD
Earl of *MANCHESTER*, Vicount Mandevile, Baron of *Kimbolton*.

My Lord,



Have presumed on this Dedication, upon a three-fold Account. 1. In reference to the Reverend Author. 2. From reflections upon my self. 3. And especially with respect unto the subject Matter of the Treatise.

1. The Author, when obscure and scarcely known by Persons of Honour, (being necessitated to ly hid in a corner, by reason of prelaticall Persecution) was owned, approved, and honoured by Your Lordship, for his high Parts, and eminent Piety, being a Learned, well-studied, self-denying Orthodox Divine, zelous of Gods Truth, then maligned, studious of the Churches Peace then disturbed, and very able to appear an Advocate for both, by strenuous Disputation. In this regard, my Lord, I am confident you will not be offended, finding Your Name prefixed before the Work of this worthy man.

2. As for my worthless self, I have for many years been looked upon, not only as related unto Your Lordship in publique ser-

vice (when You sincerely improved and adventured Your Person, Your Interest, Your All, for Religion and *Englands* Liberties) but also obliged by manifold Testimonies of respect, both then, and since received: And upon the remembrance hereof, I judg it my duty, so to declare my gratitude and honourable respects unto Your Lordship, that this testimony hereof, may abide, when my body is laid in the dust.

3. The Subject Matter of this Book, is that which hath principally prevailed with me, to present it unto Your Lordships Patronage, because true *godliness*, in the Doctrine and Practice of it, hath been, and still is, befriended by You. Mr *Fer. Burroughs* did long since represent Your Lordship, unto the world, under this Character: *Malice it self cannot but acknowledg, that godliness in the strictness of it, and natural excellencies in the eminency of them, have a blessed conjunction in Your Honour.* And he applieth unto Your Lordship, that high commendation, which *Nazienzen* gave of *Athanasius*, that he was *Magnes & Adamas.* A Load-stone in his sweet, gentle, and drawing nature; And yet an Adamant, in his resolute, stout carriage against those who were evil. Dr *Spurstow* hath more lately Dedicated his Treatise of Gods Promises to Your Honour, desiring that it may prove in Your hands, as *the Rod of Myrtle in the hand of the Traveller, which as Historians report, doth keep him from growing weary.*

Epistle Dedicatory before his Treatise of a gracious Spirit.

And now (my Lord) I make bold to commend this Book unto Your perusall, as a further help, for Your guidance and encouragement in the path of Piety, that none of the Temptations of these shaking Times (whereby Multitudes are drawn aside, some to the right hand, and others to the left) may in the least prevail against You. Hitherto, Your steddiness in holding close to Your old Principles, Profession and Engagements, doth render You a Christian established by Grace, in their account, who see many others of all Callings and Conditions, turned round about (like giddy men) in their Opinions and Conversations.

Your Lordship hath seen and felt, the assaults of sundry changes, and yet neither the frowns, nor the fawnings of men, neither the showrs, nor the Sun-shine of the Times, have caused You to change Your Habit, to put off Your Robe of Righteousness, which hath been Your Honour amongst men, is Your comfort, in Your most secret, serious retirements, and will be Your Crown of rejoycing in the Day of Christ. *Godliness is profitable for all things*, in the beginning, progress and conclusion of a Christian Course. And, though the world saith, *Gain is godliness*, yet St *Paul* turneth the proposition backward, affirming, that *godliness is gain.* And there is much reall Truth in this Assertion, however it be commonly and impudently contradicted in the world. The Apostle insinuateth a convincing Argument, to conclude the

Principium, medium & finis Christianæ vitæ. Calv. in 1 Tim. 4 8. 1 Tim. 6 5,6. *Verissima sunt, non pauca, quæ tamen sunt minimè veri similia.* Arist. Rhet.

great

great gain which cometh in by *godliness* (*viz.*) because it produceth and continueth true *contentment*. The Original Language hinteth, that there is an *All-sufficeney* in Piety, unto which *Solomons* expression seemeth parallel. *A good man shall be satisfied from himself.* Yea, the Heathen Philosophers placed a kind of satisfaction in *Vertue*.

'Αυτάρκεια, Ἀ (ἐστὶ) μὴ ἐξ ἄλλου πεπᾶσθαι. (vid.) Sufficientia pro opinione sufficientiæ (Piscator.) Prov. 14. 14. 'Αυτάρκης ἐστὶν ἀρετὴ, Gen. 17. 1. Heb. 13. 5.

By *godliness*, we are made possessors of Gods All-sufficiency, and by the Rules of *godliness*, we may know our selves to be happy in the enjoyment of him. The Apostle moveth *contentment with such things as we have*, by this Argument; For, *he hath said, I will never leave thee, nor forsake thee.* And Gods Servants have attained this gracious frame of heart, by this Consideration. *The lines are fallen unto me in pleasant places; I have a goodly Heritage. The Lord is the Portion of mine Inheritance.* For what kind of true good, can possibly be needed, or desired, which is not vertually enjoyed in God? And, as that soul only, which is thus perswaded, can be judged happy: So it is not possible, that an awakened, well-informed conscience, should conclude its satisfaction without God. The Dove which *Noah* sent out of the Ark, found no rest, till she returned back: So neither could *David*, nor *Solomon* his Sonne, take up with contentment, till they found a resting place in God. Histories, both Sacred and Prophane, do report experiences of men deeply distempered with discontentments, in the midst of creature-greatness and possessions. *Haman* the favourite of *Ahasuerus*, could take no comfort in Court-content, fretting for want of *Mordecai* his obeysance. And King *Ahab* could not eat, but goeth sullen-sick to bed, because he could not get *Naboths* Vineyard.

Psal. 16. 5, 6. *Ultra summum locum non est locus.* Seneca. *Nemo felix est, qui judicio suo miser est.* Salvian. *Fecisti nos ad te Domine, & inquietum est cor donec requiescat in te.* Aug. Psal. 116. 7. Eccl. 12. 13 Est. 3. 1, 2. *with* Est. 5. 13, 1 Kin. 21. 1, 4.

Alexander the Great, having conquered the World, sat down and wept, because not satisfied, and yet there was not another World to conquer: Yea, in the midst of all his abundance he was disquieted, because he could not get green Ivy to grow in his Garden at *Babylon*. But what need is there of Histories, when our own Times do yeeld us more then a good many of experiences, of the torment which racketh and perplexeth the spirits of the greatest amongst men.

Majore tormento pecunia possidetur, quam quæritur. Seneca.

In the mean time (My Lord) *Godliness bringing contentment, is sound reall and durable gain*, as I hope your heart doth experimentally understand. My Lord, you know that *Theodosius* did more rejoyce in being a Member of the *Christian Church*, than in being Emperor.

Go on, (*my much honoured Lord,*) undauntedly and unweariedly in the waies of True Religion, and while others contend and scramble for sublunary unsatisfying vanities, continue, yea increase Your care to *live soberly, righteously, and godly in this present world*, and to enrich Your self and all

Tit. 2. 12. *Hæc tria perpetuò meditare Adverbia.* Paul.

Yours

Pax vobis sit vice regalis Salutis tuæ.

Yours with the incomparable gain of *godliness*.

This (My Lord) in reference unto Your Person, is the design of this Epistle Dedicatory, which will be followed with his hearty Prayers, who is,

My Lord,

April 27th 1657.

Your Honours humble and faithfull Servant

SIMEON ASHE.

TO

TO THE Christian Reader.

READER,

THE Reverend Author of this Book, was pleased to commend all his Manuscripts to my trust; which being noised abroad, I was moved by many, to make more of his Works Publick: and some of these Treatises, which are here conjoyned in one Volume were particularly mentioned. But I (with the consent of some of his worthy Friends) gainsaid these motions for many years, upon these grounds.

1. Because they were penned long since, and therefore may be accounted to fall short of the ripened abilities which he afterwards attained.

2. Because, as some Passages herein were borrowed from Authors, whom he hath not nominated: So some short Notes gathered out of these Manuscripts (when lent unto Friends for private use) have already in their printed tracts been committed to publique view.

3. And because my self (through want of health and leasure) could neither carefully peruse the Work, nor attend the Press.

While I was, by these Arguments concluded under this resolution, some pieces of this Book did fall (through an unexpected providence) into the hands of a worthy Friend, who upon the reading of them, was earnest with me to make them publique, being confident that thereby I might do an acceptable and profitable service unto many. This importunity was the more prevalent, coming from one whose Eminency in Learning and Piety, had deservedly gained high estimation in my heart and judgment. And I have the rather yeelded unto this request, not only because these Papers might possibly after my death, fall into some hands unto prejudice, but also considering, that (through Gods mercy) such savoury Discourses do find

find good acceptance among many, even in these erroneous, broken Times. I know that there are many Treatises upon the self-same profitable Subjects here discoursed of, which have been published, both in former and later Times, by sundry Eminent and Faithfull Servants of Jesus Christ: yet I hope, that in this case, store will be no sore, *but that the same Divine Practical Truths, by meanes of many hands, will be the more fully cleared, strongly confirmed, and prevailingly perswaded unto the Readers profit. Every believing Christian from a Principle of spiritual self-love, will make a godly life his chief business, because no other course can possibly be so advantagious, either here or hereafter. And this is the great Argument*

1 Tim.4.7,8. *whereby* S^t^ Paul *perswadeth the study and practice of it.* Exercise thy self unto godliness. For bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. *Some men toyl at home, and take journeys abroad to gain worldly wealth, others by running Races, by Wrestlings, Feats of activity, and by Acts of Magnanimity, &c. acquire honour amongst men. A third sort by motion and bodily exercise, maintain health of body. And others by outward works of worship and devotion, do procure to themselves much estimation. But alas, how inconsiderable is all this advantage, being compared with the soul happiness to be enjoyed in the waies of* godliness. *Upon this account the Apostle calleth for vigour and double industry, in all the practices of Piety, as the Original word which he useth doth import.*

Τυπικῶς. Sign. hanc esse occupationem hoc studium, hanc curam. Calv. Exercere Athletice. Lapid. Est proprie exercere in gymnade inde capit transferi, ad omnia ea qua agendo discimus, &c. Grot.

King Solomon, *the wisest and the wealthiest of the Sonnes of men (having together with all worldly contentments, compleat ability to improve them) doth write* vanity and vexation of spirit *upon them all, and preferreth the* fearing of God, and the keeping of his Commandements, *farre above them all. It is Piety, and not things sublunary which brings us true felicity.* Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, *&c. And in the holy Scriptures, not the great ones, but the godly ones, are pronounced happy. Manifold Reasons may be rendred hereof, unto the satisfaction of such who are truly ingenuous.*

Eccl.1.2,17. Eccl.12.13. Necesse est, ut homo, inde beatus sit unde sit homo. Aug. Rev.20.6. Psal.1.1. & 101.1.& 119. 1,2.

I. *Because they are reall possessors of God himself, as* their Portion, *who is infinitly better, both in himself and unto them, than all things besides. Upon what account soever men call those happy, who have the world at will, either in reference unto personal, or relative satisfactions, this may truly be added.* Rather blessed is that people, who have the Lord for their God. *The Master of the Mint (saith our Proverb) cannot want money, but there is much more truth in this conclusion of* David's *faith.* The Lord is my Shepherd, I shall not want: Surely goodness and mercy shall follow me all the daies of my life. *The glorious Angels, and the glorified souls of just ones made perfect*

Jer.10.16. Lam.3.24. Mic.7.17. Deut.33.26. 29. Ps.144.13.15.

Psal. 23. 1, 4. Qui habet habentem omnia, omnia habet. Aug.

perfect in Heaven, are pinched with no lack, neither look they out after any creature-content, being satisfied with the enjoyment of God, who is All-sufficient.

2. *Because of the manifold engagements of the Almighty, unto such who are really godly. Men are accounted rich by means of Bonds and Evidences for Lordships, though they have neither Land nor Money for the present in their own possession. Now who can relate the various precious obligations of Gods love, unto every godly soul.* God will be a Sun and Shield, he will give grace and glory, and no good thing will he withhold from them who walk uprightly. Seek ye first the Kingdom of God, and his righteousness, and all other things shall be cast in unto you. *And as all things good shall be conferred, so all things seemingly evil, shall be converted to* their good, their best good. *Their* heavenly Father correcteth for their profit, that they may be partakers of his holiness. *When they are engulfed into troubles, and overwhelmed with afflictions, no* evil doth touch them: *for, God intendeth* them no hurt, *but the worst of providences, whether from* men persecuting, Devils tempting, *or* corruptions rebelling, *whether they imbitter, or shorten life, yet they shall according to Gods purpose and promise effect infallibly, their internal and eternal advantage. The high rough windes do hasten the Ship to shore. Winter weather, frost, snow, and stormes, do bring on the expected Harvest.*

3. *And God All-sufficient, with all the Promises of his rich grace, shall abide as a* Portion *for his people to live upon for ever, when turned out of the possession of all creature accommodations. Thus Gods Servants have experienced in their lowest condition upon earth, when opposed and overpowered by men. And this God himself is engaged by the Word of his grace, to make good unto the godly in all Generations. Whereas, riches* are uncertain. *They have* Eagles wings to fly away. *Either they will leave their owners, or their owners leave them. And this is most true, in regard of all sublunary satisfactions,* they perish in the using, *like the sweet Flowers, which do wither by our smelling. As they* profit but little *in degree, so but for a* short time *in respect of duration. But here I may justly take up a Lamentation, because the most amongst the children of men, do by their practices oppose this Position, concerning the* gain of godliness. *For whence else is it,* that men will sin for a piece of bread, *as* Esau sold his birthright for a mess of Pottage, *and had much rather be trading for worldly wealth, than conversing with God in holy Ordinances, that they might advance in* godliness: *yea, multitudes, who with their lips will applaude the waies of holiness, yet by their lives give the ly to the language of their tongues, in the judgment of all knowing ingenuous persons, who do converse with them; and therefore I heartily wish that those people would speak less and do more.* Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven. *Although a desire of being happy, is the effect of natural self-love, planted in the hearts of the children of* Adam: *yet alas, alas, how few either take or know the right way to obtain it: therefore the good hand of Divine providence is thank-*

1 Tim. 4. 8.
Erasmus legit Επαγγελιας *promissiones numero plurali.* Beza.
Psal. 84. 11.
Mat. 6. 33.
Rom. 8. 28.
Heb. 12. 10.
Iob 5. 16.
Ier. 25. 6.
Nihil accidere bono viro, malè potest. Seneca.
2 Cor. 4. 18. & 12. 7.
Phil. 1. 21.
Etiam peccatum etiamsi non bonum, tamen in bonum etiam meis, vel maxime. Aug.
Psal. 119. 57.
Lam. 3. 24.
Rom. 2. 7, 10.
Rev. 14. 13.
1 Tim. 6. 17.
Prov. 13. 5.
Luk. 12. 19.
Finem habent, aut tuum, aut suum. Bern.
Col. 1. 21, 23.
1 Tim. 4. 7.
ὁ ὀλιγος χρονος. Beza.
Prov. 28. 21.
Heb. 12. 13.
vnde Gen. 25. 33.
Amo. 8. 5.
Efficacius est vita, quam lingua. Cyprian.
Et validior est vox operis, quam oris. Bern.
Quiescat lingua, loquatur vita. Aug.
Mat. 5. 16.

Quis vel puerit, vel potuit, vel poterit inveniri, qui esse nolit beatus. Omnes beatitudinem concupiscunt, sed quomodo ad eam perveniant plurimi nesciunt. Aug.

thankfully to be acknowledged, in the many precious helps vouchsafed, both in former and later years, for our guidance and encouragemet through the Wilderness to the Land of Promise. And I humbly hope that through Gods blessing, this piece, being seriously perused, will prove profitable. As the subject Matter of the Book (being the whole Body of godliness in its Properties and Parts) may strongly plead for its entertainment: so the Name of the worthy Author will make way for its welcome amongst all such who knew him, either by communion with his Person, or by acquaintance with such of his Works as have heretofore been made publique. Much I could speak upon mine own personal knowledg, concerning this my honoured Friend, whose life was eminently answerable to this his Discourse of godliness, but I will forbear, for his works do praise him in the gate. Reader, the several Parts of this large Treatise (which are now collected into own Volume) were written in many Books by the Authors own hand, and thou hast them by way of Question and Answer, as he Himself had framed them: The first Chapter only I have presumed to prefix, because it was judged expedient that some such introduction should make way for the following Discourse.

I commend the whole to the blessing of God, that spiritual edification being thereby received, great glory may come to his Majesty, by the thanks givings of many through Jesus Christ,

In whom I am,

April 27. 1657.

Thy Friend and Servant

SIMEON ASHE.

The

The Brief
CONTENTS
OF THE
Principall Matters contained in each
BOOKE.

Book I.
Of the Properties *of a Godly Life.*

I.

IN this book is diſcovered the nature and extent of true *Godlineſs* with the ſeveral *Properties* of a *Godly Life*, viz.

1. Wiſdom, or Prudence.
2. Exactneſs, or Circumſpection.
3. Uprightneſs, or Streightneſs.
4. Integrity, or Perfection.
5. Truth, or Faithfulneſs.
6. Righteouſneſs.
7. Willingneſs, and Chearfulneſs.
8. Purity, and Cleanneſs.
9. Humility, and Meekneſs.
10. Dilligence, and Conſtancy.

And under each of theſe heads is declared.

1. What theſe gracious *Properties* are, with the Nature, Offices, and Parts, Excellency and Benefit thereof.
2. The Rules to be obſerved in their Practice, with ſundry reaſons to ſtir men up to ſeek after them.
3. The eſpecial furtherances and encouragements thereunto, with divers neceſſary helps for the attaining, ſtrengthening, and preſerving thereof.
4. The Effects, or Tokens by which it may be known whether we have attained theſe *Godly Properties*.
5. Laſtly, The danger and miſchief of the contrary evil qualities, with directions to prevent and remove them.

II.

Is shewed, 1. The Titles that are given to Believers.
2. The priviledges of the Elect.
3. The signs of Election.

Book II.

Of the Parts *of a Godly Life.*

I.

IN this Book is shewed,
1. That all sin is to be for ever forsaken, not onely in Judgement and Affection, but also in Life and Conversation.
2. That it is not enough to abstain from Evil, but we must be alwayes ready prepared for the doing of good.
3. Divers enouragements to well-doing, with comforts against all discouragements in the way thereof.

II.

There is a particular discourse of the several *operations* of Man, *viz.*

1. Of Knowledge or Understanding.
2. Of Memory.
3. Of Thought, or Cogitation (under which head is a large discourse of Meditation.
4. Of Invention.
5. Of Judgement.
6. Of Willing and Nilling.

And under each of these heads is shewed,
1. What these *Operations* are.
2. The End, and Benefits thereof.
3. The seat or subject of them.
4. What the sins are, that are contrary thereunto, which must be shunned.
5. Wherein the Sanctified Use thereof consists.
6. Directions how to exercise these *Faculties* in a regular manner.

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Book III.

Of the Affections.

I.

IN the first place, There are divers Reasons to shew that our *Affections* must be exercised according to the Rule of Gods Word, and what the disorder of *Affection* is, that must be shunned.

II.

General Rules to deal with them that be *Passionate.*

III.

Of the kinds of *Affections*, viz. Intellectual and Sensual, and that these *Affections* are not to be abandoned, but onely moderated and corrected.

IV.

There is a particular discourse of these *Affections*, viz.

1. Of Love.
2. Of Hatred.
3. Of Pleasure or delight.
4. Of Grief.
5. Of Hope.
6. Of Courage.
7. Of Fear.
8. Of Shame.
9. Of Anger.
10. Of Mildness.

And it is Discovered,

1. Wherein the holy exercise of these *Affections* consists, and how they are to be rightly ordered.
2. The means, and helps whereby *holy affections* may be stirred up in us; And all disordered, and irregular *Affections* corrected or subdued.
3. Sundry motives, and encouragements to the practice thereof, with the exceeding benefits, and advantages that will accur unto us by the right ordering of our *Passions* and *Affections.*

BOOK

Book four, In two parts.

1. *Of the Spiritual Combate.*

1. SHewing from whence the *Spiritual Combate* betwixt the Flesh, and the Spirit proceeds; and what we are to understand by *Flesh*, and by *Spirit*.
2. The Properties of these enemies, with encouragements to undertake the *Combate*.
3. Concerning the subject of this *Combate*, and how two contraries can be said to subsist in the same subject.
4. The cause of this *Combate*, with the manner of the fight.
5. Of the divers kinds of *Combate* that be in unregenerate men, and how they differ from that which is proper to the Regenerate.
6. Lastly, The means to be used for the weakening of the Flesh, and strengthening of the Spirit unto this *Combate*.

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Of the Government of the Tongue.

1. SUndry Reasons to perswade the Well-Government of the *Tongue*.
2. Discovering, The Spring or Root of a well-ordered *Tongue*, and that no man of himself is able to order his *Tongue* aright.
3. Wherein the Well-government of the *Tongue* consisteth.
4. What the matter, and manner of our *Speech* must be, with the season, measure, and end thereof.
5. Of *Holy Silence*, Reasons to perswade thereunto, the Root, Cause and Kinds thereof. The things that are to be concealed, and the Rules that are to be observed in *lawful silence*.
6. Of the abuse of the *Tongue*, wherein it consists, *viz.* in sinful speech, and unlawful silence; with the several kinds of unlawful silence, that are to be avoyed.

Book V.

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1. DIscovering what *Prayer* is: The Principal efficient cause thereof. The Benefits, and advantages thereby; and that liberty to *pray* is a rare priviledge.
2. Motives and Encouragements to *Pray*, and continue in *Prayer*, notwithstanding all Discouragements. Divers Objections answered, and many necessary Cases of Conscience resolved.

3. Shew-

The Contents.

3. Shewing who can, and may *pray*; and that *Prayer* is a Work of the inward Man; with the ſpecial helps and furtherances thereof.
4. Concerning the Lawful uſe of a ſtinted Form of *Prayer*, in Publick or Private; alſo of reading and uſing a ſtinted Form deviſed by others.
5. Diſcovering the common and general impediments of *Prayer*.
6. Of the End, Place, and Time thereof, with the Geſture to be uſed therein.
7. Of the parts of *Prayer*, viz. Petition, and Thankſgiving.
8. Shewing that we are to *Pray* to God alone, and how we are to conceive of God in our Minds, in *Prayer*.
9. Laſtly, Proving, That invocation of Saints, is neither Neceſſary, Pious, nor Profitable, but Blaſphemous.

Book VI.

An Expoſition upon the Lords Prayer.

I.

OF the Preface, the Reaſon thereof, the things therein to be conſidered; who are allowed to call God Father.

II.

Of the Prayers of unregenerate Men, and how God hears them.

III.

Diſcovering, That though it be Lawful for a Chriſtian to pray eſpecially for himſelf, or certain others, yet he muſt be mindful in his prayers, of all that belong to the Election of Grace.

IV.

Concerning the Rules that are to be obſerved in the Expoſition of the *Petitions* in this Prayer, and how they are to be diſtinguiſhed.

V.

The ſeveral *Petitions* diſtinctly handled, the meaning of the words (as they are to be underſtood in each *petition*) clearly expounded.

VI.

Shewing, The ground of theſe *petitions*, and what we eſpecially deſire of God therein, either for our ſelves or others.

VII.

The Evils that we pray againſt therein. VIII. The

VIII.

The wants that we bewail.

IX.

The ſpecial Bleſſings for which we muſt be thankful.

X.

Laſtly, Diſcovering how a man ſhould ſtir up himſelf to make theſe *Petitions* devotionally, with ſeveral excellent Practical Concluſions that may be drawn from each *Petition*.

2.

Of the Confirmation, *viz. For thine is the Kingdome*, &c. declaring how theſe words are a Cloſe, and Confirmation of our requeſts in the *Lords Prayer*.

3.

Of the Concluſion *AMEN*: with the Principal Uſe that is to be made of the *Lords Prayer*; And why we muſt neither refuſe, nor confine our ſelves to this Form.

Reader, beſides the literal miſtakes, which will eaſily be obſerved and amended by every intelligent eye, in the peruſal of the book: theſe hereafter particularized, being more groſs, thou art intreated to correct, to prevent thy further trouble in reading of it.

PAge 5. line 10. read *what is the firſt property of.* p. 8. l. 39. r. *fiſh rule.* p. 10. l. 7. r. *he ſhould chooſe one.* and l. 9. r. *never chooſe.* p. 15. l. 41. r. *eternal ſervice.* p. 16. l. 2. 3. r. *week.* p. 20 l. 21. r. *let down* p. 21. l. 31. and p. 22 l. 41. and 44. and p. 23. l. 2. for *rights* r. *rites.* p. 22 l. 51 r. *ſervice of* Jeroboam p. 29. l. 7. Marg. r. יָרָא. p. 31. l. 13. r. *doth make.* p. 33. l. 5 r. *Armour of light.* p. 36. l. 9 r. *word.* l. 11. d. *not.* l. 25. r. *by Juſt and* p. 40. l. 2. Mar. r. Τελος. p. 41. l. 1. r. *as reſt in.* ibid. l. 3. r. *as it is noted.* ib. Marg. l. 8. r. *uſurpator*, and l. 37. Mar. r. *divers objects.* and l. 40. r. *it is divided*, and l. 47. Mar. r. *Concupiſcible Amor.* p. 51. l. 2. r. *maketh it to melt* p. 54. l. 33. r. *then that which is* p. 61. l. 6. r. *been an*, for *is an.* p. 83. l. 4. *but is in.* p. 89. l. 42. r. *much droſs.* p. 90. l. 43. r. *Son of righteouſneſs.* p. 91. l. 19. r. *Jewels of price.* p. 93. l. 34. r. *though it ſeem little over that.* and l. 42. r. *for ſo it could not ſeem agreeable.* p. 94 l. 42. r. *he ſpeaks peace* p. 104 l. 1. Mar. r. ΠΛΟΥ. p. 133. l. 41 r. *he hath not only learned.* and l. 38. r. *their thoughts.* p. 150. l. 34. r. *with all men.* p. 173. l. 43. r. *the wit repreſenteth.* p. 178. l. 14. r. *purchaſed by Art.* p. 181. l. 45. r. *wonderfully wary.* p. 186. l. 4. r. *by the courſe of nature.* p. 232. l. 29 r. *if Chriſtian be derided for.* p. 235. l. 20. r. *ſeems to commend.* p. 252 Mar. l. 4. r. *exuteri ſolent.* p. 281. l. 48 r. *like unto him.* p. 283. l. 13. r. *ſcale.* p. 299 l. 16. r. *his ſanctification.* p. 306. l. 10. r. *the fourth effect is.* p. 318. l. ult. r. *what truths are.* p. 340. l. 18. r. *about which.* p. 342. l. 34. r. *ſoon turned.* p. 371. Mar. *ſubaccuſari.* ibid. *præſidio.* p. 372. Mar. r. *utrumque.* ibid. *& procurationis.* ibid. *ſinal cum.* p. 386. l. 33. *that* יְקָר *is to be honored, or that to be honored, is to be worſhiped religiouſly*, and l. 43. r. *ſpeech there.* p. 419. l. 24 r. *new worlds.* p. 425. l. 40. r. *the manner of doing.* p. 426. l. 27. for *ſee* r. וַיַּרְא. p. 437. l. 34. r. בְּעֵץ כִּי הוּא. p. 454. l. 22. r. *not conſumed.* p. 457 l. 26. r. *and Chriſtianity.* p. 474. l. 1. r. *be not asked.* p. 480 l. 6. r. *grave ens manefaction* p 481. l 5. r. *if he forgive.* ibid. l. 21. r. *hurts himſelf.* p. 482. l. 20. r. *Walter.* p. 485 l. 10 *for know.* r. *tried.* p. 495. l. 20. r. *without him.* p. 449. p. 24 r. *his diſpenſation*

THE FIRST BOOK. Of the PROPERTIES Of A Godly Life.

CHAP. I.

Discovering the Nature, and Extent of true Godliness, *together with Arguments to perswade both the knowledg and practise thereof.*

Question:

Herein doth true godliness *consist?*

A. True *godliness* doth consist in mans obedientiall conformity unto Gods revealed will, with respect unto his Name.

1. Man having received his being from God, and having his constant universall dependence upon him, this is a necessary inference, according to the principles of nature, and right reason, that therefore he is bound to acknowledg Divine Soveraignty, together with his own subjection, by taking Laws from his Highness, for the right ordering of his conversation. And so farre as the children of men are carefull to frame their lives according to this Rule, they are in the Scripture account, judged godly; As it is said of *Ananias*, that he was *a godly* or devoute *man, according to the Law.* Whereas, those actions which with most specious pretences, seem to express devotion, being the meer inventions and prescriptions of men, are to be esteemed no better, then will-worship, and superstition. Act. 22, 12. Col. 2. 20, 23. Act. 17. 23.

2. And though the matter of obedience be according to Gods express Com-

mand, yet it is not to be reputed godlineſs, except man therein hath reall reference unto God. It is conſiderable, that in the holy Scripture, both mens actions, and diſpoſitions, are denominated godly upon this account; Thus the Apoſtle S^t *John* commending *Gaius*, for his charity to the Church-mem-
3 Joh.6. bers addeth theſe words: *whom if thou bring forward on their journey, after a godly manner, thou ſhalt do well.* Hence the great Characteriſtical difference betwixt morality and godlineſs (in this particular) that the one determineth in man, and the other relateth unto God. There was *integrity* in *Abimelech*, which fell ſhort of that *godly ſincerity*, which adminiſtred comfort unto the holy *Apoſtles of Chriſt*. And *Felix* his *trembling* was farre inferiour unto that *godly fear*, unto which the Heires of Heaven are perſwaded. That *godly ſorrow*, (that ſorrow according to God) for which the repenting *Corinthians* are commended, did much exceed *Ahabs* mourning. And the like difference is to be put betwixt the *jealouſie of a man*, ſuch as is expreſſed by *Lamech*. And that *godly jealouſie* which S^t *Paul* found burning in his boſome towards the *Corinthians*. This therefore muſt be known, that as the Rule of a godly life, is Gods Word, ſo the object, and the end unto which godlineſs relateth, is God himſelf.

Gen.20.6. 2 Cor.1.12. Act.24.5. Heb.12.28. 2 Cor.7.9. 1 King 2.27, 28. Prov.6.34. Gen.4.23. 2 Cor.11.

Q. *How farre doth true* godlineſs *extend, and reach in a Chriſtian Courſe?*

A. It's manifeſt from that which was before ſuggeſted, that *godlineſs* is of equall latitude with the holy Scripture, which doth direct mans whole courſe of life in reference unto God. It is true, that ſometimes the word *godlineſs*, is ſtrictly taken, and reſtrained unto the duties of Divine worſhip, when it's mentioned as diſtinct from *temperance*, *brotherly kindneſs*, *and charity*; In which ſenſe alſo it is to be taken, when the Apoſtle exhorteth to live *ſoberly, righteouſly, and godly in this preſent world.* And the Original words whereby the Holy Ghoſt doth expreſs it, both in the Old and New Teſtament, do favour this reſtrictive ſenſe. The *Hebrew* word is indifferently tranſlated *godly*, or *holy*; And the *Greek* word, applied to perſons, is rendred *godly*, or *devoute*; When applied to actions, it's tranſlated *worſhips*, or *devotions*. But although this be acknowledged, yet in the holy Scripture godlineſs is more comprehenſive. And when the Apoſtle perſwading godlineſs, ſaith, *That it is profitable unto all things*; Some render the word [a] *true worſhip*; Others [b] *righteouſneſs*; Some [c] *vertue*. And M^r *Calvin* ſaith, It comprizeth obedience to the Commandements of both Tables. [d] S^t *Peter* alſo maketh *godly* and *righteous* equivalent, and of equall extent. And we know that the truly righteous man, is carefull to walk in all the Commandements and Ordinances of the Lord univerſally. Therefore let the comprehenſiveneſs of godlineſs be conſidered briefly in theſe Particulars.

2 Pet.1.6,7. Tit.2.12. חָסִיד Pſal.12.1. which the 70 render, ὅσιος, 1 Tim.6.6. εὐσέβεια, θεοσέβεια. Act.10.2. & 22.12. & 17.23. 1 Tim.4.8.
[a] *Beza.* [b] *Trem.* [c] *Gros.* [d] 2 Pet.2.8,9. Luk.1.6.

1. It relateth unto all the holy truths on record in Scripture, which are to be known, believed, and converted into practice. The diſcovery of Chriſt in the Goſpel, is called the *myſtery of godlineſs*, and the whole Syſteme of Divine Revelations recorded in the Bible, is ſaid to be, *the Doctrine, and the truth according to godlineſs*. Godlineſs therefore doth as well reſpect opinions entertained, as duties diſcharged.

1 Tim.3.16. 1 Tim.6.3. Tit.1.1.

2. The practice of godlineſs doth imply a cautious declining of all luſts whatſoever, condemned and decryed in holy Writ. *Denying ungodlineſs and worldly luſts*, we ſhould (ſaith the Apoſtle) *live godly in this preſent world.* In which words the caſheiring of all corruptions, without indulging any, is intended.

Tit.2.12. *Indefinita propoſitio, in materia neceſſaria, æquipollet univerſali.*

3. Godlineſs containeth the conſcientious performance of all poſitive duties, whether they do concern God or man. *Cornelius* is called a *godly*, or *devote* man, becauſe, *fearing God, he gave much almes, and prayed to God alwaies.*

Act.10.2.

And

And S^t *Paul* perſwading *piety towards Parents* doth more then intimate that godlineſs doth comprehend the ſeveral ſervices, required in our various humane relations. 1 Tim.5.4.

4. Laſtly, Reall godlineſs doth comprehenſively graſpe, the right manner of Chriſtian obedience, with the whole matter thereof commanded in the Word of Truth. The Original word, (moſt ordinarily uſed to ſignifie *godlineſs*) doth evidently point at ſerving God well, whether in acts of immediate, or mediate worſhip, which the Lord both requireth and accepteth. And this ſerving of God godly, in regard of the manner, doth comprize 1. the root, 2. the rule, 3. and the end of mans obedience. Εὐσέβεια Iſa.1.17. Gen.4.7. Tit.2.12.

1. Love to God is the root from whence godlineſs doth ſpring; In which reſpect *Nehemiah* his goodneſs in taking care of holy worſhip, is called his *kindneſs*. The ſame word in the Original, we have elſe-where tranſlated (godly.) And the word is very ſignificative [*Cheſidah*] being the name of the *Stork*, which Bird is the emblem of *Love*, becauſe the young ones, when grown ſtrong, are wont to carry the old ones, being infirm, from place to place upon their backs. Neh.13.14. Pſal.32.6. Pſal.104.17.

2. The rule or guide of godlineſs, is Gods Word (as was touched upon before) which is the conſtant Canon of the true Iſraelites converſation, making way for his acceptance with the Lord. That goodneſs of *Joſiah*, which God approved, is thus diſcribed: That it was *according to that which was written in the Law of the Lord.* Act.22.12. Gal.6.16. 2 Chro.35.26.

3. The glory of God is the end wherein true godlineſs doth determine. This followeth undeniably from the two former Particulars; For whoſoever acteth from a principle of good-will to God, eyeing his word as the compaſs by which he ſteereth, cannot but intentionally aim at, and center in his praiſe. As it was with Jeſus Chriſt, (the Fountain from which godlineſs doth ariſe) who made his Fathers glory the chief end both of his active and paſſive obedience. 2 Tim.3.12. Joh.12.28. & 17.1,4.

All [theſe things being premiſed, That Treatiſe of godlineſs which fetcheth in the whole duty of man, will not be cenſured as improper or impertinent.

Q. *By what Arguments may the ſtudy of godlineſs (in this comprehenſive Conſideration) both in the knowledg, and practice thereof, be perſwaded?*

A. Firſt, A principle of ſelf-love may prevalently perſwade this endeavour; Whereas, many ſay, *Who will ſhew us any good?* And, *We will go to ſuch a place and tarry there, and get gain.* The beſt, and moſt abiding gain, cometh in by meanes of *godlineſs*. For it hath the promiſe *both of this life, and of that which is to come.* Pſal.4.6. Jam.4.13. 1 Tim.6.6. 1 Tim.4.8.

1. In this life it's profitable to all things; I ſhall point at ſome. 1. By means hereof every Talent is fruitfully traded, every Relation Chriſtianly filled, every duty conſcientiouſly diſcharged, every Ordinance profitably improved, every comfort ſpiritually ſeaſoned, and every Croſs more eaſily carried. 2. *God hath marvellouſly ſeparated to himſelf the man that is godly*; And therefore when he prayeth, he may confidently look for audience Godlineſs alone layeth the foundation of reall contentment in every ſtate and change of life. For in God, the godly man hath ſufficiency, and may ſafely ſay with *Jacob*, *I have all.* And enjoying God, he may aſſure himſelf, that all creature-wants ſhall be ſupplied, and all occurences undoubtedly ſanctified. Pſal.4.3. Pſal.32.6. 1 Tim.6.6. Gen.33.11. Pſal.84.11. Phil.1.20. Jer.32.41.

2. Neither is the gain of godlineſs confined unto this preſent life: for at the end of this life, unto thoſe who have given diligence to adde godlineſs unto other vertues, ſhall *entrance be miniſtred abundantly into the Everlaſting Kingdom of Jeſus Chriſt.* When death ſhall ſummon to appear at Chriſts Tribunal, and others ſhall tremble to think of that dreadfull Day, they who have lived godly, 2 Pet.1.5,11.

godly, ſhall with the expectations of faith, *look for that bleſſed hope*, and
Tit. 2. 12, 13. the *glorious appearing of Chriſt*. And as a fruit of their holy converſa-
2 Pet. 3. 11, 12. tion, and godlineſs, they ſhall *with joy haſte unto the coming of the Day of God*.—Having theſe Promiſes, therefore (unto which very many more
2 Cor 7. 1. might be added) we all, ſhould alwaies be perfecting our holineſs in Gods fear.

Secondly, The ſtudy of godlineſs may be quickned by this conſideration, if well improved, *viz.* That the Lord himſelf doth propound it as the great end of the ſweeteſt providences which do concern us.

1. Whereas freedom from commotions and perſecutions from men (which do waſte and imbitter our creature-comforts) is a bleſſing of much worth. We are adviſed to beg it with reſpect to godlineſs; *That we may live a quiet*
1 Tim. 2. 1, 2. *and peaceable life*, (ſaith the Apoſtle) *in all godlineſs and honeſty*.

2. And whereas outward peace in the world would be of ſmall value without the light of the Goſpel, it pleaſeth the Almighty to ſhine amongſt us, by the Word of his Grace, that thereby we may be taught, *denying*
Tit. 2. 10, 11. *all ungodlineſs and worldly luſts, to live ſoberly, righteouſly, and godly in this preſent World*.

3. Laſtly, Neither peace amongſt men, nor the plentifull and clear publication of the Goſpel, can make us truly happy without Chriſt. Therefore God exhibiteth, and conferreth Chriſt with the benefits of redemption by
Luk. 1. 74, 75. him, That we *may live godly, righteouſly, and ſoberly before him all the daies of our lives*.

If then there be any reſpect, either to our own comfort, or to Gods content, theſe Arguments will be prevalent with us, to uſe double induſtry, in husbanding all holy helpes, that we may not take up with a form and image of godlineſs, but expreſs the power of it in our whole converſation.

CHAP.

Chap. II.

Of the first Property of a godly life, viz. Wisdome *or* Prudence. *What Wisdome is. The Author, Offices and Parts thereof. Rules to be observed in the practice of Wisdome, (as touching the collation of Laws, and our obedience thereunto; of Simulation, or Dissimulation; of bodily presence at Idolatrous services; and what a Christian may do to tame his life.) Also Rules to be observed in our carriage towards all sorts of men; wherein many necessary cases are resolved. Lastly, of the excellency and profit of Wisdome, with sundry motives to stirre men up to seeke after it.*

Q. *What are the first Properties of a godly life?*

A. It must be wise and prudent, for wisdome is the guide of life, the governesse of vertues, directing what is to be given unto God, what is due to man, what choice or election is to be made. The godly man is called wise. Prov.2.9,10. Rom.16.19. Eccl.10.10. Psal.107.43. Hos.14.9.

Q. *What is Wisdome or Prudence?*

A. To joyne both these together, which by the most are distinguished, it may be defined; A singular gift of grace, whereby we know the will of God, what he commandeth, forbiddeth, alloweth, accepteth, and rightly foresee or judge what ought or is fit to be done in respect of time, place, manner of doing, event, and other circumstances. Prov.10.1.5. Mat.7.24. Eccl.8.5. Prov.14.8. & 23.19. Prov.2.6. & 8.14.

Q. *Who is the Author of this heavenly Wisdome?*

A. God giveth wisdome, out of his mouth cometh knowledge and understanding. Jam.1.6.

Q. *What are the Offices or Parts of Wisdome?*

A. The first Office of Wisdome is to know the Laws according to which we must live, which is called spirituall understanding, whereby we are inabled to know and conceive spiritually, truth and falshood, good and evill. And this first Office of Prudence is the rule of all the rest. The second Office is to compare Laws equall, inferiour, or superiour; and thereby to deliberate and advise according to spirituall understanding what is good or bad, true or false, expedient or inconvenient, to be embraced or to be avoided. The third is to determine, resolve, and judge aright; what is to be esteemed, chosen and put in practice. And herein stands the very nature and forme of of true Christian Prudence: when a man, (upon true knowledge and due consideration of things and actions, together with their properties, and circumstances) rightly esteeming, discerning, and weighing, all and every thing that must come into consideration: doth proceed to an holy, free, and setled resolution; to choose and pursue what is good and acceptable in the sight of God. Col.1.9,10. Rom.12.1. Prov.13.16. Phil.1.10. Heb.6.5.14. Psal.119.30. 173.

Q. *What Rules are to be observed touching the practice of this holy Prudence?*

A. The practise of it is very large, and the Rules many: for all counsels and deliberations in the choice of things pleasing to God, honest and profitable, together with all reasonable actions: are directed by wisdome. Prudence adviseth also touching the circumstances of every action: as the time, place, persons, and manner of doing. It teacheth to take the season and opportunity, for the exercise of Vertue, to preferre the best things, to be preferred, Prov.21.5. Rom.13.11;

ferred, to ſet after things, to be ſet after; and to eſteeme of every thing
2 Cor.4.18. & 5.8,16. according to its worth and neceſſity, in a time free or otherwiſe.

Q. *Let us hear ſome common Rules of Wiſdome to be obſerved.*

A. Firſt, in the firſt place, and above all things, a man muſt provide for the forgiveneſſe of his ſinnes, and the ſalvation of his Soule. Sinners and unrepentant Perſons are ſundry times in Scripture termed fools; as in many other reſpects: ſo principally in this, becauſe they faile in this point of wiſdome, going on in their ſinnes without repentance. It is the part of a wiſe man to uſe no delaies in heavenly matters, nor to deferre repentance from day to day: for the daies are evill, and man may be ſurprized in his ſinnes before he be aware. Secondly, we muſt diligently obſerve the danger wherein we are by reaſon of temptations, and labour daily to ſearch and finde out the ſecret counſels, practiſes, and enterpriſes of our enemies, that we may prevent them; eſpecially we muſt watch againſt our ſpirituall enemies; the corruption of our hearts, the temptations of the Devill, and the day and houre of our death, that we be not found unprepared. Thirdly, the fear of the Lord, throughout all our whole life, muſt be our chiefe Treaſure: and our care muſt be to grow in meekneſſe as we increaſe in knowledge, for *the fear of the Lord is the beginning of Wiſdome.* Fourthly, every man muſt meaſure himſelf by his own ſtrength, and do nothing beyond his ability. To this purpoſe is that of the Apoſtle, *Let no man thinke of himſelf more highly then he ought to thinke, but to thinke ſoberly, according as God hath dealt to every man the meaſure of faith.* And as he exhorteth all men to be ſober and modeſt, and not to take more upon them then they have graces and calling of God to anſwer and to diſcharge: ſo he applieth this generall exhortation particularly and moſt directly unto them who have publique callings to trade in the Church, as thoſe by whoſe overweening the Church might ſuffer greateſt hurt. Wherefore his charge to them is, that they teach not vauntingly nor ambitiouſly, making a greater ſhew of knowledge then indeed they had, but according to the proportion of faith: that is to ſay, of the gifts that they had received by faith. Fifthly, things diſhoneſt and of evill report muſt be let paſſe: but things honeſt and of good report carefully practiſed. *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things pertaine to love, whatſoever things are of good report: if there be any vertue, if there be any praiſe, thinke on theſe things.* Sixthly, we may not be temporizers, but we may and muſt give place to the ſway of the Times wherein we live, ſo farre forth as may ſtand with faith, a good conſcience, and the diſcharge of duty, in onr due perticular Vocation. This rule was practiſed by *Paul*, who living among the Heathens, was conſtrained to ſpeak as they did; and therefore he ſtickes not to ſay, that he departed in a Ship to *Rome*, whoſe badge was *Caſtor* and *Pollux*. Again, he was three years in *Epheſus*, an idolatrous place, where the great goddeſſe *Diana* was worſhipped; yet in all that time he had ſo contained himſelfe, that *Demetrius* could not charge him to have ſpoken directly againſt that Idoll; onely he had preached, that they were no gods, which were made with hands. And as *Paul*, ſo the reſt of the Apoſtles no doubt, did become all things to all men, that they might winne ſome. Seventhly, Prudence will not adviſe, intend or do any thin g, either by way of ſimulation, or diſſimulation; that is contrary to the glory of God, or tends any way to the prejudice of the leaſt truth: to the ſcandall of our weake Brethren, or neglect of duty in our particular Vocation. *Abraham* lied not in ſaying that *Sarah* was his ſiſter; nor did he ſimply offend againſt the truth, againſt piety towards God, or common charity towards men; but againſt the love which he owed to his wife by particular calling, whereby he was

Mat.6.33.

Mar.13.33. 35, 37. 1 Pet.5.8. 1 Sal.33.6. Jam.3.13. Prov 26.12, 16. Prov.3.7. 1 Sal.111.10. Pſal.131.1.

Rom.12.3. 2 Cor.10.13. 14.

Eſa.6.

Phil.4.8. Rom.12.17. 1 Cor.8 21.

Act.28.11. Act.19.10.

Act.19.26.

Gen.20.

bound

bound to protect her againſt wrongs, and not expoſe her to danger as by that ſaying he did. Eighthly, Wiſdome keepes a man within the limits of his calling, and withholds him from medling with that which no waies pertains unto him; yet ſo as he will not communicate in the ſinnes of other men. A wiſe man will not challenge that authority to himſelfe alone which belongs to many; nor preſume to do that by his ſole power, which pertains to many in joynt commiſſion: nor will he ſuffer himſelfe to be ſo over-ruled by them, as to partake in their ſinnes *Lay hands ſuddainly on no man, neither be partaker of other mens ſinnes: Keepe thy ſelfe pure.* Ninthly, in neceſſary duties prudence directeth to do what God requireth, and then leave the ſucceſſe to him, that can do more then we are able to comprehend, and will effect his own pleaſure by unlikely meanes in the judgement of men. Tenthly, we may not truſt men upon faire pretences, that they make unto us, without further tryall. The common Proverb is, Firſt try, and then truſt. Be wiſe as Serpents: Take heed of men. Simplicity and plaine dealing muſt be embraced with the one hand, yet ſo as circumſpection and prudence fall not from the other. Our Saviour Chriſt would not commit himſelfe to them that beleeved in him when they ſaw his Maricles, becauſe he knew what was in them. The like circumſpection was practiſed by *Nehemiah*, when *Tobiah* and *Sanballat* conſpired againſt him to hinder the building of the Temple. Eleventhly, if we cannot effect the good things we deſire, in that exquiſite and holy manner that we would, we muſt not tumultuouſly contend, or make unlawfull ſeparations; but commending the cauſe to God, and waiting further opportunity to do good: we muſt content our ſelves with the meane, and take the leſſe, when the greater cannot be obtained. For example; In many Churches ſundry abuſes are not reformed: ſuperſtitious cuſtomes do ſtill continue: Images do ſtand undefaced. The good deſire of the godly is, that they may be removed, amended, pulled down: but this cannot be brought to paſſe. What then muſt they do in this caſe? They muſt not raiſe tumults, nor ſeperate themſelves from the Congregations where the ſubſtance of Doctrine is ſoundly taught, and the Ordinances of God are truely adminiſtred: but they muſt ſeeke unto God for helpe, keepe themſelves innocent without offence, and by humble ſupplication intreate the lawfull Magiſtrate for redreſſe of what is out of order: and in the meane time reſt content with that they have done. Twelfthly, it is an high point of wiſdome to lay up knowledge, to ſpeake in ſeaſon, to anſwer no matter before we hear it, to judge nothing before the time; to paſſe by many things in mens words and actions, as if we did not heare or ſee them, and to ſpeake ſparingly, with all meekneſſe.

1 Pet. 4. 15. 1 Theſ. 4. 11. 2 Theſ. 3. 7. 11. 1 Tim. 5. 13. *Calvin op. ſc.* Epiſt. 1. Pag. 550. 1 Tim. 5. 22. Jer. 9. 4. & 12. 6. Mic. 7. 5. Mat. 6. 17. Joh. 2. 24. Neh. 6. 1, 2, 3. Ezra. 4. 2, 3, 4. Prov. 10. 14. Prov. 15. 23. Prov. 18. 13. 1 Cor. 4. 5. Eccl. 7. 21, 22; Prov. 17. 27. Tit. 2. 2, 3.

Q. *What Rules of wiſdome are to be obſerved touching the collation of Laws, and of which regard eſpecially is to be had, compariſon being made?*

A. Firſt, What Laws do ſimply reſpect God, in compariſon they are alwaies to be preferred before other Laws commanding juſt things: much more the law of man, muſt give place to the Law of God, and the love of our neighbour to the love of God. Love of Chriſt over-ruleth the love of Parents, of Wife, Children, Friends, Brethren: Yea, ſo farre muſt the one yeeld unto the other, that for the love of Chriſt, the love of Parents muſt be turned into hate. For their is nothing of ſuch weight, that man can with any pretence of equity ſet before the Lord Almighty; to who m nothing in the world is to be compared, much leſſe preferred. Not our Father, For he is our chief Father; and not ours onely, but the maker of our Parents. Not our life: For God is he, who if we die for his Name ſake, can adorne us with life eternall: but if we preferre our life before him, he can afflict us with torment of eternall death. If any Friend therefore ſhould aske me to tell a lie for his ſake, I muſt anſwer him, it behooveth me to helpe

Pſal. 139. 21. 2 Chr. 19. 2. Luc. 4. 26. 1. 33. Deut. 13. 6, 7, 8.

my Friend, but in the Lord. If the Magiſtrates ſhould threaten baniſhment, or other extremity to my Parents almoſt ſpent with age, unleſſe I will depart from the known confeſſion of faith: I muſt rather leave my Parents to the luſt and rage of the Magiſtrate, then deny the faith. It is juſt to ſuccour Parents, but not with breach of Piety. Secondly, Betwixt evils of ſin there is no election: but all, even the leaſt, are to be avoided. Of two ſinnes, we muſt chooſe neither; but ſubmit our ſelves to the greateſt extremity, even death it ſelfe, rather then be compelled to that which is evill or diſhoneſt: All
Job. 13. 7,8,9. ſinnes are equally to be ſhunned. We muſt not tell a lie for the glory of God, much leſſe to ſave our life. Their condemnation is juſt, who teach that men
Rom. 3. 8. may do evill, that good may come of it. If in time of trouble an offer were made, that if we would ſave our ſelves, we ſhould breake the Laws of piety or honeſty, as that we ſhould deny God, or murther our Brother, neither is to be choſen: but we muſt commit our ſelves into the hands of God in wel-doing. Thirdly, In free time ſuperiour Laws are alwaies preferred to inferiour, things more common to the leſſe common, publique to private, and amongſt the private they that are linked unto us by moſt bonds. Thus we muſt give more to Citizens, then to ſtrangers, to our Kinred, then to Citi-
Rom. 16. 4. zens, to our Parents, then to our Kinred, to the Magiſtrate Church and
Gal. 5. 14. Countrey, then to Parents. For we are bound to ſtrangers onely by the Law of humanity, to our Kinred by the Law of humanity and affinity; to the Magiſtrate by a triple band of humanity, affinity and peculiar Covenant. By this Rule of wiſdome, the ſpeciall Calling muſt give place to the Trade of Chriſtianity.

1 King. 17. 15. Q. *The Widow of* Sarepta *relieved the Prophet, before ſhe made proviſion for her ſelf or her ſonne.*

A. Unleſſe the widow had certainly known it to be the ſpeciall will of God, ſhe ſhould not have done this; namely to defraud her ſelfe and her ſonne, to the intent ſhe might ſuſtaine a man being a ſtranger. Neither ought Prophets, or men of God, by the accuſtomed rule of Piety, to require this of any man, that they ſhould maintaine them without taking care for themſelves and their Children. For even the Apoſtle to *Timothy* did plainly pronounce;
1 Tim. 5. 8. that, *They which have not care of their own, and eſpecially of their Family, have denied the faith, and are become worſe then Infidels*: And therefore he would that widows ſhould be maintained by them of their own Kinred. But when the widow was now certified by the ſpeciall will of God, it was not for her to have reſpect what was commanded by the Law in generall; neither might that take place, which is made a common Proverb: Charity firſt beginneth at a man himſelf. Howbeit, as touching the common courſe, that we may perfectly diſcerne, to whom we be more or leſſe bound, and not be deceived; we muſt conſider, that there be divers kinds of Societies, kinreds and friendſhips. One is ſpirituall; another is bodily, or of the ſame ſtock; another is civill, and ſuch like. Wherefore, when we reaſon concerning love, and doing good unto our neghbours, there ought a compariſon to be made of thoſe things, which belong unto our degree: which being not made, an error will ſoon happen. As for example; If a man ſhall be inſtructed by a godly Paſtor and Teacher of the word of God, and ſhall be brought to ſanctification; and the ſame man have therewithall a Father, of whom he was begotten, or have Children, and the queſtion be asked, Whether he be more bound to his Paſtor, or elſe to his Father and Children? We muſt not anſwer abſolutely, ſeeing with our anſwer, the matter would not be expreſſed: But we may ſay, that in thoſe things, which concerne ſpirituall friendſhip, we ought more to obey the Miniſter of the Word, that teacheth us rightly, and admoniſheth us out of the holy Scriptures, then either the Children or the Father, if they

perſwade

perſwade things that be contrary and repugnant. But if we demand as touching things of another ſort; namely, of food, and of maintenance, there is more due unto Parents, and unto Children, then unto others, though they be Miniſters of the Word of God: Indeed the Miniſters of the Word muſt be maintained, but yet not ſo, as any man ſhould defraud either himſelf, or his Family of neceſſary living. By another ſimilitude the matter may be cleared. Admit that a man be in the Campe, where juſt warre is taken in hand, when the general Captain chargeth him in ſomething concerning the affairs of warre, and the Father being preſent commandeth him to the contrary: in this caſe the ſonne ſhall rather offer himſelfe to the General, then to his Father. But if we ſhall determine of houſhold buſineſſe, and of things pertaining to living and ſuſtenance, the Parent ſhall be heard, and not the general Captaine.

Q. *Is a man to preferre a ſtranger eminent in Piety and Vertue before his Brother, not ſo much adorned with the tokens of Vertue, or no?*

A. Wiſdome commandeth thee to diſcerne Offices due to nature, from duties conſecrated to Piety and Vertue: and counſelleth to give what are of nature, to thy Brother, what pertaines to Vertue, to thy Friend beautified with it. Thou muſt rather nouriſhand relieve thy poor Brother then thy Friend: for this Office is coupled with nature and blood, according to which thou art more obliged, and nearer to thy Brother then to thy Friend. On the contrary, thou muſt advance thy Friend to publique honours or Offices in Church or Common-wealth, rather then thy Brother: and by this means, thou ſhalt give to Piety what is proper unto it, to nature what belongs unto it.

Q. *If I ſee many ſtrangers to be in danger, and one good man that I know: whether ſhall I helpe many ſtrangers, or that one I know?*

A. A good man is to be preferred before a man of no worth; but many ſtrangers before one known perſon: for the more common good is the better.

Q. *What if liberty of chuſing the chief good be granted to any man, ſhould he chuſe it for himſelf, or for his Countrey?*

A. For himſelf: becauſe every man ought firſt and principally to love himſelf. The former Rule, that things more common are to be preferred, doth hold onely in thoſe actions by which we perfect our ſelves, and are in the way to the chiefeſt good. A good man muſt be willing to lay down his life for the good of the Church or Common-wealth, not that he doth preferre the good of his Countrey before his own happineſſe: but that this is the way, by which he may attain true bleſſedneſſe.

Q. *Let us now proceed to ſome other Rules of Wiſdome.*

A. The fourth Rule is, That things of profit and pleaſure, muſt give place to things that belong to Vertue and honeſty. The light of nature teacheth, that in election things ſimply honeſt muſt never be ſet after Laws of profit, though the greateſt and moſt common: Godlineſſe is the great gaine; therefore all gaine muſt give place to godlineſſe. The Heathen man ſaith, Gaine gotten by loſſe or hazard of a mans good Name, is no gaine but loſſe: which is much truer of gaine gotten with the breach or hazard of a good Conſcience. But on the other ſide, when profit in a mans Purſe would procure a breach in his Conſcience, and the gaine of Gold prove the breakneck of his ſoul: ſuch refuſall of gaine, is the greateſt gaine that can be. For ſaith an Ancient Father well, To let go, though never ſo great a matter, for the compaſſing of a greater, is no loſing bargaine, but a gainefull negotiation. Worldly men ſay, *Who will ſhew us any good?* But *Davids* Prayer is, *Lord lift thou up the light of thy countenance upon us.* Peradventure ſome ſmall unſeemlineſſe

1 Tim. 6. 6.

Prov. 22. 1.

Pſal. 4. 6.

ſeemlineſſe may be undergone to obtaine ſome great and common profit: but no diſhoneſty is to be committed in hope of gaine, for we muſt not do evill, that good may come thereof: neither doth it excuſe, that they ſay it is done for a good end: for actions are not onely diſtinguiſhed by their ends, but by their efficient cauſes and formes.

Scalig. exercit. 307. 26.

Q. *Did not* Lot *well to offer his Daughters to the luſts of the* Sodomites, *to prevent a greater miſchief intended againſt his gueſts?*

Gen. 19.

A. In ſo doing he ſinned againſt his Daughters, whoſe chaſtity and credit he was bound to defend. It is the duty of a Father to defend the honeſty of his Daughters, though with the danger of his life: much leſſe not to yeeld and offer them to wicked men to be defiled. Again, he ſinned againſt his own ſoule, in the offering his Daughters to be defiled, he conſented to their wickedneſſe, and made himſelf, if not the author, yet an acceſſary to their ſinne. As for his reſpect unto the greatneſſe and grievouſneſſe of the crime, it excuſeth not: for the recompenſing of one ſinne with another, is not to be ſuffered; It was not lawfull for him, to yeeld his Daughters to the lewd luſts of the *Sodomites*, thereby to keepe them from a more grievous ſinne: neither is it lawfull, that we in our ſelves ſhould commit a leſſe fault, to avoid the greater. Wherefore when the matter cometh to ſinne, although it ſeeme to be but light, it is wholly to be forborne; And if any matter more hainous might ſeeme to enſue by the delay of ſin, the care thereof muſt be committed to God: but under that pretence we muſt not commit any ſinne. Whatſoever is ſinne, the ſame muſt ſtraight-way be rejected, let there afterwards follow what will; What ſin almoſt might not be excuſed, if it were lawfull to redeeme a greater ſin with a leſſer?

Rom. 9. 3.

Q. *Did not* Paul *preferre the leſſe ſin before the greater, when he ſaid; That he could wiſh to be accurſed from Chriſt for his Brethren, rather then they ſhould continue in that blindneſſe and obſtinacy wherein they were holden?*

A. The Apoſtle deſired to redeeme the Jews with the perill of his own ſelfe: not with ſinne, but with his loſſe and hurt; namely, to be accurſed from Chriſt: not that he meant to be an Apoſtate, or to forſake his belief in Chriſt, but onely to be without the fruition of eternall and happy life. He doth not wiſh to be made the enemy of Chriſt, but not to enjoy the bleſſed Viſion of Chriſt, that his Brethren might be ſaved. He doth not wiſh of an Elect to be made a Reprobate: but remaining a choſen Veſſell to be deprived of the glory of the Elect, that the *Iſraelites* might be ſaved; if the will and counſell of God would ſuffer it, to which he wholly ſubmitteth himſelf.

Martyr. comple. Epiſt. 1 p. 2. c. 3. ſect. 13. Urſin. cat. p. 3. q 49. Polan. Syn. lib. 9 c. 29. Perk. treat. of conſc. c. 2

Q. *What is a fifth Rule to be obſerved?*

A. When two Precepts of God ſeeme one to be repugnant to another, ſo as the one is a hinderance to the other, that they cannot both at one time be obſerved; yea rather, it is neceſſary that one of them for the time being be omitted; then that which ſhall be judged weightieſt and greateſt, muſt be retained. But yet in the meane time, that other, which is reckoned to be leſſe and lighter, is not violated; becauſe in the ſame there is nothing done againſt the Law of God. There is a Law, that the Church muſt not be deprived of Miniſters, ſo as it ſhould be deſtitute of them, and *Paul* hath another Law, that a Miniſter muſt not be a Novice, or man newly entered into Religion: the Church of *Millan* was much troubled, becauſe it could not finde a meet Biſhop, that as well was free from the hereſie of *Arius*, as alſo that had great authority and learning given him of God: onely there was *Ambroſe*; but yet a Novice, and newly come to the faith. Here are two Laws met, in ſhew contrary one to another: but it was meet for the leſſer Law to give place to the greater: for Chriſt ſo taught, when by the ſen-

Eph. 4. 11.

1 Tim. 3. 6.

tence

tence of the Prophet he ſaith; *I will have mercy, and not ſacrifice.* Howbeit he meaneth not, that he will not have ſacrifice: but that if two Commandements meet together, whereof the one belongeth unto mercy, and the other unto ſacrifice: he teſtifieth that he had rather have mercy, then ſacrifice. Mat. 9.13. Hoſe. 6.6 Mat. 12.7.

In this Rule ſundry Particulars come to be noted. Firſt, the circumſtantiall and ceremoniall duties of the firſt Table, muſt give place to the neceſſary and morall duties of the ſecond Table. Thus the ſtrict reſt of the Sabboth, may be broken without ſinne, when the performance of any work of inſtant neceſſity or mercy doth require our labour. Secondly, the circumſtances of the firſt Table, muſt give place to neceſſary ceremoniall duties. The Prieſts in the Temple prophane the Sabboth (not ſimply and properly, but in the opinion of the adverſaries doing that which had not been lawfull, if the worſhip of God did not excuſe) and are blameleſſe. Thirdly, the ſubſtantials of the ſecond Table of greater reaſon, do over-rule the ſubſtantials of the ſecond Table of leſſer reaſon. Thus *Moſes* permitted the Jews to put away their Wives for every cauſe, (as namely, for ſome filthineſſe eſpied in them) to prevent many grievous inconveniencies in the whole policy of the Jews, ariſing from the obſtinacy and cruelty of that obdurate people. But though the civill Magiſtrate may tolerate ſome evils in the Common-wealth to prevent the utter ruine and deſolation of it; yet we muſt not think it lawfull to redeeme a greater ſinne with a leſſer: wilfully to caſt away the good creatures of God, which may ſerve for the uſe of man, is evill and unlawfull: but in a caſe of neceſſity to preſerve life and prevent violence, *Paul* and the reſt of his company which were in the Ship with him, did lawfully caſt out their Proviſion into the Sea. Fourthly, the more ſubſtantiall and neceſſary duties of the firſt Table do over-rule the leſſe neceſſary of the ſame. In the time of *Hezekias*, the Prieſts admitted the people to the Paſſover, who had not prepared themſelves according to the preparation of the Sanctuary. Joh. 5.7,8,9. Mat. 12.10, 11,12. Luc. 13,14, 14. & 14.5. Mat. 12.5. Mat. 19.3. Deut. 24.1. Job. 6.12,13. Mat. 15.26. Act. 27.19,38. 2 Chro. 30.19.

The ſixth Rule, In a time not free, when we are preſſed with ſome more grievous evill, we may preferre inferiour Laws to the ſuperiour: where regard is not had of the excellency of the Law, but of our need. But things ſuperiour are not promiſcouſly to be ſet after things inferiour in the caſe of neceſſity: But this election hath place in the collation of good things eſpecially profitable, in the compariſon of things comely, with profitable; and in propoſitions leſſe neceſſary, whoſe oppoſites do not bring in the deſtruction of nature, but ſome unſeemlineſs, and that ſuch as doth admit excuſe in regard of circumſtances. In the time of famine the Servants of God have been compelled to leave the places of their habitation, where God hath been worſhipped, and to ſojourne in ſtrange Countries, where the Name of God hath not been known. The ſeventh Rule, We muſt do the moſt neceſſary works of our callings that belong unto us, though we leave other for the time undone. When *Peter* was inquiſitive, what *John* ſhould do; Chriſt gives him this anſwer, *What is that to thee, follow thou me?* In which words he teacheth, that not onely *Peter*, but alſo every man muſt attend upon the neceſſary and proper works of his own Vocation, and not deale with things whereunto he is not called. The eighth Rule, Of evils of puniſhment, as troubles, loſſes, and ſuch like, the leſſer is to be choſen. As the Merchant in danger upon the Sea, may caſt away his Wares to ſave his life: The Traveller may deliver his Purſe unto Thieves, to prevent further miſchief. When the Prophet propounded three Plagues to *David*, of which he was to chooſe one, he choſe to fall into the hands of God. The reaſon is, becauſe in things of this nature, the leſſer evill hath a reſpect of good. The ninth Rule, When choice of evils or puniſhments is offered to one that is innocent, or queſtioned for the profeſſion of true Religion, he is to chooſe neither, but to expect and patiently endure whatſoever his enemies ſhall decree. For by choice of puniſhment he conſenteth to his own unjuſt vexation, and is acceſſary to his own perſecution: Joh. 21.21. 2 Sam. 24.12, 13.

Alſo

Also by the free election of evill, he brings himself into suspicion of sinne or blame, and exposeth his credit and reputation of the calumnies of his adversaries, who will be ready to object, that he would never freely have chosen punishment, if he had not been guilty of some fault. An example of such spirituall wisdome we have in the *French* History in Prince *Conde*. When *Charles* the ninth King of *France*, in the year 1572. sent for Prince *Conde*, and propounded three Conditions to him, of which he choose one: the Masse, death, or perpetuall imprisonment. *Conde* answered, that by the grace of God, he would neither choose the first, and the other two he left to the pleasure of the King, being assured that God would governe the whole matter by his providence. The tenth Rule, When Tyrants and Persecutours of the Church, give space to deliberate, whether thou wilt obey their idolatrous decrees, or be cast into prison, deprived of thy goods, thrust into banishment, or miserably massacred, thou must not deliberate, nor accept of the space offered to deliberate: but simple Idolatry, and obedience to that wicked decree, is to be refused. When the three Companions of *Daniel* were questioned for their refusing to worship the Image that *Nebuchadnezzar* had set up, they crave not respite to consider of the matter; but returne this resolute answer, *Be it known unto thee, O King, that we will not bow down.* *Cyprian* (as *Augustine* reporteth) when he was led to execution, the President being desirous that he might escape, said unto him; Now I give thee space to deliberate, to choose which thou wilt, whether thou wilt be thus miserably executed, or obey, and so be dismissed. The man of God answered: In a thing so holy, deliberation hath no place. For such deliberation is a degree of yeelding, and doth much harden the enemies of the truth in their ungodly courses. And not onely so, but it argues that the minds of men are not fixed upon the truth, nor affected towards the glory of God, as is meet. What? that they which are over carefull, least their life, goods, dignities should perish (which is the ground of that deliberation) do easily defile themselves with impure superstitions. The eleventh Rule, Christian wisdome will not permit men to promise silence in any necessary point of Gods truth, which they are called to testifie and make known, that they might procure their own liberty, and free themselves from vexation: for such promise of silence is a kinde of halting, doth argue timorousnesse, and hinders the edification of others. The Ministers of the Gospel must faithfully publish the whole truth of God, and keep nothing back from the people, which they have received of God, but that they do not, who promise silence in any necessary truth, to purchase peace. Moreover, this keeping silence doth hearten the adversaries in their courses, and tends greatly to the prejudice of the truth, which by this meanes is suppressed by little and little; What is this? but to forsake their Brethren in the time of danger and difficulty, in a sort to deny the truth, set open a gappe for superstition to enter, give opportunity and advantage to the adversary, and cast an imputation upon them that are most forward, as if they were humorous, indiscreet, furious. When God calleth men forth to beare witnesse of the truth, what is it but a kinde of starting back, to binde our selves by promise not to publish that part of Gods will, which is now opposed and called into question? Then especially are we to abide in our Station, and to quit our selves like men, when the truth is opposed by many adversaries. *Moses* being sent to deliver *Israel* out of *Egypt*, would not leave one hoose behinde him. *Daniel* would not forbare to pray thrice a day, nor to set open his window, and look towards *Jerusalem*, that he might redeeme longer time, wherein he might profit the Church. Wisdome will neither run hastily, nor deale unfaithfully. The twelfth Rule is; In a case of necessity imposed by God himself, it is lawfull to transgresse a circumstantiall or ceremoniall precept, for the performance of a morall duty: for then according to the minde and will

of

Dan. 3.16,17.

Martyr. com. p.2.c4.sect.22. Calvin. opusc. Epist.1.

Non carnis sed Spiritus hoc est prudentia, quam veritatis diminutionem ferat salutis adversantem, ubi non potest corrigi sine perturbatione Ecclesiæ. Jun in Gen. Polan. Syntag. Tom. 2.lib.8. c.8.

Psal.116.10. Jer.20.9. 1 Reg. 18 21. Apoc.21.8. 1 Cor.13.7. Jer.1.17. Mat.28.29. Act.20.28. Num.32.6,7. Jud.5.23. 2 Sam.11.11. 2 Tim.4.16. Eph.4.14. 2 Cor.2.12. Act.17.16. 2 Cor.16.9. Tit.1.10,11. Isa.69 4. Jer.9.3. Isa.63.5. Ex.10.26. Dan.6.14.

of the Law-giver, the lesser Commandement must give place to the greater, and in that case no precept is broken. But if men upon their own will and pleasure shall impose Ordinances upon the Church, contrary to the Rules of Scripture, it is not lawfull to break the lesser Commandement of the Law, that we might obtaine liberty to do the more excellent. For the Lord hath not dispenced with his Law, in any such consideration. Mans pleasure in commanding this or that under a great penalty, makes not the precept of God forbidding it, of none effect, as instant danger or necessity doth the Law, touching the circumstantiall rest of the Sabboth in that particular case. Had *Daniel* forborne the ceremony of kneeling at prayer, and looking towards *Jerusalem* out of any naturall necessity, or by reason of any infirmity, which might have been prejudiciall to his life thereby, it had been none offence: but when he is forbidden to pray upon paine of death, he will not obey. It is lawfull to fight against our enemies, in defence of life and Countrey, upon the Sabboth day, if we be assaulted; but a Minister of the Gospel might not go to the Fencing-School an houre or two upon the Lords day, being thereunto commanded, that he might procure liberty afterwards to preach the Gospel. In extremity it was lawfull for *David* to eate the Shew-bread, when he was an hungred: but the Jewes, when there was no such necessity, did choose rather to die, then to eate Swines flesh. And thus when a man is called forth to beare witnesse to this or that point of Gods truth, it is not lawfull for him, either by silence or denial of it, to procure liberty to teach matters of greater importance in themselves. When God thrusteth us upon greater duties, the relinquishing of obedience to a lesser duty leaveth to be a sin: because the Law-giver in that case hath released us from the inferiour Law. But when God calleth to the practice of inferiour duties, then to slip aside under pretence of doing greater and better service in the weightiest matters, what is it but to do evill that good may come thereof? Necessity (we say) hath no Law, but is to be understood in mans Laws, when some suddain case falleth out, so as the inferiour cannot have recourse to the Law-maker, that then he may interpret the Law himself, and break the letter of it, to follow the reason and intent of it: as in case of the murther of a Thief. But in the Law of God, one onely case doth dispence with it, and that is, when necessity from God so altereth a fact, as it taketh away from it all reason of sinning. As for example; It is not lawfull to marry ones sister, but in the beginning of the World extreme necessity altered this fact, and gave dispensation. So it is not lawfull to take away that which is anothers: but (as some Divines think) extreme necessity makes it lawfull: because it is not anothers any longer, seeing the Law of nature it self maketh some things common in such extreme necessity. On the Sabboth we must hold our selves strictly to Gods worship: but if an house be on fire, we may leave it without sin. But that the pleasure of the Church, should so alter the nature of the fact, as to make that lawfull which is contrary to the Law of God, is a Paradox in Divinity. Say the Ministers of the Gospel should be enjoyned to weare Womens Apparell, under the penalty of deprivation; might they redeeme their liberty by such conformity? If not; then the meer pleasure of men, cannot make that lawfull, which in some extreme necessity is not to be condemned. And yet, if men were disposed to plead for that practice, they might say; When two works or duties commanded of God, do meet in one practice, so as we cannot do them both, but one of them must of necessity be done, the other of necessity must be left undone, in this case the work or duty of greater reason, must be performed, and that of lesser reason must be neglected and omitted, and it is a sin to neglect the greater to performe the lesser. But to preach the Gospel is a work of greater reason, then to suffer deprivation for refusing to weare Womens Apparell. Therefore it is necessary the Ministers of the Gospel should yeeld to weare Womens Ap-

When the breach of a ceremony, carrieth with it the transgression of some morall duty: in that case a man ought rather to die, then to be forced to that transgression, where there is no necessity. So for a Christian, to eare things sacrificed to Idols for his necessity, when it may be done without offence, is lawfull: but to eare it in approbation of an Idoll, being thereunto compelled by the enemy, were a denial of his Profession. *Willet* in 1 Sam. 21. 7. q 4. Mat. 12. 4. 2 Mac. 7. 1.

A lesser duty in quality or kind, (if comparison be made) may be more strait and greater in knot and band.

Divine necessity, by Gods Ordinance, altereth the nature of the fact, not humane by mans inforcing authority. *Tayl.* of circ. walk. c. 21. *Bellar. de mon.* l. 1. c. 27. Deut. 23. 24, 25.

parell in the case of deprivation. If the conclusion be absurd, one of the Premises must needs be false at least, or the whole frame inconsequent: for of a truth nothing but truth doth follow. In spirituall things to preach the word is so necessary, as *Paul* cries woe upon himself if he does not, because the Flock of God depends upon him: But if I may not preach, unlesse I wound my consicence, by compounding with Hereticks, and blending truth with error, I must never preach, but leave the care of the Church to God, who without my lie, will provide for the good of it. Thus *Elijah* fled and left his Ministry, because he could not exercise it, unlesse he would have received *Baals* ceremonies, and flattered with the *Baalites*: and if he had not thus forsaken his place, he had forsaken the Church. Great *Athanasius* choosed rather to leave his Church, then to yeeld any thing to the *Arians*. S^t *Paul* knew, that after he went from *Ephesus*, grievous Wolves would come in not sparing the Flock: and yet because he could not stay to preach, unlesse he would have restored some Pharisaicall Observations; and unlesse for peace sake he would have yeelded to the rites and Image of *Diana*, he left the place: because he must not do the greatest good by any evill meanes.

Datur quidem venia necessitati, sed necessitati, quæ instituto officientis repugnat, & voluntati. Down. *in* Ram. Log. lib. 1. cap. 50.

Act. 20. 29.

Q. *The Apostles, and Elders, and whole Church at* Jerusalem *concluded and determined, that the Gentiles should abstaine from things strangled, and from blood, and that by the inspiration of the Holy Ghost.*

A. 1. The ground of this Decree, was the direction of the Holy Ghost: but out of the Text it cannot be gathered, that it was concluded by the infallible guidance and immediate inspiration of the Spirit. *It seemed good to the Holy Ghost and to us*, say the Apostles: *To whom? To us Apostles, Elders and Brethren, even the whole Church at* Jerusalem. What? were all these immediatly inspired? It would be hard to bring a brobable Argument of that assertion. I make no doubt, but the Apostles were certainly assured what to resolve in the matter proposed, being specially assisted by the Spirit of Truth: but out of the History it cannot be collected, that they did waite for a new immediate Revelation, and relied not on the knowledge they had of the Scriptures and truth of God. The Holy Ghost speakes in the Scripture, as well as by immediate inspiration: Whatsoever is soundly, truly, directly gathered thence, and contained therein, that is of God, no lesse then that which is, from him by immediate Revelation. Therefore the Apostles in saying, *It seemed good to the Holy Ghost and to us*, do declare that they subscribed to the Holy Ghost speaking in the Scriptures, and approved what there he taught: but intend not to intimate an extraordinary inspiration to make that Decree. For as the Scriptures are said to foresee in respect of the Author of them, so it may be said in respect of the Scriptures, that it pleaseth the Holy Ghost. And it is apparent by the Councel, that those Decrees pleased them, because they concluded them out of the Scriptures. And this is evidently set down by the Greek Scholiast, which saith, that therefore the Holy Ghost is there set down: For that Christ had not taught this, but the Councell uttered them, grounded of the Law. 2. The things imposed were necessary before they were injoyned, not necessary because injoyned. Necessaty, not simply in themselves, but by accident in respect of that time for the preventing of offence, the weakness of the Jews, and collation of the Gentiles with them, was the reason why the Apostles commanded abstinence from blood, and strangled, among the Gentiles: and that reason ceasing, the the Observation it self ceased. For the authority of *Moses*, and the common and Ancient Custome long in use, *abstinence from these things ought not rashly*, could not suddainly be laid aside without scandall: And for that cause, the Apostles tendering the weakness of the Jewes, commanded the Gentiles to abstaine from these things, respecting the offence, not the things themselves. It was indeed imposed without expresse limitation of time, but not without re-

Act. 15. 28, Act. 15. 22, 22, 23. *Rain. rens. Apoc. Tom. 1. Prælect. 1.* Whitak. *de Cone.* q. 3. c. 3. & q. 6. c. 2. p. 220. Lubbert. *de conc.* lib. 2. c. 2. Field of the Ch. l. 5. c. 51. Carew *in Rhem. an. on* Act. 15. 21. 22. Whitak. *cont. sept. de auth. sac. sc.* lib. 1. cap. 3. Gal. 3. 6.

Oecum. *in hunc loc.*

Lyra in Act. 15

ſpect to ſcandall; which was the maine cauſe of that conſtitution. The Apoſtle *Paul* who was preſent at this Aſſembly did well know the ſence of the Law, and minde of the Councell, doth ſo explaine it, that he teacheth it is not unlawfull to eate of any meate that is ſold in the Shambles, unleſſe it be in caſe of offence: yea, that every creature of God is good, and ought not to be refuſed, if it be ſanctified with the word and Prayer. And the very ſcope and driſt of the Apoſtles in that Decree was, to deliver the Gentiles from the yoake of the ceremoniall Law: therefore they command not abſtinence from things ſtrangled, and blood, as from things uncleane (that had been contrary to their intent and purpoſe to eſtabliſh the ceremonials) but for the peace and quietneſſe of the Church, that the conſcience of the weake Jews might not be offended. In time of the Law, when the uſe of theſe things was prohibited to the Jews, it was lawfull for the Gentiles to eate thereof: much more in time of liberty they were not forbidden, as things in themſelves, or by inſtitution ſimply unlawfull. The giving of offence, not the eating of blood, or ſtrangled, further then it was offenſive, is that which is forbidden; the one as the end, the other as the means during the time it did continue to be ſcandalous. And when the offenſive eating onely, and not the ſimple uſe of blood and ſtrangled is prohibited, of what neceſſity could it be to adde any limitation of time to that conſtitution. Neither can any object, that it is urged as perpetuall, upon an ordinary and ſtanding reaſon of neceſſity, and fitneſſe: for abſtinence from theſe things is not urged at all as fit or neceſſary in it ſelf, but with conſideration of thoſe times and occaſions. So that the Gentiles might lawfully without breach of Law or ſcruple of conſcience, eate of either, in ſo doing, they did not ſcandalize. But it is obſerved, that Chriſtians abſtained from blood and ſtrangled, till the time of *Tertullian*, *Origen*, *Cyrill*, *Euſebius*, Councell of *Ganga*, yea of *Auguſtine*, foure hundred years after Chriſt. I confeſſe, abſtinence from theſe things was ſtill in uſe, when the weakneſſe of the Jews was paſt: but for another end (as our Writers have obſerved) drawn proportionally out of the Apoſtles firſt Decree; *viz.* to teach how much Chriſtians abhorred and had in deteſtation the bloody ſacrifices and ceremonies of the Gentiles. And this ſeemes to be confirmed by the words of *Tertullian* and *Cyrill*. But if the faithfull of thoſe times, did ignorantly miſtake that Apoſtolicall Decree, taking that to be ſimply for it ſelf, perpetually condemned, which was forbidden onely in reſpect and for a time they dealt ſuperſtitiouſly, contrary to the minde of the Apoſtles, and are not to be excuſed therein. In one place *Auguſtine* is of opinion, that a man ready to famiſh ſhould not eate of meate ſacrificed to Idols to ſave his life, though he might do it without offence; wherein without queſtion he is too ſevere, not well weighing what he ſaid. But elſe-where farre more truly he teacheth, that that Law was abrogated, and not obſerved of many; that Chriſtians were accuſtomed to eate blood, and that prohibition was onely that the Jews and Gentiles might be reconciled, and knit together in the corner Stone, Chriſt Jeſus. Again, the Apoſtles in that conſtitution, enjoyne onely the forbearance of ſome act indifferent: they preſcribe not the uſe and practiſe of any Jewiſh ceremony. Now it is one thing for a Miniſter of the Goſpel, to abſtaine from fleſh upon a Friday, or in Lent, in the preſence of a popiſh or ſuperſtitious perſon, whom he is loath to offend, and of whom he conceives hope, that by condeſcending to him in this or the like, he may be wonne to the Goſpel: another for him to conforme to their uſe of Oyle, Creame, Salt, Spittle, and the like in Baptiſme. Acts of Chriſtian liberty muſt be practiſed or forborne, according to the Rules of charity, which bind us to reſpect the edification of our Brethren: but things forbidden muſt not be yeelded unto upon any ſuch pretence: No ſinne is eligible. The Apoſtles who forbad the Gentiles to offend the weake Jews, by their eating of blood, will not have them burdened with circumſion, and other

Harm. confeſ. Auguſt. conſtit. lect. de Eccl. Potest. p. 64. Whitak. cont. duræ. lib. 8. lect. 103. p. 780.
1 Cor. 8, 8, 9, 13. & 10. 25. 26, 27, 28. Rom. 14. 3, 6, 10, 13, 14, 16, 17. Col 2. 16. 1 Tim. 4 3. 4.
Ibo. Aquin. in 1. 2. q. 103. art. 4. ad Arg. 3 Deut. 14. 21.

F. Fur. cont. 3. lib. 4. cap. 16. nu. 32. 35, 36, 37.
F. Fur. ibid.

Arg. Ep. 154. ad Public.

Aug. confeſ. lib. 10. cap. 31. & com. Faustan. lib. 32. cap. 14.

1 Cor. 10. 23, 24. Rom. 14. 21. Rom. 3. 3. T. Aquin. 2. 2. 43. art. 7. reſp. ad 5.

Act. 21. 25.

cites of that nature, which were necessarily to cease at the coming of Christ. Moreover, the Gentiles before were accustomed to abstaine from blood, and strangled, especially they which had been subdued of the Jews, were bordering round about them, or did sojourne amongst them as strangers. It was an opinion constantly received amongst the Jews, that God did deliver to the Sonnes of *Noah* seven Precepts: Namely, first to live in some forme of regiment under publique Laws: Secondly, to serve and call upon the Lord: Thirdly, to shun Idolatry: Fourthly, not to suffer effusion of blood: Fiftly, to abhorre all unclean knowledge of the flesh: Sixthly, to commit no rapine: Seventhly, not to eate of any living creature, whereof the blood was not first let out. And the Heathens that would yeeld to the obedience of these seven Commandements, though they received not Circumcision, nor observed the other Ordinances given afterwards to *Israel*: they were suffered to dwell as strangers amongst the *Israelites*, and to sojourne in their Land: but whosoever transgressed any of these Precepts wilfully, the Jews held he was to be killed with the Sword. So that it was easie and not burdensome for the Gentiles to observe these things in common with the Jews: and to the Jews it might seeme hard, that the Christian Gentiles should be incorporated into the same Common-wealth, and be exempted not only from the Law of *Moses*, but even from those things positive, which were observed before *Moses*. In a word, abstinence from these things was necessary for the time, and for the fitnesse commanded: the imposition of it was warranted by Scripture, commanded onely in case of offence: and when the season of that Law ceased, the observation it self fell to the ground. It will be said, The Law requiring abstinence from blood, and strangled, was abolished by the coming of Christ: in which respect it was in nature no lesse evill, though it might be lesse inconvenient then the ceremonies of practice. The speciall Law forbidding to eate blood, or strangled, was abolished by the death of Christ, so that it was now lawfull, which was before unlawfull: but the act of abstinence was and is in it selfe indifferent, and we may eate or abstaine as we please, so it be without superstition or offence. And how abstinence from blood, and strangled, should in nature be no lesse evill then circumcision, purification, or other legall ceremonies of that sort, I am yet to learne: seeing in that which was necessarily to cease at the coming of Christ, the Gentiles were not made conformable to the Jews: yea, the Apostle *Paul* taught the Gentiles, not onely that they were not bound to keep the Laws of *Moses*, but that Observation of those Laws, which were necessarily to be abrogated, was in them altogether unlawfull.

Hooker Eccl. pol. lib. 4. sect. 11. Ainsw. in Gen. 9. 4

Ainsw. in Exod. 12. 45.

Calvin epist. Epist. 1. p. 554.

Act. 16. 3. Act. 18. 18. & 21. 23, 24. 26. Act. 13. 24, 42. & 18. 4. & 17. 2.

Q. *The Apostles observed the Jewish ceremonies, and advised one another so to do.* Paul *circumcised* Timothy; *shaved his head, purified himself, made a Vow, contributed; offered sacrifice for his purification, observed the Jewish Sabboth: and to some of these things he was advised by* James, *and the Elders of* Jerusalem.

A. What the Apostles did, they did voluntarily: because they judged it most expedient so to do; no necessity of command, but expediency of fact at that time and place inducing them thereunto. If the Argument that some Divines would draw from this their practice, be of any force, we may conclude, That a Minister of the Gospel, living amongst popish and superstitious people, who do hold and esteeme the observation of most or all popish rites, customes and ceremonies, to be essentiall parts of Gods worship, and necessary to salvation: he, to please the people, and to winne the more liberty to preach the Gospel, is bound to conforme unto them all, yea, though their use be not enjoyned, but prohibited by Law. For the Apostles had in the Councel defined, that the Gentiles should not be burdened with Jewish observances, but onely abstaine from blood, and strangled: nevertheless, *Paul* after this circumcised *Timothy*, purified himself, and not because he was thereunto compelled by the Law of any superiour,

or

or ſtood in danger of deprivation in caſe he did refuſe; but that he might not offend the weak Believers, that he might winne the unbelievers to the Goſpel. Now draw this into forme of reaſoning, and it runneth thus: The practice of the Apoſtles in ſubmitting to Jewiſh ceremonies, is a patterne and ſamplar for us, what we may and muſt do in receiving or refuſing ſignificant, ſcandalous, inconvenient ceremonies deviſed by men, impoſed by authority, abuſed to ſuperſtition or idolatry. For in what caſes they admitted of Jewiſh ceremonies, in the ſame or like, it is lawfull, yea neceſſary for us to receive and tolerate by practice, ceremonies of like nature deviſed by men. But the Apoſtles, when they were converſant amongſt the Jews, did ſubmit to the uſe of Jewiſh ceremonies inconvenient, urged by contentious Brethren, with an opinion of holineſſe, neceſſity, and worſhip, perniciouſly abuſed for confirmation of moſt falſe, hereticall and impious Doctrines, for uſe and continuance, the occaſions of many pernicious effects to them that abuſed them: and this they did twenty years after they had preached the Doctrine of Liberty, not by compulſion of Law, but voluntarily to pleaſe the people, and winne liberty to the Goſpel. Therefore the Miniſters of the Goſpel ſhould voluntarily and of their own accord, yeeld to the practice of any or the moſt part of popiſh or Jewiſh ceremonies, if they be urged by ſuperſtitious and contentious Brethren as eſſentiall parts of worſhip, neceſſary to ſalvation, though the uſe and continuance of them be the occaſions of many pernicious effects to them that abuſe them; and that a long time after they have preached the Doctrine of ſalvation, and laboured to informe them in the truth of God. From this example of the Apoſtles going up to the Temple at the time of Prayer, and their conformity to other legall rites, ſome would gather, that it is lawfull for Chriſtians to preſent themſelves bodily at the Maſſe, ſo in heart they deteſt the abomination there committed. A collection much like the former, in reſpect of the truth of the matter concluded, and the manner of arguing: and what ſheweth the weakneſſe of the one, turneth the edge of the other. Wherefore we are to know, that the ceremonies of the Law commanded by God, were neceſſary till Chriſt, and being abrogated by his death, they ceaſed not to be of uſe amongſt the Jews, till the deſtruction of *Jeruſalem*. For God would not have his Temple ſtand without ſome ceremonies: which as long as it ſtood was an holy Manſion of heavenly Doctrine, and a place where he might lawfully be worſhipped. The Apoſtles did not ſo teach the abrogation, no not of thoſe things which were neceſſarily to ceaſe, but that even the Jews being Chriſtians, might for a time continue in them. It pleaſed God to deliver the Law of ceremonies unto the Jews, to confirme it by viſible Signes and Wonders, to appoint a Place, even a Tabernacle, where they ſhould meet to practice that ceremoniall worſhip, and to tie the exerciſe of it to that place onely. The ſame God appointing a ſecond Place to be built by *Solomon*, did fill it with his Glory, and gave commandement to all the Tribes to reſort thither, to performe the eternall ſervice of the Law, and within the Gates of *Jeruſalem* to eate the Paſſover: And when the City and Temple was deſtroyed, the exerciſe of the legal worſhip of ſacrifices, was ſuſpended and ſtayed till their returne out of *Babylon*. Then God purpoſing to re-eſtabliſh his Ordinances, ſtirred up the Spirit of the *Perſian* Kings, to further the building of the Temple, incited the people to that work by *Haggie* and *Zachary*, and after the finiſhing of it, promiſed his preſence therein, renewed again his Covenant with them, and bound them to worſhip him with legal ſervice in that place. Now as God did thus viſibly and apparantly (dealing with the Jews as Children) confirme the Law of the carnall Commandement: ſo it was expedient (conſidering his wonted manner of diſpenſation with the Jewiſh people) that by ſome viſible ſignes he ſhould manifeſt unto them the utter abolition of the Law and rites thereof: which was not done ſo fully whiles the Temple ſtood. For the ſtanding of the Temple

Martyr *comp.* p. 2.

Calvin Epiſt. 265. *Zanch. de red.* cap. 17. *devitus exs. cult.* Theſ. 11. Reſp. 5. *Object. Conrad. Schluſ.* Tom. 13. *Martin. comple. in ligem* Diſp. 28. *de leg. cerem. abrogat. Id. de feder. ſacr.* tre. 2. c. 2. q. 9. & c. 3. q. 5. & c. 4. q. 30 31. Martyr *comp.* p. 2. c. 2. ſect. 31. Deut. 6. 1 ſal. 137. 4.

ple did imply a continuance of the Leviticall Rites, for the exercise whereof the Temple was dedicated and set apart. The Prophet *Daniel* did fore-tell when the sacrifices and ceremonious worship was utterly to be abolished, in these words:

Dan.9.27. *And he shall confirme the Covenant with many, for one weak: and in the middest of the weak, he shall cause the sacrifice and the oblation to cease, and for the overspreading of abhominations, he shall make it desolate, even untill the consummation, and that determined shall be powred upon the desolate*: which according to the interpretation of the Learned, must be referred to the time of the destruction of *Jerusalem*. The Disciples of Christ hearing him speak of the destruction of the holy City, *when one stone should not be left upon a stone*; they asked him when those things should be, and what signe there should be of his coming, and of the end of the World; joyning these three together, *The desolation of the Temple, the coming of Christ, and the end of the World*, as it were all pertaining to one time: and therefore for that which is demanded in *Matthew* touching the signe of his coming, and the end of the World; In *Marke* and *Luke* this onely is asked, *What signe should be of the destruction of the Temple in Jerusalem*: Upon which occasion our Saviour doth discourse unto them of the desolation of the Temple by *Vespasian* and *Titus*, alluding to the very place of *Daniel* before cited, in which the finall ceasing of the Sacrifices with the Temple, is plainly fore-prophesied. Till that time then, the outward and civill Government of the Jews Common-wealth with their Ceremoniall service and Law-worship, still remained in the holy City and Temple of God, and that by speciall dispensation. When the Temple was made equall to the ground, the ceremonies were honourably buried under the ruines of it, and afterwards they ceased to be indifferent: but till that time their use was not wholly determined, as that which was presently to be abandoned, and no longer to be continued amongst Believers. Christ Jesus by his death did fulfill the bloody and foreshewing Tipes of his death, and so the substance coming in place, the shadow vanished of its own accord: nevertheless, seeing the Jews had solemnly received the ceremoniall Law from God, it had by many evident and visible signes and tokens been confirmed to be divine and from above, it was necessary, they should as plainly and plentifully be assured from Heaven, that now according to the good pleasure of God, it was to cease. For none but God himself can dispense with his Law: Authority inferiour cannot set us free, when superiour power hath laid his bond upon us. The Jews knew for certaine, that they had been obliged in conscience to the observation of the Law of Rites and Ceremonies; and in all equity the Doctrine of Liberty and Freedom, must fully and manifestly be published and made known unto them, before they could be urged to relinquish and forego the use of it, which after so solemne manner was pressed upon them. Yea, so graciously was the Lord pleased to deale with them, that till the efficacy of Christs death was plentifully manifested, and the abrogation of those ceremonies by visible signes and tokens undoubtedly ratified, he dispensed with the weak believing Jews in those observations. The legal Figures were given to the Jews till Christ should shine in their hearts, which was done by little and little: and the infirmity of the believing Jews was excusable, till they were plentifully enlightned with the beames of truth, and infallibly certained of the ceasing of those Ordinances, to which for a long season they had been obliged and acustomed. But the matter it self speakes, *That Christ for a long time was unknown to many of them*; other were so illustrated with his beames, that they wanted much of full shining brightnesse: the most were ignorant of their freedome and deliverance from the bondage and burden of the Leviticall Law. *Peter* himself, who had familiarity, conversed with our Saviour more or lesse, from whose mouth he daily heard most heavenly directions, and saw the Wonders that he did; who by many signes and tokens had been infallibly confirmed of the assurance of Christs resurrection,

Fran. & Jun. in Dan.9.27 *Jun. in* Dan. 9. *Polan.* ibid.

Alsted. pract. Theolog lib.2. cap. 115. Fol. 429.

Maldonat in Mat.24.5.

Mat.24.3,4.

Mat.24. When ye see the abhomination of desolation, stand in the holy place.

Martyr. com. lib.2.cap.15. sect.24.

rection, and with the rest of the Apostles was furnished with the extraordinary gifts of the Holy Ghost, *to preach the Gospel of the Kingdome to all Nations*: he, two years or thereabouts after the ascension of our Saviour, was so ignorant of this truth (as were other of the Apostles also) that he needed information therein by Vision from Heaven. Can any man imagine, that the through information of the Jews in this point, is a work of small time and labour? Full instruction and a good space of time was needfull to acquaint them with, and to root them in the Doctrine of Christian Liberty: And this time granted, was from the death of Christ, till the destruction of *Jerusalem*. Our blessed Saviour Jesus Christ, the wisdome of the Father, speaking of the time of sacking and eversion of *Jerusalem*, did expresly command his Hearers and Disciples the Jews to *pray, That their flight might not be upon the Sabboth day*; to wit, that day which the Jews observed for their Sabboth: which admonition is proof more then probable, that the observation of Jewish Ceremonies, was tolerated amongst the Jews till the overthrow of the Temple, and that by speciall dispensation from God. For if the observation of the day had been utterly abrogated, as a thing unlawfull to be kept, he would never have charged them to pray against that time of flight, as a thing unfit and burdensome. To this may be added, that in *Jerusalem* the first Christian Bishop not circumcised was *Marke*, and he not Bishop till the daies of *Adrian* the Emperour, after the overthrow of *Jerusalem*; there having been fifteene Bishops before him which were all of the circumcision. What lets now to conclude (according to the constant judgment of Divines) that the Ceremonies of the Law were *de jure* abrogated by the death of Christ, but *de facto* their use ceased not altogether, till the utter eversion of the City and Temple, and that by the wise permission of God, who was pleased, so long to beare with the weakenesse of his people. Nay, it doth not appeare in Scripture or other waies, that the Apostles did teach the Jews necessarily to lay aside the observation of the carnall commandements, till the day of their buriall came, when the Lord should from Heaven declare, that they were no longer pleasing unto him: For when certain of the sect of the Pharisees who did believe, went forth: and coming to *Antioch*, taught, that it was necessary for the Gentiles to be circumcised, and to keep the Law of *Moses*: *Paul* and *Barnabas* disputed against them, and continued still teaching the Gentiles, not onely that they were not bound to observe the Laws of *Moses*, but that the observation of those Laws and Ordinances which were necessarily to be abrogated, was in them altogether unlawfull. This they preached concerning the Gentiles onely, not touching the Jews: and therefore *Paul* coming to *Jerusalem*, when he plainly understood from *James*, how his Doctrine was misreported, as though he had taught all the Jews which were amongst the Gentiles to forsake *Moses*, he was contented by his actions to make it apparent, that those flying reports were untrue, and that he himself being a Jew kept the Law, and walked orderly, even as they did. But as for the Gentiles, they altogether disallowed in all them all conformity with the Jews, in those things which were of necessity to have an end by the coming of Christ. And therefore when *Peter* withdrew himselfe from the Gentiles at *Antioch*, and conformed to the Jews, *Paul* withstood him to his face: and when other false Brethren would have compelled *Titus* to be circumcised, he withstood them boldly, and gave no place unto them, no not for an houre, neither fearing their offence, nor dreading their malice, nor shrinking for peace. Wherefore the erroneous conceit of the obstinate, misbelieving, ignorant or weak believing Jews, touching these Ceremonies, or the avoidance of persecution stirred by the malicious, were not the reasons that simply moved the Apostles to conforme unto them: But they perfectly understood it to be the good pleasure of God to beare with the Jews frailty for a time, and knowing it to be their duty in such and such cases, to please them, and not to trouble the Church; they with all readinesse

Mat. 24.20.

Euseb l.4.c.5. 6. *Nic.* l.3.c. 25. *Sulp. Sev.* p.146. *in edit plant. Osiand. Epit.* Hist. Eccl. cent. 2. c. 4.

Aug. Epist. 19. *ad Hieron.* *Calvin.* Epist. 265. Willet *cont.* 6 q. 3. prop. 1. *Jun.* Thes. *theo. de leg.* 23. sect. 11. Hooker. *Eccl. Pol.* lib. 4. Act. 15. 1.

Act. 21. 22, 23, 24.

Calvin. *opusc. contr. Hel.* p. 659.

Gal. 2. 2, 3, 4.

readineſſe and not upon conſtraint ſubmitted themſelves, when thoſe circumſtances did occurre.

Q. *Is it not lawfull for a wiſe man to uſe ſimulation or diſſimulation in ſome matters?*

Prov.29.11. *A.* It is lawfull for a prudent man to conceale ſome part of the truth, and utter another, and ſo to diſſemble ſome things, if it be done without injury or fraud of piety, truth and charity, of juſtice and our Vocation. The Angels Gen.19.2. that appeared to *Lot* in the likeneſſe of men, did at firſt refuſe the courteſie that he proffered, and made anſwer, *they would lodge in the ſtreets.* Gen.42.7. *Joſeph* carried himſelfe ſtrangly towards his Brethren, and ſpake roughly unto them, that he might ſearch out the truth and accompliſhment of his Dreames, underſtand the mindes of his Brethren, and know the whole manner of his Fathers Family. 1 Sam.16.2. *Samuel* going to *Bethlehem* to anoint *David*, doth by the commandement of God conceale ſome part of the truth, the chiefe end of his coming. So Jer.38.27. the Prophet *Jeremy* being asked by the Princes, what communication he had with the King, onely he telleth them, *that he had intreated him, that he might not returne to* Jeonathans *houſe to die there*, but the reſt of the conference he uttered not. When the Kinſmen of our Saviour urged him ambitiouſly to go up Joh.7.6.8. to the Feaſt of Tabernacles, he anſwereth them, *My time is not yet, Go ye up to the Feaſt, I will not go up.* This negation of Chriſt, which ſeemes to be ſimple, muſt be underſtood according to the opinion of his Kinſmen, that is, he would not go up to purchaſe humane glory to himſelf. But to prevent miſtaking, there are foure things in the act of ſemblance or diſſimulation to be obſerved, the minde of him that diſſembleth, the thing or ſubject wherein, the manner, and the end: If all theſe be good and lawfull, the diſſimulation it ſelfe cannot be condemned; if any one be evill, the diſſimulation is evill. If it come *Vid. Gen. in Gen. 42. Pol. Tom. 2. l. 3. c. 8.* from a diſtruſtfull minde, doubting of Gods providence, it is ſinne: not ſo, if in things lawfull it be uſed onely as a meanes, the heart ſtill depending upon the Lord. In matters of Religion, in which the glory of God, and the ſalvation of our ſelves and our neighbours is handled, there is no place for diſſimulation: But in civill, externall, and politick things it may be uſed, if the root, manner, Luk.24.28,29. and end of it be allowable; ſo our Saviour uſed a kinde of ſemblance, when to take triall of the Diſciples humanity, he made ſhew, as though he would have Gal.2.13. gone further: but *Peter* offended, was juſtly reproved of *Paul*, that in a religious matter diſſembled, withdrawing himſelf from the Gentiles, with whom he had eaten before, for feare of them of the circumciſion. In the manner of diſſimulation heed muſt be taken, that nothing be done in fraud of the truth, and love in things of truth, nor of juſtice, and our Vocation in matters of right and wrong, whether the ſemblance be ſerious or in another kinde. Alſo reſpect muſt be had to the Perſons, before whom and towards whom we make ſemblance: for it is one thing to make ſemblance or uſe diſſimulation before the ignorant, another before men of knowledge; it is one thing towards the weake, another towards the ſtrong; one thing towards friends, another towards enemies; one with the ſimple, another with the obſtinate. The end of lawfull diſſimulation, is the edification of the Church in generall, or of the godly in particular, the finding out of the truth neceſſary to be known, the keeping cloſe of the truth unfit and unprofitable to be revealed, the preventing 1 King.3.25, 27. of danger, and ſuch like. Thus the two Women contended before *Solomon*, touching the living Child, whoſe he ſhould be: he uſed an holy diſſimulation to finde out the truth. But if ſemblance tend to an evill end, it is evill: as for a man to make ſhew of Religion to aſpire to honour, as Hypocrites do; or Gen.4.8. to ſpeake faire to our neighbour, when Warre is in the heart, as *Cain* did to *Abel*.

Q. *What then, may a Chriſtian uſe no wiſdome to ſave and deliver himſelf out*

of

of the hands of perſecutors, or to preſerve his liberty in the Goſpel?

A. Our Saviour requireth prudence in his Diſciples tempered with ſimplicity: *Behold I ſend you forth as Sheepe in the middeſt of Wolves: be ye therefore wiſe as Serpents, and harmeleſſe as Doves.* This ſerpentine wiſdome, ſtands in theſe things. Firſt, that they be wary, attentive, provident and circumſpect, not to thruſts themſelves into needleſſe danger, by laying themſelves open to the malice of the adverſary without cauſe, or truſting falſe Brethren that cuninngly inſinuate themſelves. Beware of men. It is neceſſary in a ſort, that we joyne our ſelves to ſome Church: but it is not neceſſary to ſalvation, either ſimply or in any ſort, that a whole Church or any particular member of it, ſhould at all times make open profeſſion to the world, of that religion which they hold, and ſecretly practice: for this were to caſt themſelves wilfully into the mouths of the bloodthirſty and ravenous Perſecutours. It is too true, that an over great-zeale of martyrdome carried ſome men, now and then, further then they ſhould have gone to the endangering and loſing of their lives. But it is as true, that our Saviour, his Apoſtles, and the Churches, from time to time, have been carefull to hide themſelves from the ſight of Tyrants, when the Goſpel was perſecuted, as farre as their callings, and other occaſions would give leave. Indeed they never would (nor is it lawfull) to deny the truth of God, or themſelves to be Profeſſors of it: yet, did they conceale as much as they could, from the Perſecutors, their times and places of meeting, and alſo the ſeverall members of their Churches. To deny Chriſt, or the truth of his Religion, is alwaies damnable, and without repentance, bringeth damnation unavoidably; not to make publique profeſſion of Religion is not alwaies ſo: but then onely, when the Lord, by ſome ſpeciall occaſion, according to the generall duty of a Chriſtian, or a mans particular calling, thruſteth or draweth him forth to give teſtimony to the truth, by maintaining it, or ſuffering for it. The Apoſtles Calling neceſſarily required, preaching of the Word, and for them to have failed in that duty, for fear or ſhame, or otherwiſe, had been to deny their Lord and Maſter. Yet were they not ſo tied to this duty, that they muſt needs continue their publique preaching in thoſe places, where perſecution was raiſed againſt them, but they might flee from one City to another: and yet not to be counted to deny the Lord Jeſus. As for the Churches, that were gathered by the Apoſtles preaching, there is neither charge, nor reaſon to be ſhewed, why they ſhould bewray themſelves to their Perſecutours, by open practice of Religion in the eyes of the world. Indeed the worſhip of God is not to be neglected, though we cannot performe it without manifeſt danger of our lives, but there is no neceſſity to worſhip God publikely, where the truth of God is perſecuted. Therefore did the ancient Chriſtians, in ſuch places aſſemble as ſecretly as they could, neither leaving the exerciſes of Religion for fear, nor by an inconſiderate zeal, hazarding their own lives. And as touching private Chriſtians, if falſe Brethren or ſubtile adverſaries, ſhall craftily creep in to ſpie out their liberty, or pick advantage againſt them, no Religion bindeth them in that caſe, to make known the truth that they profeſſe, or to anſwer directly unto their demands: but they may either keep ſilence, or ſtop their mouths ſome other way. 2. In ſome caſes it is lawfull to ſpeake the truth in generall termes, ſo as the godly may be inſtructed, and the adverſary take no advantage. Chriſt taught in Parables: and when the Phariſees and *Herodians* came unto him, hoping to entrap him with this queſtion, *Is it lawfull to give Tribute unto* Cæſar? he ſtoppeth their mouths with this reply, *Give to* Cæſar, *the things which are* Cæſars, *and to God, the things which are Gods.* 3. If the adverſaries of Gods truth ſhall queſtion us to get advantage out of our words, when they have naught elſe againſt us, we may lawfully require legal proceedings. When the High Prieſt and Elders of the people examine Chriſt concerning his Doctrine and Diſciples, he

Mat. 10. 16.

Ezra. 4. 4. Mat. 10. 7.

Joh. 4. 1, 2, 3. & 8. 59. & 9. 3. Act. 8. 1. & 9. 24. 25.

Mat. 28. 19. Act 10. 42.

Mat. 10. 23.

Calvin opuſc. de vitand. ſuperſt. p. 585.

Mat. 21. 24.

Mat. 22. 22.

appeales to his hearers. *Aske them which heard me, what I have said unto*
Joh.18.20,21. *them: behold, they know what I said.* 4. If the Glory of God, the edification of the Church, and the duties of our particular Vocation will permit, it is lawfull by flight or other meanes (that God shall offer to provide for our
1 King.19.3. safety, against the rage of Persecutours.) So *Elias* fled from *Jesabell*, *David*
Psal.56.8. from the tyranny of *Saul*. *Jeremiah* and *Baruch* were both hid by the Lord,
Jer.36.26. that the King could not slay them. The Woman, that is, *the persecuted Church,*
Rev.12.6. *fled into the Wilderneſſe, where she hath a place prepared of God.* This is the
Mat.10.23. counsell of Christ to his Disciples; *When they persecute you in one City, fly into another.* If any require more examples: *Jacob* the Patriarch fled from the presence
Gen.27.43. of his Brother *Esau* into *Haran*, to *Laban*: and again, from thence to the Land of
& 31.21. his Fathers. *Moses*, after he had slaine the *Ægyptian*, fled out of *Ægypt* into
Exo.2.15. the Land of *Madian*, where he lived forty years: And this was no rash flight,
Heb.11.27. but a work of faith: though the second departure of *Moses* out of *Ægypt*, when he led forth the *Israelites* with a mighty hand, may seeme to be intended of the Apostle. *Obadiah* the Governour of *Ahabs* house, hid a hundred men
1 King.18.13. of the Lords Prophets, by fifty in a Cave, and fed them with Bread and Water,
Joh.10.39. when *Jesabell* would have destroyed them. In the New Testament, our Saviour
Luk.4.30. Christ being in danger, withdrew himselfe, and that sundry times, till the houre of his passion was come. *Paul*, when the Jews took councell together to kill
Act.9.25. him, was let down by the Brethren in a Basket, through a Wall in *Damascus.*
2 Cor.11.32, And when the *Grecians* went about to slay him, he was brought by the Brethren
33. to *Cesarea*, and sent to *Tarsus*. By this it appeareth, (that it is both lawfull
Psal.29.30. and expedient for Christians to fly in the time of persecution:) But how farre,
Act.8.1. and in what cases it is lawfull for the Ministers of the Gospel, we shall consider hereafter. 5. In persecution it is not unfit to seeke the benefit of Law, privi-
Act.22.25. ledge, and appeales. When *Paul* was bound with thongs to be scourged; claiming the priviledge of a *Roman*, he escapeth the whip. And being to answer for himselfe before *Festus*, knowing with whom he had to deale, he pleads not Divi-
Act.25.8. nity, but Law; *Neither against the Law of* Moses, *neither against the Temple, nor yet against* Cæsar, *have I offended any thing at all.* And perceiving the ma-
Act.25.10,11. lice of the Jews against him, he refused to be judged before *Festus* at *Jerusalem*, and appealed to *Cæsar*. 6. A sixth point of Wisdome is, to conforme in things
Act.21.22,23, honest, expedient, and indifferent for nature and use. Thus *Paul* by the advice
24. of *James* submits himselfe to the legal purifying. Some say this was *Pauls* infirmity, and therefore cursed with insequent troubles. But this is no so: for
Act.24.18. had it been a fault, questionlesse he would have bewailed it in all his defences: whereas he doth rather glory in it. 7. If the adversaries of the truth dissent a-
mong themselves, it is a point of wisdome to set them together, one against the other, by testifying our agreement with the one side, in the truth. When *Paul*
Act.23.6. & perceived that the one part of the Councell, before which he was convented,
26.5,6. were Sadducees, and the other Pharisees, he cried out in the Councell, *Men and Brethren, I am a Pharisee, the Sonne of a Pharisee: of the hope and resurrection of the dead, I am called in question.* In like manner, we may lawfully witnesse our consent with others in the substantiall points of Faith, from whom we
Act.26.27. dissent in matters of an inferiour nature, that we might procure the more favour from them. 8. *Paul* answering for himselfe before *Agrippa*, tels him that none of the things which he spake, were hidden from him, that he believed the Prophets. This his practise is for our imitation, how we should insinuate our selves into the hearts of our adversaries, to winne credit to our cause, and fa-
Isa.53.7. vour to our Person. Lastly, in their carriage and conversation, the afflicted
Mat.26.63 & Saints of God must be innocent, harmeleſſe, inoffensive and meeke. Christ
27.12, himselfe was, *as a Sheep dumb before the Shearer.* When *Festus* charged *Paul*
Act.26.25. with madnesse, his reply is no more but this; *I am not mad, O Noble*

Feſtus: *but ſpeake forth the words of truth and ſoberneſſe.* If they be tried with reproaches, diſgraces, impriſonment, or perill of life, they muſt not fill the world with cries and clamours, but flie to the Lord with ſighes and groanes: lay open their cares before him, and commit their cauſe unto him in quietneſſe. But ſome Cautions are to be marked. Firſt, In all theſe, men muſt not ſeeke themſelves, but the Lord. I would have you wiſe unto that which is good, and ſimple concerning evill. As Serpents ſave their head, ſo muſt we ſave and keep that faithfull thing committed unto us. Our Saviour Chriſt counſelling his Diſciples, *When they are perſecuted in one City, to flie into another*: he would not have them ſit idle, but preach the Goſpel in other places. *For verily* (ſaith he) *I ſay unto you, ye ſhall not have gone over the Cities of* Iſrael, *till the Sonne of Man be come.* When our Saviour left *Judæa*, he preached in *Galilee*. And *Paul* ſought not eaſe, but preached more, ſeeking the good of the Church. The ſecond, No policy is lawfull, that doth tend to the prejudice of the truth, or any part thereof. *I can do nothing againſt the truth, but for it.* To betray the truth or any parcell thereof, is perfidiouſneſſe, not true Wiſdome. The third Caution, We muſt be ready when God calleth unto it, conſtantly and boldly to avouch every part of his truth. The fearfull to profeſſe that, whereof God hath perſwaded their hearts, ſhall have their part in the lake that burneth with fire and brimſtone. *Whoſoever ſhall deny Chriſt before men, him will he deny before his Father which is in Heaven.* Rom. 10. 10. *With the heart man believeth unto righteouſneſſe, and with the mouth confeſſion is made unto ſalvation.* The Apoſtle *Paul* behaved himſelfe prudently in all his troubles, but never denied his profeſſion, when he had opportunity to make it known. *This I confeſs unto thee, that after the way which they call hereſie, ſo worſhip I the God of my Fathers, believing all things which are written in the Law and Prophets.* When Chriſt knew that the houre appointed of the Father was come, he freely yeelded himſelfe to death: and *Paul* would not be kept backe with the teares of the faithfull, when he underſtood that his bands ſhould make to the furtherance of the Goſpel.

Rom. 16. 19.
2 Tim. 1. 14.
Mat. 10. 23.
2 Cor. 13. 8.
Apoc. 21. 8.
Mat. 10. 33.
Mar. 8. 38.
Act. 24. 14.
Joh. 18. 4.
Act. 21. 12.

Q. *May not a man bodily preſent himſelfe at the unlawfull rites and ſervices of Idolaters to ſave his life, when he doth in heart hate and deteſt it?*

A. No: the ſervant of God ſhould ſuffer death, rather then commit Idolatry. Fly from Idolatry. The Law and the Prophets, the Old and New Teſtament, are full of Edicts, Commandements, Laws, Admonitions, and Rebukes, whereby ſtrange worſhip is forbidden. *Daniels* fellowes choſe rather to be caſt into the Furnace, then to worſhip the Image ſet up by a moſt mighty King. *Machabea* the Mother, with her Children, would rather be martyred, then eate of Swines fleſh againſt the Law of God. There be infinite Martyrs reckoned up, who moſt conſtantly ſuffered death, becauſe they would not forſake their profeſſed Religion, having alwaies before their eyes *Mat.* 10. 28. *Feare ye not them, which can kill the bodie.* What is then to be done, when they are thruſt upon us? We ought to reprove them, and with great liberty (when need requireth) to reprehend them. What though it be dangerous, and we may come to loſe our goods, dignities, and lives? None of us hath upon this condition received Chriſtianity, that his life, goods, and dignities, ſhould remaine ſafe unto himſelfe. Yea, Chriſt hath by expreſſe words teſtified unto every one of us; *Except you renounce all that ye have, and take up your Croſſe, and follow me, ye cannot be my Diſciples.* 2. Outward actions be a certain ſhew of confeſſion: And as it is not lawfull for the tongue to diſagree with the heart, in profeſſion of faith and religion: ſo whatſoever is outwardly done in Divine Ceremonies, ought to agree with the ſame Profeſſion. That is no perfect and true Faith, which breaketh not out into actions agreeable unto it:

Dan. 3. 18.
Eph. 5. 11.
Mat. 10. 37. & 16. 24.

nor that pure and kindly zeal, which sheweth not it selfe in the detestation of all false waies and vaine inventions. 4. As the inward worshiping of God, is found to be that, whereby we rightly and reverently judge of him; so the outward worshiping of him, is that, wherein we honour him aright, and as he hath prescribed. And Idolatry likewise, is of two sorts: for one is, whereby in our heart we faine by evill opinion, such a God as we list our selves: another is, whereby we transferre the outward worship, not onely unto creatures and Idols, but also we pollute the same, with our own lies and inventions. 5. Grant that we retaine in our heart the right opinion: yet the body is abandoned to Idols, and to the Devell, which ought not to be. For *Paul* sheweth, *That our bodies are the members of Christ, which are not to be given unto an Harlot.* *Paul* wrote this touching fornication: But the Prophets in the meane time teach us, *That Idolatry is the foulest fornication of all other*: for *Jeremy*, *Ezekiel*, and other holy Prophets, so inveigh against the Jews and their Church, as they resemble the same to an Harlot, which under every greene Tree (hath laid open her selfe unto Idols and prophane worshippings.) 6. He that made and redeemed the whole man, is not content with the halfe of him: neither will he have his creature parted with the Devill. *To me* (saith he) *to me alone shall every knee bow.* And this is sufficiently declared in the Lords answer to *Elias* the Prophet: *I have left unto me seven thousand persons, which have not bowed their knee unto* Baal: He said not, which have rightly judged in their hearts, and which have believed uprightly in their mindes: but contrariwise, mentioneth a signe of outward worshiping; namely, of bowing the knee. The *Corinthians* might have excused their doing unto *Paul* thus: Why art thou so vehement against us. We our selves know that an Idoll is nothing, we in our hearts keep the right opinion. Therewith let God be content; it is lawfull for us in the meane time with the body and outward presence, to serve our own commodity. But the soul without the body, is no perfect Sacrifice, as the body without the soul, is no acceptable service. 7. Another mans sin is imputed to no man: but whilest we are present at Idolatrous service, this blame is ascribed and rightly imputed unto us, in that we communicate with another mans ungodlinesse. *Do ye not know* (saith the Apostle) *that they which eate of the Sacrifice, are made also partakers of the Altar? What say I then? that the Image is any thing? Nay, but this I say, that the things, which the Gentiles offer, they offer unto Devils. Ye cannot drink the Cup of the Lord, and the cup of Devils. Ye cannot be partakers of the Table of the Lord, and of the table of Devils,* So as, although the corruption of the Sacrifices be not imputed to the Communicants; yet the communicating it selfe, from which they ought to have kept themselves, maketh them blame-worthy. And unlesse the matter were so, why would not the holy Martyrs communicate with the rites of the Ethnicks? Wherefore did *Paul* so rebuke the *Corinthians*? But it is not absolutly forbidden to godly men, that they should not be present in Churches, while prophane and execrable rites be exercised. For *Elias* was present, when the false Prophets did sacrifice unto their *Baal*, but yet, as one that mocked them, and that boldly. Were not the fellowes of *Daniel* present in the Field, (having now obtained high Offices and dignities,) when the golden Image of the King was with great pompe erected? Present, no doubt, they were, but they worshipped it not. It is greatly to be weighed, with what minde, with what countenance, with what gesture, and with what words, a man is present where horrible Idolatry is committed. There was present a man of God, at the service of *Jeroboam*, when the King himselfe offered Incense to the golden Calves: but he being sent from God, came thither, and reproved, and detested that which was done; adding those threatnings which the Lord commanded him to speake. *Paul* also entred into the Temple

Vera pietas vo ram confessio- nem parit. Rom. 10 10. Luk 9.26.

Calvin *opusc. de vitand. sup.* pag. 586.

1 Cor. 6.

1 Cor. 6. 20. Esa. 45. 23. Rom. 14. 11. Eph 2. 10. 1 King. 19. 18.

Rom. 14. 1, 8.

1 Cor. 10. 18.

1 King. 18. 17.

Dan. 3. 3.

1 King. 13. 1. Act. 17. 23. Calvin *opusc.* Epist. 1. pag. 560.

Temple of the gods at *Athens*; certainly, not to the intent he would allow of the Idolatrous rites: but because he might thereby, pick out an argument and occasion of confuting Idolatry. *Valentinianus* also led *Julian* even unto the Temple: but there he gave a blow unto the Prelate of the Temple, who sprinkled his Gown with unpure water, for the purifying of him, after the Ethnicks manner.

Q. *A man may bring himself into great danger, and the Church of God in those places into great straights, unlesse we shew some countenance to Idoll service.*

A. This doth every godly man see, and (which is more to be reckoned of) it is not hidden from God himselfe, who foresaw all these things, and foreshewed that they would come to passe: but would not therefore suffer his Laws to be changed. So as the nature and force of troubles and dangers, is not such, as they can abrogate the Laws of God: Those do abide, and everlastingly shall abide: and therefore let us not covet to have them new made for our dangers and calamities. Let us commit the end unto him, unto whom the Church belongeth: he no doubt, will very well and in good time provide for his Spouse. Christ said to *Peter*, when he called him, and he prolonged, and demanded, What should become of *John*: *If I will that he tarry till I come, what is that to thee? follow thou me.* We be taught therefore to follow the Word of God, whithersoever it call us; and let us commit the care of other things (which seeme to hinder us) to him that calleth us. Furthermore, this is not to be over-passed, that that Doctrine oftentimes is more worth, and doth more edifie, which is sealed by flying away, and by death, then that which is onely set forth by words. Silent sufferings of faithfull Ministers for the truth, prove oftentimes as profitable to Gods people, to confirme them in it: as eloquent Sermons of the truth, to informe them of it. Let us not be afraid, though one of us fall or flie; but let us hope, that God in his place will raise up many more. But if we continue, and that our dissembling endure long; the light of the Truth, and fire of Charity, which is kindled in our hearts, will by little and little be extinguished.

Martyr com. p. 2. c. 4. sect. 35.

Gen. 22. 8.

Calvin epist. Epist. 1. pag. 548.

Q. *May not a Christian forbeare the doing of some things not necessary, to save his life.*

A. In those things which are substantiall, or nearly joyned to them, we must give place to no man: In things not necessary, but onely convenient, which may be omitted upon occasion, we must give place to the ignorance, and infirmity of others, for edification: But to malice we must not give place, least what be yeelded to it, it possesse to destruction. Wherefore the malicious neglected, we must contend for edification, even with our own danger and perill. And when the omission of a thing not necessary, doth carry a shew of denying that truth, for which we are bound to contend, we must rather adventure any danger, then forego the same. When *Daniel* knew that the King of *Persia* made a Decree, that no man should aske any Petition of any god or man, for thirty daies, save of the King He went into his house, and his windows being open in his Chamber towards *Jerusalem*, he kneeled upon his knees, three times a day, and prayed and gave thanks before his God, as he did aforetime. And it was expedient for *Daniel* thus to do, otherwise he had sinned against God, nature, the true Religion of the Jews, himselfe, and publique liberty. For the Decree was most wicked, to which a godly minde should not assent, no not in shew.

Dan. 6. 10.

Q. *How should a man fit and prepare himselfe to walke after this manner?*

A. 1. He must rightly informe himselfe in the knowledge of the truth. For all exhortations which are made to us patiently, and constantly to suffer any thing for the Name of Christ, and the cause of his Gospel, will have no great force

force and authority with us, unlesse the equity, and truth, and dignity of that cause for which we undertake the combate, be well and throughly understood. For when we are in such a combate and danger, that life is in jeopardy, we must be well assured of the cause for which we undergo that danger. 2. We must renounce the world, and the things thereof. *If any man* (saith Christ) *will come after me, let him deny himselfe, and take up his Crosse and follow me:* If we addict our selves to the pleasures, profits, or honours of this life, we can never stand couragiously in the cause of God. 3. We must nourish in our breasts, an holy zeal of Gods glory, and pure Religion, that the restification, exercise, and furtherance of it, be dearer to us then life it selfe. To live, and to be ignorant of the causes of living, is contrary to nature. But Religion teacheth, that our whole life is so to be referred to the glory of God, that he might be our glory. *The zeal of thy house hath eaten me up.* 4. We must learne to live by Faith, and commit the cause of God unto his wise disposition, who is able to do above all that we can thinke, and will make that tend to the furtherance of the Gospel, which to our reason makes for the utter ruine, and subversion of it. Thus *Abraham* offered his Son *Isaac* in sacrifice, being assured that God would give him again, though he knew not how. *Cast thy burden upon the Lord, and he will sustaine thee.* 5. If we finde our selves weake and feeble, we must acknowledge our infirmity, and cry unto God to be strengthened in the inner man. God is the giver of all grace and power, therefore in the sence of our unworthinesse, we must have recourse unto him for supply. 6. Being informed of the truth, we must not admit or entertaine any cogitations to the contrary; for such deliberation is a turning aside, which may occasion further wandering from the Path of Gods Commandements. If we permit that to our selves, that declining from the Word of God, we will bear our selves, we are in danger to runne into no small inconveniences. The best course for our own ease and safety, is, to trusse up our thoughts, and neither to give them place nor audience, when once we understand the good pleasure of God, speaking in his Word.

Mat. 16. 24. Heb. 13. 13. 1 Thes. 3. 3. Luk. 11. 49. & 21. 12

Psal. 69. 9.

Psal. 55. 22.

Q. *What considerations are there, which might move Christians willingly to suffer persecution for Christs sake?*

A. It is a great glory to suffer for the Name of Christ. Although our sense can apprehend nothing but infamy and reproach, yet indeed they are proper, and notable Ensignes and Ornaments of heavenly Nobility. For what are we, that we should be witnesses of Gods truth, and Patrons, as it were to defend and maintaine his cause? Behold we are miserable men, as it were the abject wormes of the Earth: yet God will have his truth to be defended of us; which Honour is so great, that it seemes not to pertaine to the Angels themselves, which are in Heaven. And thus the Martyrs of Christ, have esteemed their sufferings to be Crowns. A *French* Souldier for his zealous profession of reformed Religion, adjudged with others to the fire, having this grace bestowed upon him, that he should go to the Stake Gentleman-like, without a With, demanded the reason, why he might not be permitted to weare such a Chaine as his fellows did, esteeming this rebuke of Christ more glorious then the Ensignes of S. *Michaels* Order. 2. Patient suffering for the Name of Christ, is the way to the Crown of life. *They that suffer with Christ, shall reigne with him.* What labor, paine, or sorrow, will men refuse to purchase some uncertaine fading honour? And shall we thinke much to adventure our life in the cause of Christ, that we might inherit eternall glory with him. 3. All the times of our life and death are in the hands of God, who will keep us by his power, that not one haire of our head can be pulled away, without his pleasure. In whose hands soever we be tossed to and fro, the Lord still takes care for us, that we shall not perish. And if he suffer Tyrants to kill the body, yet doth not our life cease to be deare unto him. *Precious in the sight of the Lord is the death of his Saints.* And that we might

Act. 5. 41. 1 Pet. 4. 12, 13.

Thuan. Hist. lib. 11. *Anno.* 1553.

Rom. 6. 8. 1 Pet. 4. 14. Mat. 5. 10, 11.

Dan. 3. 26. & 6. 16. Act. 12. 17. Psal. 116. 15. Esa 26. 21.

be

be more certainly assured, that God will never leave us in the hands of our enemies, let us know, that if we suffer for the Gospel, it is as if Christ himselfe, were in the same affliction. Wherefore let us set down with our selves, that Jesus Christ must forget himselfe, if he should have no thought or care of us, when for his cause and Glory, we are held in Prison, or in perill of life. 4. In all those afflictions, God will so sustaine us by his Spirit, that whatsoever our enemies do, they shall not prevaile or get the upper-hand. In persecutions, there are two things which seeme intolerable to the flesh, infamy and paine, or torment of body: In both which the Lord hath promised Divine assistance, that we shall overcome reproach, and bitternesse of death. 5. For our sinnes we have deserved more grievous torments then any, that by the malice of men can be inflicted. If God be pleased to spare us therein, and to change our sufferings, that whereas we might justly be confounded as evill doers, we should be tried onely as witnesses of his truth, have we not great cause to be thankfull and couragious? 6. The examples of holy Martyrs, who have laid down their lives for the testimony of Jesus, and cheerfully endured the most bitter vexations that hell could invent, are an encouragement to us that shall be called to tread in their steps. Lastly, Christ our Saviour hath endured most bitter things for us, should not we then be ready to lay down our lives for his sake? Should we not esteeme it our great happinesse, that we are made conformable unto him?

Zech. 2. 8
Act. 9. 4.
Heb. 11. 34, 35, 36, 37.

Q. *What Rules of Wisdome are to be observed for our carriage towards all men in generall.*

A. It is a point of wisdome, rightly to distinguish between men, and not promiscuously to respect all alike. There is a great difference between an *Israelite* and an *Ægyptian*, between a Jew and a *Samaritan*; and we must observe the difference wherein the Lord goes before us, who though he be patient to all, yet he is specially good unto *Israel*, even the upright of heart. If this be not observed, we can never truly performe the duties we owe to our neighbours, or our selves. But this judgement reacheth not to a mans finall estate, but to the present onely: for we may not judge beyond our eyes, nor yet against them. A wise Physician, will know the state of his Patient, before he Minister unto him.

1 Cor. 6. 6.
Jud. 22. v.
Gal. 6.
Prov. 26. 24, 25.

2. Although we must make account to live amongst all, yet our care must be to sort with the best. Lightnesse of familiarity is indiscretion. Here the rule holdeth well, to try before we trust: yea a wise Christian, must not commit himselfe to every one that seemeth good. For much hypocrisie lieth at the roote of mens hearts: Satan hath taught many to transforme themselves, and make Religion and good words, a cloake for their own ends. Never did the Devill more hurt to Christianity, then by false Brethren, who were sent in to spie their liberty. How many have been deceived, and brought into danger thereby? *He that eateth bread with me, hath lift up his heele against me.* 3. In our converse with all men, we must keep a determination, either to do good unto others, or receive good from others; and to that end, must observe our seasons and opportunities. *The lips of the righteous feed many.* The heart of the wise possesseth knowledge, and he draweth it out as occasion requireth. 4. In what company soever a man comes, his care must be (that his life and conversation be inoffensive,) a visible confutation of all ungodlinesse. *Daniels* piety, confuted Idolatry, and *Lot* was a real reproofe of *Sodome*. A Christians light must alwais shine in the darkenesse of this world, and against it. Give no offence to Jew, nor Gentile, nor to the Church of God.

Prov. 10. 21.
Prov. 14. 33.
Prov. 10. 13.
1 Cor. 10. 23.

Q. *What Rules of Wisdome are to be noted for our carriage towards the Godly?*

A. 1. We must not onely walke inoffensively towards them, but also embrace a fruitfull fellowship and society with them in the Gospel. Thus, *they that are*

strong

ſtrong ought to beare the infirmities of the weake, and receive them for edification, not to doubtfull diſputations. If we finde a good man ſtand in need of inward comfort, we muſt helpe to raiſe him up. Chriſt was ſent to ſpeake a word of comfort to the weary, and every Chriſtian hath received of his anointing. When *David* was in deep diſtreſſe, his faithfull Friend *Jonathan* comforted him in the Lord his God. If a Godly man be fallen through any infirmity, they that be ſpiritually minded, muſt labour to reſtore him with the ſpirit of meekneſſe. And all Chriſtians of what condition ſoever, muſt conſider one another, and provok unto good works. 2. In dealing with weak, wounded, and fallen afflicted Chriſtians, we muſt be circumſpect of the time, place, and manner of doing, making choice of ſuch arguments as be fit in reſpect of the condition, for all perſons are not wrought upon by the ſame meanes, and what may do good to one, may be hurtfull to another. And that Potion which one way adminiſtred, may prove pernicious, being another way applyed, may be benificiall 3. In the uſe of good company, beware of giving any occaſion of ſcandall, or offence to any; leave no ill ſmell behinde thee; avoid the note of pride, conceit, forwardneſſe, or ſtifneſſe in thine own ſenſe.

Rom. 15. 1. & 14. 1.

1 Sam. 23. 16.

Gal. 6. 1.

1 Joh. 2. 10.

Q. *What Rules of Wiſdome are to be obſerved for our carriage towards them that be without, and ſcorners.*

A. 1. All Chriſtians muſt avoid all known evils and offences, by which evill men might be occaſioned to abide out of the Church, or reproach the holy profeſſion of the Goſpel; And on the contrary, they muſt ſo walke in all faithfullneſſe, meekneſſe, harmleſſneſſe, that they might adorne the truth, and winne the enemies of it. Thou ſhalt not put a ſtumbling block before. Give no occaſion to the adverſary to ſpeak evill. *David* prayeth, *that none might be aſhamed becauſe of him.* 2. We muſt skilfully apply our ſelves to winne them, making uſe of all opportunities, and ſpeaking to them with all reverence, deliberation, compaſſion, inſtance. 3. In lawfull things we muſt uſe all circumſpection that we offend not in regard of circumſtances, as the time, company, or manner of doing: for all lawfull things are not fit at all times, in all aſſemblies, and all manners. Indiſcretion herein doth much harme. 4. In things indifferent we muſt not give offence to them that be without, ſo long as there remaines hope to do them good: But in neceſſary duties which God requireth, their offence is not to be regarded. If they be offended for well-doing, we muſt not paſſe for it. 5. If we have to deale with ungodly men, let us be wary that we expoſe not the word of God to contempt and deriſion. Caſt not Pearles before Swine. 6. The end of admonition and rebuke, is the doing of good unto the party ſinning: If therefore we perceive men to be furiouſly bent to do evill, it is wiſdome to forbeare them till the heate be paſt, or elſe to deale with them by gentle entreaties. A Wedge muſt be faſtened in knotty Timber with ſoft blows. Rebuke doth but provoke and exaſperate them that be ſet on wickedneſſe. 7. If we know men to be ſo farre naught, as they ſcorne goodneſſe, good men, and good things, we muſt avoid their company ſo much as we may. For what comfort can a godly man take in ſuch company, where all good and godly communication muſt either be baniſhed or derided? There is no hope of doing good, there is danger of taking harme. 8. If we be by occaſion beſet, or caſt into the company of prophane, brutiſh and ſcornfull perſons, then ſeeke to ſtop evill by timely and wiſe diſcourſe touching the judgements of God, the lawfull affaires of this life, or by other ſavory communication. For where Religion will not be admitted, theſe things may take place, and do good to the preventing of much wickedneſſe. 9. If thou ſeeſt no opportunity of good, ſo ſoone as thou maiſt depart from them. *Depart from the fooliſh man when thou perceiveſt not in him the lips of knowledge.* And beware of falling into the like company againe. 10. If men be grown to this height of ſinne, that they ſcorne admonition, we muſt leave them

Col. 4. 5.

Tit. 2. 10.

1 Theſ. 4. 11, 12.

1 Tim. 6. 1.

Phil. 2. 15, 16.

1 Pet. 2. 12.

1 Tim. 5. 14.

Quæ neceſſaria ſunt factu, nullius offenduculi timore ſunt omittenda, chariteti ſubjicienda eſt noſtra libertas, & ſub fidei puritate ſubſidere viciſſim caritas ipſa debet.
Mat. 7. 6.
Calvin inſtit. l. 3. cap. 19. ſect. 13.

Prov. 14. 7.

them to their filthineſſe and the righteous judgment of God. *Let him that is filthy, be filthy ſtill. Rebuke not a ſcorner leaſt he hate thee.* Rev.22.11. Prov.9.7.

Q. *What Rules of Wiſdome are to be obſerved in our carriage towards them that are enimies to our perſons?* Job.9.39.41.

A. 1. If ungodly men do purpoſe evill againſt us, it muſt be our wiſdome to prevent their plots and traines, and to free our ſelves from trouble and danger, ſo near as we can. How wiſely did *Jacob* prevent the fury of his Brother *Eſau*? the Scribes and Phariſees watched whether Chriſt would heale on the Sabboth day, or no, to finde accuſation againſt him; our Saviour for all this omitted not to do good, but in doing it by his queſtion unto them (cut off ſo farre as might be the matter of their malice by clearing the lawfulneſſe of the fact:) Giving us to underſtand, that as the wicked watch to traduce us, ſo muſt we watch to cut off occaſions of entrappings; ſtoutly preparing withall to beare whatſoever the Lord meaſureth out by them. 2. Our Saviour would have us wiſely decline their fury, not without juſt cauſe provoking them. It is no wiſdome to provoke an evill man: It is no good diſcretion to ſtirre up a Lyon, to take a Bear by the tooth, or a mad Dog by the eares. For they deſire nothing more then occaſion of contention, or matter to ſtirre up their corruption by. So *Hezekiah* commanded his ſervants not to anſwer *Rabſhakeh* one word. 3. Joyne with the ſimplicity of the Dove, the wiſdome of the Serpent. Nothing more vexeth and vanquiſheth an adverſary then innocency: no better breaſt-plate then righteouſneſſe. But with harmleſſneſſe and honeſty there muſt go circumſpection and vigilancy, that we neither advantage the adverſary, nor diſadvantage our ſelves in their preſence or abſence. A good cauſe requires diſcreet managing. 4. If evill men have done us harme, and wrongfully moleſted us, we muſt pitty them, poſſeſſe our ſouls in patience, and ſtill ſhew an undaunted conſtancy and reſolution for the truth, and all good waies. *If ye ſuffer for righteouſneſs, bleſſed are ye:* but fear not, neither be troubled, but ſanctifie the Lord in your hearts, and be ready alwaies to give an anſwer to every man that asketh a reaſon of your hope. 1 Pet.3.14,15.

Q. *What Rules of Wiſdome are to be obſerved for our carriage in the daies of common tryall or calamity?*

A. 1. A wiſe man ſeeth the Plague coming by the light of reaſon, and the illumination of the Word. 2. He hideth himſelfe in time before the tempeſts beate upon him. As *Noah* entred into the Arke; the Church fled into the Wilderneſs: *Joſeph* provided aforehand againſt the ſeven years Famine that ſhould come upon the World. Pro.22.3. & 27.12.

Q. *How may the excellency and profit of Wiſdome appeare?*

A. 1. Wiſdome is the principall thing. *Happy is the man that findeth wiſdome, and the man that getteth underſtanding. For the Merchandize of it is better then the Merchandize of ſilver, and the gaine thereof then fine gold. She is more precious then rubies, and all the things that thou canſt deſire, are not to be compared unto her.* It is not like to dead ſtuffe, or wares which will lie upon the Chap-mans hand without vent or utterance, but it is a Merchandize that is vendible, and as good as ready money. Nay, it is preferred before the moſt precious Treaſures, and ſuch, as are had in greateſt eſtimation. 2. Wiſdome preſerveth the heart from corruption, the life from the practice of ſin, the perſon from ſhame, reproach, plagues and puniſhments. It induceth and maketh able to do that which is good, and circumſpect and cautious to ſhun that which is evill. When thou haſt ſought and found wiſdome, the Lord beſtowing it upon thee, then thou ſhalt both know and judiciouſly exerciſe juſtice and all good courſes of righteouſneſs and Religion. Then ſhall counſell preſerve thee, and underſtanding ſhall keep thee, and deliver thee from every evill path. *Forſake her not, and ſhe ſhall preſerve thee, love her, and ſhe ſhall keep thee. I cauſe to walke in the way of righteouſneſs, in the midſt of the paths of judgement.* 3. It directeth a man what to do, and what to leave undone: Prov.4.6. Prov.3.13,14. & 8.19.& 16. 16. Prov.2.9,10, 11,12. Prov.1.3. Prov.4.6. Prov.8.20. Eccl.10.2. Prov.16.13. Prov.15.2. Neh.9.3.

where to go, and where to stand still: where to speak, and when to be silent: and what way to go in the whole course of his Vocation. By the Law of God is his Servant made circumspect. Every prudent man dealeth with knowledge. Thus it is noted of *David* a most religious man, that he dealt wisely. 4. It refresheth the heart with sweet delight and joyfulnes, establisheth the conscience with peace and tranquillity. *Her waies are waies of pleasantnes, and all her paths are peace.* 5. A wise man shall not faile of safety abroad, or at home, waking or sleeping, in the day or in the night. *Thou shalt walke in the way safely, and thy foot shall not stumble: When thou liest down thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.* 6. Length of daies is in the right hand of wisdome, and in her left hand riches and honour. 7. Wisdome is an Ornament to a mans person and actions. A man is that in reputation and esteeme, that he is in wisdome and understanding. Discretion is the luster of our actions. Wisdome makes a mans face to shine, *She is an Ornament of grace to the head, a Chaine to the neck; that beautifieth more then costly Raiment, Pearles, or precious stones.* 8. Every thought is established by counsell; The things that men would finish with good and comfortable successe, they must begin with advice and deliberation. The ignorant, rash, and unadvised, do oft fall short of their purposes, are fickle and inconstant, and many times meet with ill successe in the good things they take in hand. He that is carried with passion doth often stumble: onely the wel-advised doth walke prosperously.

Ezra 8. 22. Psal. 19. 11. 1 Sam. 18. 5.

Prov. 3. 17. & 24. 13, 14. Jer. 3. 10.

Prov. 3. 23, 24.

Prov. 3. 16.

Eccl. 9. 17.

Eccl 8. 1. Prov. 1. 9. & 4. 9. & 3. 22 Prov. 20. 18. Prov. 19 2. Prov. 29. 20.

Q. *What Motives should stirre men up to seek Wisdome?*

A. 1. How much better is it to get wisdome, then gold? and to get understanding, rather to be chosen then silver? Therefore doth the Lord command us to grow familiarly acquainted with it: *Say unto wisdome, Thou art my Sister, and call understanding thy Kinswoman.* 2. The heart of him that hath understanding seeketh knowledge, and laboureth diligently for increase of that holy wisdome wherewith he is already endued. He that is acquainted with the state of his own soul, and discerneth how needfull and precious and fruitfull understanding is, will not content himself to have wisdome in his eares, or head, or lips, but layeth it up in his heart, and seeketh to increase his store, adding daily thereunto, by hearkening as much as he may, to all sound and wholesome instructions. 3. Spirituall understanding of Gods holy will is most delightfull. *My Son eate thou Hony because it is good, and the Hony-combe, because it is sweet to thy palate or taste. So shall the knowledge of wisdome be to thy soul, when thou hast found it, there shall be a reward, and thine expectation shall not be cut off.* Hony and other food, though most delicious, is earthly, and the delight that it yeeldeth is but sensuall: but this is heavenly, and so is the consolation that it worketh. A beast or a wicked man may feed on the best corporall food, and feele as much sweetnesse as the worthiest Christian: but Gods own people and servants have a peculiar right, and taste a spirituall sweetnesse in heavenly wisdome. There may be in Hony and other bodily delights, an hurtfull excesse to the annoyance of those that surfet of them: but in heavenly wisdome, with the unspeakable joy that floweth from it, there can be no exceeding, but alway and continually the more the better. The pleasure that is taken in meates or drinkes is momentaine, and for present use; when it is once digested in the stomack the taste is gone: but the sweetnesse of heavenly wisdome is perpetuall, both in acquisition and use in this present life, and more aboundantly in the life to come. 4. Much folly, indiscretion, rashnesse, and ignorance doth remaine in the best: therefore we must endeavour more and more to be enriched with this heavenly Treasure. To which end we must receive the words of wisedome with all readinesse, hide the Commandements within our hearts, meditate upon the Law with diligence, patiently beare the word of admonition, carefully observe the manner of Gods proceedings, delight in the company of the wise, pray continually, purge the heart of vanity, and heartily love wisdome.

Prov. 16. 16.

Prov. 7. 4.

Prov. 15. 14. & 7. 18.

Prov. 18. 5.

Prov. 24. 13. 14.

Prov. 2. 1. 2. Psal. 119. 97, 98. Prov. 9. 8, 9. Joh. 1. 6.

Chap. III.

Of the second Property of a godly life, viz. Exactneſſe, Accuratneſſe or Circumſpection. *What is thereby ſignified. What things are required in an exquiſite life. What the eſpeciall furtherances of this exquiſiteneſſe are. Sundry Reaſons to ſhew the neceſſity of an accurate or circumſpect courſe, with divers neceſſary helps for the attaining thereof.*

Q. *What is the ſecond Property of a godly life?*

A. It muſt be exact, accurate, or circumſpect. The courſe of Chriſtianity is an exquiſite courſe, and ſtrict walking. Thus much the word uſed by the Apoſtle in the place above-cited, doth import, as appeareth by other places where it is found, *It ſeemed good to me* (ſaith *Luke*) *when I had accurately ſearched all things.* So *Herod* enquired diligently of the wiſe men, and charged them to ſearch exquiſitly and moſt diligently for the Babe. And *Paul* profeſſeth he was brought up according to the moſt exact manner of the Law. Eph. 5. 15. *Pentiſſima adhibita conſideratione.* Beza in l. *Syrus utitur vocabulo* [illegible] *quod curioſam diligentiam cum anxia ſollicitudine conjunctam ſignificat.* Chem. har. cap. 1. Luk 1. 3. *Summa diligentia aliquid facere.* Mat. 2. 7, 8. *Beza* in Luk 1. Act. 22. 3. 1cc. Act. 18. 25, 26. Act 23 20. & 24. 22. & 26. 5. 1 Theſ 5. 2. Num. 23. 10. *ſept. Viſe Dunai. prelect.* in *Lyſiam.* pag. 37.

Q. *In what other Phraſes is this circumſpect courſe commended?*

A. It is implied in the Phraſes of walking before God, living honeſtly, and walking worthy the Lord in all pleaſing. Gen. 17. 1. Heb. 13. 18. Col. 1. 10, 11.

Q. *What things are required in an exquiſite life?*

A. It muſt be exact and conſiderate, according to the true and perfect line of direction, the Word of God in every thing great and ſmall, ſo that a man goes to the utmoſt of them, and to all the Rules that he preſcribes. A circumſpect Chriſtian ordereth his waies according to the truth, avoiding all extremities, not turning aſide either to the right hand or to the left. Satan cares not ſo he can conquer us, whether it be by curioſity, or by careleſneſſe: whether he can keep us out of the Church, or caſt us out by our own conceits: whether he can keep us ſo cold, as no good thing greatly affects us; or whether he can make us boile over with unbridled zeal, that becauſe we cannot have all the good we would, we will refuſe a great deale of good we might have. But a prudent man will have recourſe to the Word of life, and frame his courſes according to that Rule. His Prayer is, *With my whole heart have I ſought thee, O Lord, oh ſuffer me not to erre from thy Commandements.* Willingly he would not tread one haire breadth out of the way, or runne into any ſinne be it never ſo ſmall or profitable in the eſteeme of the world. 2 It muſt be full, in all pleaſing, and fruits of holineſſe and juſtice: It muſt go to the utmoſt of every command. A circumſpect man looks round about him, and ſo ordereth his buſineſſe, as one hinder not another, but all may go forward; and ſo ſaveth one commodity, as another be not loſt or lie in hazard. So a circumſpect Chriſtian caſteth his occaſions, as, ſeeing every Chriſtian duty is enjoyned him, he hath reſpect to Gods Commandements, and that in the extremity thereof. Duties of piety ſhall not juſtle out duties of civility: nor civill duties eate out duties of piety: but as one hand helpes another, ſo one duty ſhall prove fit for another, one calling forward another. He fears as, the committing of the leaſt ſinne, ſo the neglect Deut. 2. 27. Deut. 5. 32. Prov. 4. 27. 2 Chro. 34. 2. Eſa. 30 21. Deut. 28. 14. Pſal. 119. 9. Pſal. 119. 10. Deut. 5. 32. Col. 1. 10. Numb. 14 24. & 32. 11, 12. Deut. 1. 36. Joſh. 14. 8, 9. 14

of any duty of piety or mercy that God requireth. He loathes to do the work of God by half chare: yea, he looks to the thriving of all his graces. He will walke very humbly before God, but ſo as he maintaine his joy in God. His moderation ſhall not dampe his zeal: his zeal ſhall not out-runne his knowledge. His providence ſhall not leſſen his faith, nor his faith deſtroy his providence: He will uſe the meanes that God offereth, but reſt in the Lord. Peace fitteth him for trouble, and adverſity prepares him to live in peace. His love with mens perſons brings him not into love with their ſinnes; and his hatred of their ſinnes, impeacheth not his love of their perſons. He ſheweth mercy without fooly, and executeth juſtice without cruelty. He reverenceth men of place and gifts, but will not be drawn to ſinne by their example or counſell, for feare of their diſpleaſure, or to winne their favour. He keepes his heart in an holy temper and diſpoſition to obey the Lords call in every thing, and to do whatſoever he requireth, and that in the higheſt degree he is able, to the leaſt jot. All his graces runne in a circle, move, ſtrengthen, and quicken each other. His ſoule is fixed upon the Lord, and ever moveth as he goeth before it. Thus he is buſie in maintaining his heart in good plight, exerciſing all his graces, all of them being of great uſe, and flowing from the ſame ſpirit, and conſcionably cheriſhing all buds, and bloſſomes of obedience, that ſpring from thoſe ſeverall graces. 3. Exquiſitneſſe imports diligence to redeeme, ſeeke, obſerve and take opportunities of doing good. *Walke circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the daies are evill.* A circumſpect man watcheth all occaſions for his own good and advantage, and if they be offered, ſlips them not: So a circumſpect Chriſtian looks round about him, and thinkes it not ſufficient to take occaſions of grace and wel-doing, being offered, but will ſeeke them; yea, redeeme them with double diligence. The thrifty husband, Merchant or Tradeſman, is not ſo carefull to have his ſtock employed for increaſe, as the wiſe and wary Chriſtian is to employ what grace he hath received to the glory of God, the good of others, and his own ſpirituall furtherance and advantage. He is grieved if at any time he overlooke his opportunity, and by loſſe is made wiſe, more narrowly to conſider and obſerve the ſeaſons, that offer themſelves for the doing or getting of good. There is no time, ſtate, condition, or company, but ſome way or other a diſcreet and wary dealer in the courſe of Chriſtianity will improve it to his own behooſe, and work profit out of it for the good of his own ſoul. 4. Exactneſſe reacheth to the manner of doing, as well as to the thing it ſelfe to be done. A circumſpect Chriſtian conſidereth all circumſtances that belong to a good work, as time, place, order and manner of doing, together with the inward affection and diſpoſition of the ſoul, and is carefull that all may be right. 5. Exactneſſe muſt be conſtant at all times. He that walkes by halves or by fits is not exact.

2 Pet. 1. 5. 6, 7.

Chriſt is ſaid to work grace for grace. *Joh.* 1. 16. the meaning is, for every grace in himſelf, he hath ſtamped another in us; as the Seale gives print for print in the Wax, Character for Character: and as the Father to the Son, Limb for Limb, and member for member: ſo Chriſt to his Saints. He works grace for grace, that is, as he himſelf hath the whole frame of grace in his own heart, ſo all that are borne of him, have the Image of God perfectively in them, though not in degree. D. *Preſt.* ſee Exact walk. Act. 18. 25. 2 Pet. 1. 5. Phil. 2 12. Eph. 5. 15, 16. Heb. 12. 15. An Action cannot be good except all be good in it. Rom. 12 2. Joh. 13. 17. Phil. 1. 9. 10. 1 Chro. 22. 12. Pſal 119. 105

Pro. 2. 10, 11.

Q. *What are the ſpeciall furtherances of this exquiſitneſſe?*

A. 1. A ſound knowledge of the right way, which is as the light, guiding to ſet every foot ſafely. For let a man be never ſo circumſpect and wary, if he be in the night, without light, and without a guide, he can never walke ſecurely and ſafe. The Word is the Lanthorn, and the Commandement is the light. In the darkeneſſe of this world, the Word of God is as a light illuminating our eyes, and ſhewing the true way wherein we ought to walke, that we turne not aſide into by-pathes, or daſh upon the rocks of humane error. When wiſdome enters into the ſoul, and knowledge delighteth the ſoul, then ſhall counſell: *Underſtanding ſhall keep thee; to deliver thee from the way of the evill man.* 2. A diligent watch and care to prevent ſloath and keepe from all extremities. We are apt to nap in our buſineſſe, or ſtep into extremities, on the right hand or on the left: Either to neglect good, or

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to caſt away the good with the evill, and refuſe them both; either to deale ſleightly in the work of God, or to make conſcience where we ſhould not. We are all generally of a very dull and drowſie diſpoſition, by reaſon of that lumpiſh fleſh of ours; by meanes whereof it cometh to paſſe that we are oft ſleeping and ſlumbering, be we never ſo carefull and diligent: yea, in danger oft, after we have been awaked out of this drowſie and deadly ſleep, to fall eftſoone back againe into the ſame, if we keepe not a conſtant watch over our ſelves and our ſouls. And as men newly awakened by ſome ſuddain fright, do runne up and down they know not whither: ſo it is with us, being rouzed from ſecurity, we are ready to turne aſide into divers by-paths untill we returne to our former ſluggiſhneſſe. For it is much eaſier to paſſe from one contrary extreme to another, then to ſtand faſt in the ſtraight way that leadeth unto life. Such as travell in ſlippery paths, or waies troubleſome to be found, are carefull to look to their feet, obſerve their markes and turnings: ſo muſt it be with him, that will travell ſafely through the ſlippery and dangerous way of this worlds Wilderneſſe. profeſſion except he know it: much leſſe in the profeſſion of Chriſtianity.

3. A due and carefull examination of our affections to the things we go about, and of our ſeverall actions flowing from them, leaſt we be otherwiſe unawares overtaken with ſinne in them. *Ponder* (ſaith *Solomon*) *the paths of thy feet, that thy waies may all be ordered aright.* Prov. 4. 26. And again, A prudent man will not runne on head, but will conſider his ſteps. And if he have regard to his courſes, he cannot be regardleſſe of his heart, which is the Fountaine of all actions good and evill. Let every man prove himſelf, and try his work, before he ſet upon it, that he may have good aſſurance of the lawfulneſſe of it, both in it ſelfe, and in regard of circumſtances, and manner of doing. A bad affection may marre a good work, but a good affection cannot juſtifie an evill action: therefore both the heart and act muſt be brought into the light, and examined by it. To this duty the Apoſtle ſeemeth to have an eye, when he prayeth for the *Philippians*; that they might try things that differ, and that they might be ſincere, ſuch whoſe hearts and workes would endure the light of the Sunne. The counſell is good here, Looke firſt and then leape: ſee the ground be firme, and then tread upon it ſafely. Prov. 14. 15. Gal. 6. 4. *Nec te quæſiveris extra.* Perſ. Satyr. 1. Phil. 1. 10.

4. An holy jealouſie and ſuſpicion, leſt the heart be deceived through the deceitfulneſſe of ſinne. The moſt ſimple-hearted Chriſtian is a moſt wary man, ſuſpecting his heart, leaſt it ſhould be drawn aſide. For he knoweth ſinne lies in ambuſh to beguile: The world is full of allurements, and his heart is ready to liſten unto their cunning inſinuations, which maketh him to look to his waies with more then double diligence. As he that is very circumſpect for the world, is moſt ſuſpicious of himſelfe, leaſt he be over-ſeen, and of others, leaſt they over-reach and beguile him: ſo one that is moſt circumſpect for heaven, doth ſuſpect himſelfe at all times, and in all occaſions overlooke his heart, leaſt it ſhould ſtart aſide, and turne out of the way. This godly jealouſie of our ſelves and feare of our infirmity, will make us carefull to eſchew all occaſions of ſinne, and whatſoever by meanes of our weakeneſſe may become matter of evill unto us. For as thoſe that know themſelves to be of a weake ſtomack, ready to take check at ſuch meates as many other ordinarily are wont to digeſt well enough, are very chary of their diet, and carefull to forbeare, not ſuch meates onely as are ſimply unwholeſome, but even ſuch alſo as they ſuſpect or ſuppoſe to be of hard digeſtion, and will not in that regard ſo well accord with their weakeneſſe: So the man that is ſuſpicious of himſelfe, and jealous of his own corruption, will be carefull to walke warily, and diligently to avoid (not thoſe things alone that he ſeeth and knoweth to be ſimply evill, and in that regard prejudiciall to all in generall,) but even thoſe things alſo

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that, though indifferent, and in themselves otherwise not unwarrantable, such as may be done by some sometime without hurt or offence, yet that in regard of the strength of his corruption, his naturall disposition, the weakenesse of grace in him, and his proneneſſe to slip and to be overtaken in them, may in that regard prove dangerous and prejudiciall to him in particular, howsoever others might without danger deale with them. Againe, this holy jealousie makes us fly from all appearance of evill, as from a Serpent. Narrow over-looking is the best meanes to keep the sloathfull Servant from idleneſſe: The jealous eye of the Husband warneth the Wife to shame and avoide all shews of unfaithfulneſſe. And this is the effect of godly selfe-jealousie in respect of sinne, and whatsoever carries any semblance of it. Further, this jealousie of our own weakneſſe doth make us the more carefull, to use diligently all good meanes, whereby we may be supported and strengthened against all occasions which we cannot avoide. For the more conscious men are to themselves of their own wants, the more diligent are they wont to be in resorting to those by whom their wants may be supplied: and the more suspicious we are of our own infirmity and weakeneſſe, the more carefull will we be daily and hourely to repaire unto him, who alone is able to confirme and strengthen us, yea, who is able so to enable us notwithstanding our weakneſſe, that his power and might shall appeare in us amiddest our feebleneſſe, and our very infirmity shall make much for his glory. And surely in this kinde, it is more behovefull for a man to be somewhat too fearefull and heedy, then to be a little too confident and fool-hardy: to take notice of his own weakneſſe, that he may become strong, then

1 Tim 4.17. 2 Cor. 12. 9. 10.

[illegible] How much better is it to get wisdome, then gold? and to get understanding, rather to be chosen then silver? Therefore doth the Lord command us to grow familiarly acquainted with it: *Say unto Wisdome, Thou art my Sister, and call understanding thy Kinswoman.* 2. The heart of him that hath understanding seeketh knowledge, and laboureth diligently for increaſe of that holy wisdome wherewith he is already endued. He that is acquainted with the state of his own soul, and discerneth how needfull and precious and fruitfull understanding is, will not content himself to have wisdome in his eares, or head, or lips, but layeth it up in his heart, and seeketh to increase his store, adding daily thereunto, by hearkening as much as he may, to all sound and wholesome instructions. 3. Spirituall understanding of Gods holy will is most delightfull. *My Son eate thou Hony because it is good, and the Hony-combe, because it is sweet to thy palate or taste. So shall the knowledge of wisdome be to thy soul, when thou haſt found it, there shall be a reward, and thine expectation shall not be cut off.* Hony and other food, though most delicious, is earthly, and the delight that it yeelderth is but sensuall: but this is heavenly, and so is the consolation that it worketh. A beast or a wicked man may feed on the best corporall food, and feele as much sweetneſſe as the worthiest Christian: but Gods own people and servants have a peculiar right, and taste a spirituall sweetneſſe in heavenly wisdome. There may be in Hony and other bodily delights, an hurtfull exceſſe to the annoyance of those that surfet of them: but in heavenly wisdome, with the unspeakable joy that floweth from it, there can be no exceeding, but alway and continually the more the better. The pleasure that is taken in meates or drinkes is momentaine, and for present use; when it is once digested in the stomack the taste is gone: but the sweetneſſe of heavenly wisdome is perpetuall, both in acquisition and use in this present life, and more aboundantly in the life to come. 4. Much folly, indiscretion, rashneſſe, and ignorance doth remaine in the best: therefore we must endeavour more and more to be enriched with this heavenly Treasure. To which end we must receive the words of wisedome with all readineſſe, hide the Commandements within our hearts, meditate upon the Law with diligence, patiently beare the word of admonition, carefully observe the manner of Gods proceedings, delight in the company of the wise, pray continually, purge the heart of vanity, and heartily love wisdome.

Prov. 7. 4. Prov. 15. 14. & 7. 18. Prov. 18. 15. Prov. 24. 13. 14. Prov. 2. 1. 2. Psal. 119. 97, 98. Prov. 9. 8, 9. Joh. 1. 6.

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and God. *Stand in awe, and sinne not: examine your hearts on your beds, and be still.* And else-where *David* saith of himselfe, *Psal.* 119. 59. *I considered my waies, and turned my feet againe to thy Testimonies.* The last is, To make a covenant with his eyes, that they behold not vanity. Psal.9.4. Prov.4.25. Psal.119.

Q. *What Reasons are there to shew the necessity of this exact and circumspect course?*

A. It is the Commandement of God, that we should walke before him, according to all the Statutes and Ordinances that he hath given in Covenant to be observed by us: And we for our parts, have undertaken to serve him in holinesse and righteousnesse all the daies of our life, and without stint or limitation, to go to the utmost in every command: And if in one thing we obey because God commandeth, and he hath promised it, why not in this also? 2. We must all appeare before the Throne of God, to give an account of those things that we have done in the flesh, be they good or evill. At the day of judgement men must give an account of every idle word, and roving thought, much more of every unwarrantable action; have we not cause then to looke heedfully to our waies? Are we not to passe a strict and straight judgement, wherein every secret shall be made open, and in which it shall be rewarded? And shall the Devill deceive us, or the wicked world make us believe, we need not be so straight-laced, as to say with *David*, *I will looke to my waies!* If the Lord ponder all our paths, ought not we to ponder and sift them them againe and againe? 3. The wicked amongst whom we live are ready to take all advantages, Indulgence in the wilfull-known sinne, or neglect of the least known duty, which men will not forsake it, it makes a breach betweene God and them as amongst friends, a small thing who ein either will yield, may cause separation. Psal. 39.1. Ephes.5. Psa. 32. Prov.25.26.

23. 10. *sepi. Vise Dunai. prelect.* in *Lysim.* pag.37. Act 5.2. Num.

Q. *In what other Phrases is this circumspect course commended?*

A. It is implied in the Phrases of walking before God, living honestly, and walking worthy the Lord in all pleasing. Gen.17.1. Heb.13.18. Col.1.10,11.

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A. 1. A ſound knowledge of the right way, which is as the light, guiding to ſet every foot ſafely. For let a man be never ſo circumſpect and wary, if he be in the night, without light, and without a guide, he can never walke ſecurely and ſafe. The Word is the Lanthorn, and the Commandement is the light. In the darkeneſſe of this world, the Word of God is as a light illuminating our eyes, and ſhewing the true way wherein we ought to walke, that we turne not aſide into by-pathes, or daſh upon the rocks of humane error. When wiſdome enters into the ſoul, and knowledge delighteth the ſoul, then ſhall counſell: *Underſtanding ſhall keep thee; to deliver thee from the way of the evill man.* 2. A diligent watch and care to prevent ſloath and keepe from all extremities. We are apt to nap in our buſineſſe, or ſtep into extremities, on the right hand or on the left: Either to neglect good, or to

2 Pet. 1. 5. 6. 7.

Chriſt is ſaid to work grace for grace. *Joh.* 1. 16. the meaning is, for every grace in himſelf, he hath ſtamped another in us; as the Seale gives print for print in the Wax, Character for Character: and as the Father to the Son, Limb for Limb, and member for member: ſo Chriſt to his Saints. He works grace for grace, that is, as he himſelf hath the whole frame of grace in his own heart, ſo all that are borne of him, have the Image of God perfectively in them, though not in degree. D. *Preſt.* ſee Exact walk. Act. 18. 25. 2 Pet. 1. 5. Phil. 2. 12. Eph. 5. 15, 16. Heb. 12. 15. An Action cannot be good except all be good in it. Rom. 12. 2. Joh. 13. 17. Phil. 1. 9. 10. 1 Chro. 22. 12. Pſal 119. 105

Pro. 2. 10, 11.

2.

A man cannot be a Practicioner in any

to caſt away the good with the evill, and refuſe them both; either to deale ſleightly in the work of God, or to make conſcience where we ſhould not. We are all generally of a very dull and drowſie diſpoſition, by reaſon of that lumpiſh fleſh of ours; by meanes whereof it cometh to paſſe that we are oft ſleeping and ſlumbering, be we never ſo carefull and diligent: yea, in danger oft, after we have been awaked out of this drowſie and deadly ſleep, to fall eſtſoone back againe into the ſame, if we keepe not a conſtant watch over our ſelves and our ſouls. And as men newly awakened by ſome ſuddain fright, do runne up and down they know not whither: ſo it is with us, being rouzed from ſecurity, we are ready to turne aſide into divers by-paths untill we returne to our former ſluggiſhneſſe. For it is much eaſier to paſſe from one contrary extreme to another, then to ſtand faſt in the ſtraight way that leadeth unto life. Such as travell in ſlippery paths, or waies troubleſome to be found, are carefull to look to their feet, obſerve their markes and turnings: ſo muſt it be with him, that will travell ſafely through the ſlippery and dangerous way of this worlds Wilderneſſe. profeſſion except he know it: much leſſe in the profeſſion of Chriſtianity.

3. A due and carefull examination of our affections to the things we go about, and of our ſeverall actions flowing from them, leaſt we be otherwiſe unawares overtaken with ſinne in them. *Ponder* (ſaith *Solomon*) *the paths of thy feet, that thy waies may all be ordered aright.* Prov. 4. 26. And again, A prudent man will not runne on head, but will conſider his ſteps. Prov. 14. 15. And if he have regard to his courſes, he cannot be regardleſſe of his heart, which is the Fountaine of all actions good and evill. Let every man prove himſelf, and try his work, before he ſet upon it, that he may have good aſſurance of the lawfulneſſe of it, both in it ſelfe, and in regard of circumſtances, and manner of doing. A bad affection may marre a good work, but a good affection cannot juſtifie an evill action: therefore both the heart and act muſt be brought into the light, and examined by it. To this duty the Apoſtle ſeemeth to have an eye, when he prayeth for the *Philippians*; that they might try things that differ, and that they might be ſincere, ſuch whoſe hearts and workes would endure the light of the Sunne. Phil. 1. 10. The counſell is good here, Looke firſt and then leape: ſee the ground be firme, and then tread upon it ſafely. Gal. 6. 4. *Nec te quæſiveris extra.* Perſ. Satyr. 1.

4. An holy jealouſie and ſuſpicion, leſt the heart be deceived through the deceitfulneſſe of ſinne. The moſt ſimple-hearted Chriſtian is a moſt wary man, ſuſpecting his heart, leaſt it ſhould be drawn aſide. For he knoweth ſinne lies in ambuſh to beguile: The world is full of allurements, and his heart is ready to liſten unto their cunning inſinuations, which maketh him to look to his waies with more then double diligence. As he that is very circumſpect for the world, is moſt ſuſpicious of himſelfe, leaſt he be over-ſeen, and of others, leaſt they over-reach and beguile him: ſo one that is moſt circumſpect for heaven, doth ſuſpect himſelfe at all times, and in all occaſions overlooke his heart, leaſt it ſhould ſtart aſide, and turne out of the way. This godly jealouſie of our ſelves and feare of our infirmity, will make us carefull to eſchew all occaſions of ſinne, and whatſoever by meanes of our weakeneſſe may become matter of evill unto us. For as thoſe that know themſelves to be of a weake ſtomack, ready to take check at ſuch meates as many other ordinarily are wont to digeſt well enough, are very chary of their diet, and carefull to forbeare, not ſuch meates onely as are ſimply unwholeſome, but even ſuch alſo as they ſuſpect or ſuppoſe to be of hard digeſtion, and will not in that regard ſo well accord with their weakeneſſe: So the man that is ſuſpicious of himſelfe, and jealous of his own corruption, will be carefull to walke warily, and diligently to avoid (not thoſe things alone that he ſeeth and knoweth to be ſimply evill, and in that regard prejudiciall to all in generall,) but even thoſe things alſo

that,

that, though indifferent, and in themſelves otherwiſe not unwarrantable, ſuch as may be done by ſome ſometime without hurt or offence, yet that in regard of the ſtrength of his corruption, his naturall diſpoſition, the weakeneſſe of grace in him, and his proneneſſe to ſlip and to be overtaken in them, may in that regard prove dangerous and prejudiciall to him in particular, howſoever others might without danger deale with them. Againe, this holy jealouſie makes us fly from all appearance of evill, as from a Serpent. Narrow over-looking is the beſt meanes to keep the ſloathfull Servant from idleneſſe: The jealous eye of the Husband warneth the Wife to ſhame and avoide all ſhews of unfaithfulneſſe. And this is the effect of godly ſelfe-jealouſie in reſpect of ſinne, and whatſoever carries any ſemblance of it. Further, this jealouſie of our own weakneſſe doth make us the more carefull, to uſe diligently all good meanes, whereby we may be ſupported and ſtrengthened againſt all occaſions which we cannot avoide. For the more conſcious men are to themſelves of their own wants, the more diligent are they wont to be in reſorting to thoſe by whom their wants may be ſupplied: and the more ſuſpicious we are of our own infirmity and weakeneſſe, the more carefull will we be daily and hourely to repaire unto him, who alone is able to confirme and ſtrengthen us, yea, who is able ſo to enable us notwithſtanding our weakneſſe, that his power and might ſhall appeare in us amiddeſt our feebleneſſe, and our very infirmity ſhall make much for his glory. And ſurely in this kinde, it is more behovefull for a man to be ſomewhat too fearefull and heedy, then to be a little too confident and fool-hardy: to take notice of his own weakneſſe, that he may become ſtrong, then while he thinketh himſelfe ſtrong in his own conceit, to prove weake. *Bleſſed is the man that feareth alwaies.* 5. A ſerious conſideration of Gods continuall preſence about us and with us, whereſoever we are, and whatſoever we are about. *I have ſet the Lord alwaies before mine eyes,* (ſaith *David*:) *for he is at my right hand, therefore I ſhall not fall.* And ſurely it would be a notable meanes to preſerve us from ſtepping aſide: if we could at all times remember, That the eye of the Lord doth in every place behold the evill and the good. It is the argument that *Solomon* uſeth to the incontinent perſon, to withdraw him from his looſe and licentious courſes; *Why ſhouldeſt thou delight* (ſaith he) *in a ſtrange Woman, or embrace a ſtrangers boſome? ſince the waies of a man are before the eyes of the Lord, and he pondereth all his pathes.* Yea, not his waies alone, but the ſecret motions of his minde, and the inward intentions of his heart, they are all naked and broken up, as the inwards of a Beaſt that is cut up and quartered, to him that we have to deale with. And it is the Argument that *Elihu* uſeth to diſſwade and deterre men from wicked practiſes; *Gods eyes are upon the waies of man*; and he eyeth every ſtep he taketh. And there is no darkneſſe, nor deadly ſhade, that can ſhaddow wicked workers from his ſight. This was that kept *David* in compaſſe: *I have kept* (ſaith he) *thy Precepts and thy Teſtimonies: for all my waies are in thy ſight.* As all Gods Laws in his ſight, ſo all his waies in Gods ſight: Gods Laws in his ſight by dutifull regard; his waies in Gods ſight, through his all-ſeeing preſence, whereby like a well-drawn Picture, that eyeth each one in the roome, he eyeth in that manner each one in the world, and all the waies of each one, as if his eye were upon none but them. 6. A ſixth furtherance of this holy exactneſſe is, to be oft ſifting and and examining our ſelves, veiwing and ſurveying our hearts and our lives, taking account of our ſelves how we watch and how we walke, how the cauſe ſtandeth between us

2 Tim. 4. 17.
2 Cor. 12. 9. 10.
Prov. 28. 14.
Pſal. 16. 8.
Pſal. 119. 168.
Prov. 5. 20, 21.
Heb. 4. 12.
Pſal. 139. 2, 3
Prov. 15. 11.
Job. 34. 21, 22.
Pſal. 119. 168.
Pſal. 19. 6. & 18. 22.
Prov. 4. 26.

and

and God. *Stand in awe, and ſinne not: examine your hearts on your beds, and be ſtill.* And elſe-where *David* ſaith of himſelfe, *Pſal.* 119. 59. *I conſidered my waies, and turned my feet againe to thy Teſtimonies.* The laſt is, To make a covenant with his eyes, that they behold not vanity. Pſal. 4. 4. Prov. 4. 25. Pſal. 119.

Q. *What Reaſons are there to ſhew the neceſſity of this exact and circumſpect courſe?*

A. It is the Commandement of God, that we ſhould walke before him, according to all the Statutes and Ordinances that he hath given in Covenant to be obſerved by us: And we for our parts, have undertaken to ſerve him in holineſſe and righteouſneſſe all the daies of our life, and without ſtint or limitation, to go to the utmoſt in every command: And if in one thing we obey becauſe God commandeth, and he hath promiſed it, why not in this alſo? 2. We muſt all appeare before the Throne of God, to give an account of thoſe things that we have done in the fleſh, be they good or evill. At the day of judgement men muſt give an account of every idle word, and roving thought, much more of every unwarrantable action; have we not cauſe then to looke heedfully to our waies? Are we not to paſſe a ſtrict and ſtraight judgement, wherein every ſecret ſhall be made open, and in which it ſhall be rewarded? And ſhall the Devill delude us, or the wicked world make us believe, we need not be ſo ſtraight-laced, as to ſay with *David*, *I will looke to my waies?* If the Lord ponder all our paths, ought not we to ponder and ſift them them againe and againe? 3. The wicked amongſt whom we live are ready to take all advantages, and watch for our haltings, both to harden themſelves, and reproach through us the holy and pure Religion of God. For if they can ſcorne and deride the ſervants of God for wel-doing, and religious actions; how would they triumph and glory in the falls of any of Gods Worthies? Hence was the exhortation of the Apoſtle, *Col.* 4. 5. *Walke wiſely towards them that are Without.* And *Phil.* 2. 14, 15. *Do all things without murmurings, and diſputings: That ye may be blameleſſe, and harmeleſſe, the Sonnes of God, Without rebuke, in the middeſt of a crooked and perverſe Nation, among whom ye ſhine as lights in the World.* 4. The way to Heaven is full of ſnares, croſſes, and dangers, by reaſon of our enemies: and therefore requires all our diligence, either to avoide them, or wiſely to ſtep over them. We can be very wary in the dangerous waies of this world, to take direction or company, and Armour, and the day light to further us: And why not in this way to Heaven? Beſides, it is a narrow way, and on high: all which makes it the more perilous to decline from it. How circumſpect had he need to be, that walkes upon an high narrow Rocke, or ſailes betwixt two dangerous Gulfes? where it is as perillous to ſlip, as eaſie to turne aſide, and both at hand, if more then common heed be not taken. 5. This ſtrict courſe of life is the onely ſafe and proſperous way. *Pſal.* 119. 6. *Then ſhall I not be confounded, when I have reſpect to all thy Commandements.* Then ſhalt thou proſper, if thou takeſt heed to fulfill the Statutes and Judgements, which the Lord charged *Moſes* with concerning *Iſrael.* And the Reaſon is evident, *Levit.* 26. 2, 12. *For God walketh in the middeſt of them that keepe his Commandements, and do them, and keepeth Covenant of mercy with them, that love him and walke in his Statutes.* It is now time for us to caſt off the workes of darkneſſe, ignorance and luſt, and to put on the Armour of life, *Rom.* 13. 12. *For the night is farre ſpent, and the day is at hand*: and our ſalvation is nearer then when we believed. Though men in the night take reſt, and ſleep unapparelled, not paſſing for uncomelineſſe: yet in the day they go out to labour,

Indulgence in the leaſt known ſinne, or neglect of the leaſt known duty, when men will not forſake it, it makes a breach between God and them: as amongſt friends, a ſmall thing whereon neither will yeeld, may cauſe a ſeperation. Pſal. 39. 1. Zeph. 2. 1. *Vid. Jun.* Prov. 25 26. If a man would be unſpotted of the world, he muſt be exact in all things. *Jam.* 1. *ult.* for if he faile but a little the world will blaze his name all over. 1 Theſ. 4. 12. 1 Pet. 3. 1 2. 3. 1 Cor. 10. 32. It is the Rule of wiſdome that commands us to walke exactly, and he is the wiſeſt man that comes neareſt the Rules of wiſedome: as he is the beſt writer that comes neareſt his Copy. Joh 11. 8. 9. 1 Chro. 22. 13 2 Ch. 24. 20. 1 Reg. 8. 23. 1 Theſ. 5. 4. 5. *Si aliorum excutere tenebras ſi-*

dolet debent fulgore ſuo, quanto minus cacutire ipſi debent in proprio vitæ inſtituto.

labour, and have care of civill decency: and Chriſtians, whoſe night is paſt, who live in the peepe and breake of the day, muſt ſettle themſelves as is beſeeming for the day. Againe, ſuch who are now nearer the fruit and end of their faith and love, ſuch muſt be more diligent in the works of them: for the end of every thing is of ſuch force, that the nearer we come to it, we do with more courage and diligence ply the meanes which do bring unto it. 7. In the way of obedience there is much comfort and joy; yea, the pleaſures of a Crown are not comparable unto it, for the Commandements lead unto reſt, and he that walketh in them, ſhall finde peace unto his ſoul. 8. Sinne is the diſturber of conſcience; the onely make-bate that ſets a man at odds with God, at contention with himſelfe. From whence are inward frettings, diſquietneſſe, vexation, and diſcontenment; but from our luſts? From whence are griefes, ſorrows, feares, terrours, and troubles; but from conſcience of ſinne? Look what force any allurement or inordinate paſſion hath to draw us into ſinne, of ſuch power is that ſinne unrepented of, to dazle the eye of faith, and to hinder the ſight of Gods free love and mercy towards us. 9. The dreadfull relation that the faithfull ſtand in to God, to Chriſt, to the Holy Ghoſt, to the Saints; doth binde them to walke honourably, excellently, with all circumſpection, keeping themſelves pure from the pollutions of the fleſh, and evill cuſtomes of the world. For they are the Sonnes of God, who is holy; the Members of Chriſt, who is pure and undefiled; the Temple of the Holy Ghoſt, who is the Sanctifier of the elect, and fellow Citizens of the Saints, who are called unto holineſſe.

Pſal. 138. 5. Jer. 6. 16.

This is the onely excellency of a Chriſtian. Is it not the beſt glaſs that ſhews the ſmalleſt ſpots: the brighteſt light, that ſhews the leaſt moates: the fineſt fleſh, that is ſenſible of the leaſt pricking: and the conſcience ſenſible of the leaſt ſin or failing, is the perfection of Chriſtianity.

Q. *How ſhould a man ſtirre up himſelfe to this circumſpection?*

A. Firſt, He muſt bewaile his former ignorance, raſhneſſe, ſloath, unadviſedneſſe, ſhame himſelfe for it, and make it hatefull. How have I erred from thy Commmandements, neglected wiſdome, and followed the corrupt luſts of my own heart, paſſing by thy holy Precepts, as a ſtrange thing. Before men, I have been carefull to carry my ſelfe warily, that I might not incurre diſgrace, advantage mine adverſaries, and bring trouble upon my own head. But O Lord, I have not regarded thy preſence, I have been negligent in thy ſervice, wherein all diligence and circumſpection is too little. Many times I have been drawn away with the pleaſures and profits of this world, oft diſtempered with paſſions, not ſeldome hindered with ſluggiſhneſſe, that I have altogether ſerved Satan, or wholly left thy work undone. And if at any time I have gone about what thou requireſt, how ſlightly have I done it, with what remiſſeneſſe of heart, dulneſſe of ſpirit, as if I had gone about ſome dead taske, to which I was not obliged by any duty, in which no profit could be reaped, no pleaſure taken. If my Childe or ſervant ſhould returne ſuch duty, tender ſuch ſervice to me, that am a worme, and no man, could I take it well? If I ſpeake, and they ſtand ſtill; if I admoniſh once or twice, and they ſhew no reſpect, how am I moved to diſpleaſure? how do I take on as grievouſly wronged? O Lord, I am aſhamed, that I ſhould offer that hard meaſure unto thy holineſſe, that I a baſe ſilly creature, would not receive at the hands of another. Secondly, He muſt quicken himſelfe to more diligence and heedfulneſſe for the time to come. O my ſoul, thou haſt too long been in ſecurity, been indulgent to thy corrupt affections, and fooliſhly purſued earthly vanities with double diligence, whileſt the practice of Piety and Juſtice hath been cleane forgotten, and almoſt buried in oblivion. Now therefore awake from ſleep, ſhake off ſloath, conſider the ſeaſon, and with ſpeciall labour redeeme the opportunities that through careleſneſſe have overſlipped thee. The darkeneſſe is paſt, and the light is riſen, addreſſe

dreſſe thy ſelfe to the work of the day. Behold, the Lord calleth thee to labour, to make haſte to runne the race of his commandements, why ſitteſt thou idle, and knitteſt delaies? The work it ſelfe is eaſie, pleaſant, and honourable; the recompence of reward unſpeakable and glorious. To be induſtrious in petty matters, exact in trifles, and careleſſe or ſlacke in this of the greateſt worth, is the moſt egregious folly. Looke upon the men of this world, how do they obſerve their Marts, Faires, Tearmes; what lets and impediments do they breake through for that purpoſe? By their wiſdome and forwardneſſe be thou incited to ſhew more circumſpection in matters of ſingular importance. It is the Lord thy Creatour, thy Saviour, thy Gloryfier that demands thy ſervice: he that made thee of Nothing, hath bought thee with a Price, will Crown thee with immortality; he it is that calleth upon thee to ſerve him with intention. The work is his, the advantage thine own. The worthinneſſe, ſoveraignty, and exceeding love of the Commander, the dignity of the Work, the excellency and greatneſſe of the reward: all theſe do challenge of thee, the moſt exquiſite care, paines, and diligence, that can poſſibly be imagined. O my ſoul, all that thou haſt, yea, ten thouſand times more then thou canſt repay, thou oweſt to the Lord: and what canſt thou render leſſe for ſhame, then a ready cheerfull willingneſſe to do him faithfull ſervice in all things, all the daies of thy life? Thirdly, He muſt fly unto God by Prayer, intreating him to work our hearts to this holy circumſpection at all times. O my God, I am fully purpoſed by thy grace, to cleave unto thy Teſtimonies for ever, and exactly to runne the race of thy Commandements: keepe (I pray thee) this reſolution hot and lively in my breaſt, and direct my feet in thy pathes, that I tread not aſide, ſtumble not in the way. Of my ſelfe I have no power to ſtand, or to preſerve any ſparkle of thy Spirit glowing in my heart; I beſeech thee, that haſt put this motion into my minde, confirme and eſtabliſh me therein, unto the end.

Rectus is eſt qui ſe non intorquet aut inflectit, nec ut loquuntur, ſervit foro & tempori, ſed Deo & conſcientiæ: quæ nunquam interim nihil vetet eum qui ſervit Deo & conſcientiæ, ſervire foro & tempori, quando id fit ſine detrimento gloriæ Dei & conſcientiæ.

Chap. IV.

Of the third Property of a godly life, viz. *Uprightneſſe. What things are comprehended under it. What conformity of the heart, to the will of God implies. Reaſons to perſwade thereunto. The effects or tokens of Uprightneſſe; with the meanes for the attaining thereof.*

Q. *What is a third Property of a godly life?*

A. It muſt be upright or ſtraight, for *the word of the Lord is uprightneſſe, his Judgments are right* or ſtraight; the man that walketh in them, is right or upright. A ſtraight way is ſhorteſt betwixt the bounds or points: The word of God, leading directly to Heaven is right or ſtraight; and they that walke according unto it, are ſaid to walke uprightly. And here it may be noted, that to do what is right in the ſight of the Lord, *Exo.* 15.26. and what is pleaſing in his ſight, are in ſubſtance one and the ſame, and ſo it is tranſlated by the Seventy, To prepare his heart to ſeek God, 2 *Chro.*9.3. & 17.6. & 12.25. & 13.18. & 21.9. So *Judg.* 14. 3, 7. 1 *King.* 9. 12. 2 *Chro.* 30. 4 *Jer.*18.4. *Dan.*4.24. *Numb.*23.20. *Job*, 1.38. & 2.3. Job was an upright man.

Two words tranſlated uprightneſſe. ישר and נכח It comes of a Verbe that ſignifies to go ſtraight, *Prov.* 15.21. 1 *Sam.* 6.12.

Upright is a Title given to God, *Eph.*26 7.

*Pſal.*2.15. *Eccl.*12.10, 11. *Pſal.*119.128. *Pſal.*5.8. *Pſal.*119.137. *Exo.*15.26. *Deut.*6.18. *Pſal.*33 1. *Prov.* 29.10. *Pſal.* 107.7. Deſcret. p. *prima. Diſt.*3. *Laud.* in Job hom.2.cap1. p. 1. 1 Joh.3.22. Joh.8.29. Rom. 12.1. 1 Theſ.4.1. Deut.6.18. Exo. 15.26. κατευθύν Mic.7.2. Iob, 33 3. κάθεσις Numb.23.13.10. *Sinaos in suos* Reg.3.6.

Q. *What things are comprehended under uprightneſſe?*

Pſal.7.10. Pſal.11.2. Pſal.119.7. Pſal 32.11. & 36 10. & 64.10. & 94. 15. & 125. 4 Pſal.25.8. *Borrhaus* in Job.1.

A. 1. An holy conformity of heart and ſoul to the will and pleaſure of God. It is ſaid of *David*, Pſal.109.7. *He walked with God in uprightneſſe of heart. God ſaveth the upright in heart. The ungodly ſhoot privily at the upright in heart.* And ſo we reade, *Shout for joy all ye that are upright in heart.* Good and upright is the Lord, his will the moſt certaine rule of equity and rectitude: and then are our hearts upright, when they ſtand in an holy conformity to the good pleaſure of God. 2. A converſation or courſe of life agreeable to the world, in that Vocation, or Calling wherein the Lord hath placed us.

Prov. 14. 2. & 15.21. ἰσθιοντων Prov.29.27. Pſal. 37. 14 Iſa.33. 14,15. Iſa.26.7. Prov.15.21. Pſal.94 15 The upright ſhall follow after it.

He that walketh in his uprightneſſe feareth the Lord. He that is upright in the way, is abomination to the wicked. He that ſpeaketh not uprightly, ſhall dwell with the everlaſting burning. This is expreſſed by the phraſe of going aright. *Gal.*2.14. *Heb.*12.13. *Prov.*4.26. 3. An univerſall and conſtant cleaving to the Lord, notwithſtanding all occurrences that might divert or turne us out of the way. An upright heart, called a fixed or eſtabliſhed heart, is oppoſed to a double minde, which is unſtable and inconſtant: to a crooked heart that ſteppeth aſide from the holy Commandement. 1 *Cor.*15.58. *Col.*1.23.

Pſal 7.37. *Jam.* 1.8. *Prov.* 21. 8. *Pſal.*125.4,5. *Prov.*2.13.15. & 14.11.

Q. *What is implied in the conformity of heart to the will of God?*

1 Chro. 29.17. ἐν απλοτητι Deut 9.5. *διαπλωι ὀυνατητα.* 1 Tim. 5. 21. Pſal.19.28. Cant 1.4. *rectitudinibus diligentiæ, i. a more forti & vehementi, qui caret ſaltibus pravitatibus,*

A. 1. An holy diſpoſition of minde, will and affection, bending themſelves to the good pleaſure of God, approving, affecting, exerciſing readily whatſoever he requireth. 2. A godly fervency of heart, which maketh that in chooſing and embracing good things, it be equally more ſlacke or ſtrong, as the goodneſs of the thing ſhall be greater or leſſer. Thus an upright heart doth bend his force and ſtrength more to performe duties of holineſs to God, then to diſcharge duties towards men. 3. An upright minde, in all his purpoſes and actions, doth aime directlyat the right end, by and juſt approved meanes. His eye is ſet ſtedfaſtly upon the marke, and will not be removed from it. The diſcription of an upright man, may be taken out of the Pſalmeſt in other words; *He hath cleane hands, and apure heart, and hath not lift up his ſoul unto vanity.*

ut R. Solomon *Explicat. Bux. Lexic. Verb.* Deut.12.28. יפה ונעלה Act.21. Ezra.7.8,9,10. A right end never hath a crooked rule leading unto it. He that hath a right end, will go by a ſtraight rule. *Iſal.* 24.4. For this cauſe *Iſrael* was called *Jeſhur* Deut. 32.15. & 33. 5. 26 Iſa.44.2. becauſe this was the thing, which is required in every true *Iſraelite.*

Q. *What Reaſons may be alledged to perſwade to uprightneſſe?*

Prov 11.20. 1 Chro.29.17 Prov.15 8. τὰ δεκτὰ γινονται Pſal 97.11. Pſal.32.11. Pſal.64.10. & 112.4. The end of the upright is peace. *Pſal* 37.37 Job.8.6,7. Pſal.35.23,24. Pſal 17.7.3. His countenance doth behold the upright, *Pſ.*11.7.

A. 1. God that trieth the hearts, hath pleaſure in uprightneſſe, and graciouſly tendereth the ſervice that cometh from a willing minde, uprightneſſe is chiefly required, moſt highly eſteemed, principally commended in the Saints. The Offerings of a ſtraight heart are free and voluntary, which ſhall finde wiſhed acceptance and reſpect. 2. Light is ſowen for the righteous, and joy for the upright in heart. They ſhall reape it, though for a time they be in affliction. Comfort and joy is reſerved after trouble, though it be hidden for the preſent, as Seed in the ground, which will ſpring and ripen. Nay, the upright are called upon to rejoyce in all conditions, it being a comely thing in them, to ſet forth the high acts of God, and ſing of his praiſe. 3. God will not caſt off the upright, nor leave his ſoul in adverſity. *If thou wert pure and upright, ſurely now he would awake for thee, and make the habitation of the righteous proſperous.* He will make it known that he doth regard thee: and though thy beginning be ſmall, yet thy latter end ſhall greatly increaſe. 4. The Word of the Lord doth alwaies good to them that walke uprightly. The inſtructions will ſinke into the heart, and the promiſes cheere and revive it. 5. The integrity of the upright

ſhall

ſhall guide and preſerve them, that is, ſhall procure good direction from the Lord, both for his ſervice, and their own happineſſe, and make them tractable to follow the ſame. Contrary to this is the condition of the perverſe and crooked, who are not led with uprightneſſe, but carried headlong with luſts, and therefore miſled by the ſame to their undoing. For thus ſtandeth the oppoſition, the integrity of the upright ſhall guide them in the way, and ſo preſerve them: but the frowardneſſe of the wicked will keepe them from the way, and ſo deſtroy them. 6. They may boldly pray, and the Lord will hear them. *Pſal.* 25.21. *Let integrity and uprightneſſe preſerve me, for I hope in thy Word.* 7. The Lord will be the Shield and defence of the upright in this life, and their Crown and Glory in the life to come. *Pſal.*7.10. *God ſaveth the upright in heart.* 8. The path of uprightneſſe, is even, plaine, ſtraight, good, and leadeth the next and ſhorteſt way to Heaven that may be, therefore the Saints pray, *Let thy good ſpirit bring me into the Land of uprightneſſe*, Pſal.45.7. 9. He that is upright in the way ſhall dwell with the eternall burning, and not be conſumed. By an unblameable life we cannot merit Heaven: but the juſt and faithfull may expect, and ſhall obtaine by grace, the free promiſes of God. The Lord will admoniſh ſuch with feares, as give themſelves to all manner of ſinne and wickedneſſe: but as for them that love and follow uprightneſſe he agrees with them well enough. *The upright ſhall dwell in his preſence* Pſal.140. 15. *In the Mountaine of his holineſſe.* Pſal.15.2. *He that walketh uprightly ſhall never be moved.* The Lord ſtiles himſelfe a conſuming fire, leaſt his Majeſty and Power ſhould be contemned: yet whoſoever he be that ſhall draw near unto him, with a true deſire to pleaſe him, he ſhall feele by the effects, that there is nothing more ſweet and amiable then his preſence. 10. Another Reaſon may be taken from the miſerable condition of them that be crooked and perverſe: for their ſinnes are uncovered, their perſons hated, their hope ſhall periſh, and their end be moſt accurſed. 11. The bleſſing of God is extended to the Generation of the upright, and their Poſterity. *The Tabernacle of the upright ſhall flouriſh*, Prov.14.11. Pſal.112.2.

Mic.2.7. *Recte viventibus omnes bona denunciant* D^r. The upright ſhall dwell in the land, *Prov.*2.21. *Pſal.*25.2. *Prov.*11.3. The ſecret of the Lord is with the upright, *Prov.* 3. 32. *Prov* 2.7. *Pſal.*125.4. 1 *Sam.*12.23. *Pſal.*26.11. & 27.11. with *Eſa.*40.4. *Eſa* 33.14.15, 16.

Q. *What are the effects or tokens of uprightneſſe?*

A. They are many, amongſt which, theſe are ſome ſpeciall. 1. An heavenly diſpoſition of heart, whereby we are affected to love all good, and hate all evill according to the nature and degree thereof, and to have reſpect univerſally, not equally to every Commandement. An honeſt heart mainly deſires to pleaſe God in matters of juſtice and judgment, and then to be faithfull in every circumſtance, pinne, hoofe and naile. The upright-mans aſſurance and reſolution is this; *Then ſhall I not be confounded, when I have reſpect to all thy Commandements.* 2. Hatred of ſinne more in our ſelves, then in others, and love of good in others, as in our ſelves. Home-bread ſinne is moſt hatefull, becauſe moſt hurtfull to the ſoul, pernicious to our ſtate, diſhonourable to God: but good is lovely in all men, becauſe it proceeds from God; and whoſe heart is right with God, he cannot but rejoyce to ſee his Name glorified by whomſoever. 3. Delight in the the moſt High at all times, in all conditions, proſperity and adverſity, evill report, and good report, making God the ſtay of our ſouls when trouble oppreſſeth, fearing before him in proſperity, and performing the vowes which we made in adverſity. It is a double and crooked heart that ſtarts aſide, and varieth in obedience according to outward conditions, that goeth forward or backward, on this ſide and on that, as occaſion requireth: the upright is reſolved of his way, and doth breake through all lets and barres whatſoever may be caſt before him in his journey. *A wicked man hardneth his face: but as for the upright he diroſteth his way.* Prov.21.29. As the ungodly is obſtinate in evill: ſo is the upright conſtant in piety, and will not be removed from it. 4. Thankefulneſſe for mercies received. An honeſt and good minde

Univerſality.

*Prov.*16.7. 1 *Reg.* 9.4. & 8.61. *Mat.*23 23,24 *Pſal.*119.6. 101.128. 2 *King* 23.25. 1 *Chro.*29.17. *Job.*23.10. & 27.10. *Pſal.*7.10, 11. *Job.*3.23. *Pſal.*78.36,37 *Pſal.*119.112. 117.

*Pſal.*33.1.

is no leſſe carefull to returne praiſe for graces and good things received, then to begge the ſupply of what is wanting. This is the ſtudy of the faithfull, in which they moſt diligently apply themſelves, to ſet forth the goodneſſe, Power, Riches, and Mercy of the Lord vouchſafed unto them. 5. Reſpect of Gods approbation more then of the applauſe of men, reſting contented that we are allowed of him, though diſeſteemed in the world. A good heart regardeth not much what men think or ſay, ſo God be well pleaſed. *I paſſe little to be judged of mans judgement, yea, I judge not my ſelfe.* As we were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeake, not as pleaſing men, but God, who trieth our hearts. Let the world fawne or frowne, ſpeake faire or revile, be quiet or perſecute, all is one; a faithfull man will go forward in his good courſe, neither ſtarting aſide, nor turning backe*. For the heart that is well directed ſeeketh Heaven and not earth; the favour of God, not the faire countenance of men; reſt in the world to come, not peace in this vale of miſery: and thus minding his home prepared in Heaven, he goeth on his race, not regarding how little his ſervice is eſteemed by earthly men. 6. An honeſt and upright Chriſtian is carefull to ſhunne all appearances, occaſions and provocations unto ſinne, willing to ſuffer admonition and rebuke, and conſtant in the uſe of all meanes of grace that he might grow therein, 7. To the upright, who are diligent, the hardeſt things are eaſie.

To be upright is to ſtand as it were in Gods preſence, as one of the words doth ſignifie. 2 Cor. 13. 7. Iſa. 57 2. Prov. 8. 9. Iſa. 26. 10. & 30. 10. & 59. 14. 2 Sam. 15. 3. Amos 3. 10. 1 Cor. 4. 3, 4. 1 Theſ. 2. 4. As Job ſaith; I will approve my waies in his ſight. Job. 13. 15, 16. Pſa. 16. 8.

* And therefore is in ſome meaſure alike in all places. *Pſal.* 19. 168. & 18. 22. 2 *Cor.* 12. 19. 2 *Cor.* 2. 17. 2 *Cor.* 4. 2. 2 *Cor.* 7. 12. *Job* 31. 1. *Prov.* 16. 17. *Pſal.* 141. 4, 5. *Prov.* 15, 19.

Q. *How ſhould we labour for uprightneſſe?*

Prov. 15, 21. Mat. 16. 6. 12. Prov. 15. 21. *A.* 1. The minde muſt be truly informed with the knowledge of the truth. Right affections require ſound judgement and true underſtanding. Corrupt Doctrine is as ſowre leaven, that doth infect the whole lumpe. If the underſtanding that ſhould governe the inferiour powers of the ſoul, be perverted with errour, the affections muſt neceſſarily move out of order, and runne amiſſe. He can never ſhoot ſtraight that takes his aime contrary. 2. Thorny cares, vaine pleaſures, ſinfull delights muſt be ſtocked and digged out of the heart, weeds will grow of themſelves, good Corne requires tillage. Perverſeneſſe will increaſe of it ſelfe, but uprightneſſe will not proſper if the heart be not ploughed up. 3. The word of truth, which is that immortall Seed, whereby we are begotten, and transformed into the Image of God, muſt be effectually received, kindly planted, and ſoundly rooted in the heart and conſcience. The Word is a word of uprightneſſe or rectitude; and the heart ſeaſoned and regulated by it, muſt needs be right in the ſight of God. Therefore to conſcionable hearing the Word of God, religious meditation muſt be joyned, that what is learned might be well digeſted, and we changed into the ſimilitude of it. 4. The word of God truly embraced, doth enflame the heart with an ardent deſire to walke with God in all duties of holineſſe and righteouſneſſe. 5. Society and fellowſhip with the faithfull is a ſigne of uprightneſſe, and a meanes of continuance; and increaſe therein. For he that ſetteth his heart upon Heaven, will be carefull to draw on and encourage his Companion in the ſame way. Coales laid together do kindle each other, and preſerve heate the longer: ſo it is with the faithfull linked together in holy Communion.

Jer. 4. 4.

2 Cor. 5. 13.

Prov. 29. 10.

Q. *How ſhould a man ſtirre up himſelfe to labour after uprightneſſe?*

A. Firſt, he muſt finde out, lament, and ſhame himſelfe for the ſtubborneſſe of his heart, and perverſneſſe of his waies. Ah, the frowardneſſe of my heart; how crooked have my waies been in the ſight of the Lord?

I have regarded vanity, and turned aſide from the holy Commandement; doted upon tranſitory pleaſures and profits, undervaluing, neglecting the true Treaſure. The ſtreame of mine affections have runne full ſaile to that which is little worth, worthy to be trampled under foot: but ebbe to that which they ſhould covet and affect above meaſure. If the members of my body were crooked and deformed; my mouth, face, eyes drawn awry or ſquint; if one part did ſwell, another wither and pine away, I ſhould eſteeme it an heavy croſſe: But the lameneſſe, diſtemper, crookedneſſe of the ſoul is much more dangerous and evill, as in it ſelfe it is more excellent then the body. If in a journey I chance to ſtrike out of the way, or fetch compaſſe about, when I might have gone a ſhorter cut, how am I grieved at it, and bewaile my ignorance that I knew not, or negligence, that I enquired not the right way? But in the courſe of Chriſtianity I have not ſpared to turne aſide and ſtep out of the right path, though to my great hindrance and loſſe: By pleaſures, luſts, paſſions I have been led up and down I know not whither; for feare or favour I have been drawn into by-pathes, to the great prejudice of inward peace. *Oh, how long have I erred from thy Commandements?* Secondly, we muſt ſtirre up our ſelves to walke more warily and uprightly before God. I have too long wandered and gone aſtray like a loſt Sheepe, but now I will keepe the Teſtimonies of my God. For the Commandements of God are right, leading the ſtraight way to life, that life which deſerves the Name of life, even eternall life. The Traveller aimes the next way to his journeys end: No wiſe man will ſtep one foot willingly out of the way to Heaven. If our limbes be crooked, we omit nothing that art or exerciſe can do to ſet them ſtraight: and ſhall not I take care to rectifie my ſoul, and bring it into right order? Let the wicked walke after their own inventions, and trample the Law of God under-feet, the more I eſteeme it to be right, and will be carefull to conforme my heart and waies according to the preſcription. Thirdly, As all reſolutions muſt be grounded upon Gods grace, ſo we muſt fly unto God by earneſt Prayer to be eſtabliſhed and enabled thereunto. O Lord I know there is no other rule of life, then thy Word, in which thou haſt declared thy will, and I am fully purpoſed to be guided thereby: I pray thee keepe me by thy Spirit, that I decline not from it into errour or ſinne. *Order my ſteps by thy Word, that no iniquity have dominion over me. Greſt thy Law in my heart, that my feet may not ſlide.* It is thy free promiſe, that thou wilt leade thy people in the way that they ſhould chooſe, make good thy Covenant unto thy ſervant, who is devoted to thy feare.

Pſal. 19.8.

Pſal. 119.146, 127.

Pſal. 119. 80.

Pſal. 119.133. Pſal. 37.31. 1 Reg. 8.58.

CHAP.

Chap. V.

The fourth Property of a godly life, viz. Integrity *or* Perfection; *What is thereby signified. Thirteen Reasons to perswade thereunto. The effects or tokens of* Integrity, *with the meanes how it is to be attained, and preserved.*

Q. *What is the fourth Property of a godly life?*

A. It must be intire or perfect. *Let your heart be perfect with the Lord your God, to walke in his Statutes, and to keep his Commandements.* Deut. 32.4. *Est integritas respectu partium integralium, & respectu functionum & facultatum.*

שלם translated τελειος 1 Reg. 8.61. & 11.4. & 15.3. 14. 2 King. 20.3. 1 Chro. 28.9. 2 Chro. 18.17. ἀληθινα Isa. 38.3. 11. Deut. 18.13. Gen. 17.1. Psal. 15.2. & 37.37. & 119.1. שלם 1 Reg. 8.61. Cant. 5.2. Jos. 24.14. Cant. 4.2. *Sept.* ἀμωμος Psal. 15.2. & 8.24. 32. 33. & 19.14.

Q. *Is any Christians life absolutely perfect?*

A. The word perfect, signifies 1. That which is without spot, blemish or defect; and thus God and his Law are said to be perfect. 2. They are said to be perfect, who have profited more in the knowledge of Christ crucified, and the race of Piety, then others: And this is a comparative perfection, in respect of those Babes and young Christians, that are newly entered into the Schoole of Christ. 3. He is perfect in the phrase of Scripture, whose heart is intire and whole with God, though they be stained with some imperfections. Thus *Noah, Job, Hezekiah, Asa* are perfect. But this is not meant of perfection in measure or degrees, as being without all sinne, but when men by the grace of God, keep themselves in the undefiled way, and sinne hath not dominion over them. *Psal.* 19.13. *Then shall I be perfect,* that is, without blot. The perfect man is opposed to the perverse, froward, and restlesse wicked, and to him that turneth hither and thither. *Prov.* 28.6. *If I say I am perfect, mine own mouth shall prove me perverse.* Psal. 18.23. *I was also perfect before him, and I kept my self from mine iniquity. Jacob* is said to be a perfect man, or innocent, plaine, simple, unfained, *Gen.* 25.27. without rebuke. ἀφλοις ἀμωμος

Psal. 18.30. Matt. 5.48. Psal. 19.7. Eph. 4.13. Heb. 12.23. Heb 5.12. & 6.1. Phil. 3 15. 1 Cor. 14.20. τελειοις vocantur Christiani quòd omnium vera virtutum semina sint ipsis à spiritu insita; quamvis nondum ad id. icorum Beza in Ma. Gen. 6.9. Job. 1.1. 2 King. 20.3. & 25.20. Eccl. 7.32. Jam 3.2. 1 Joh. 1.8. ἀμωμος Prov. 11.20. Job. 9, 20, 21, 22. & 8.20. 25.18. 1.3. & 2. 21.22. Psal. 18.23. שלם 1 King. 15.14 τελεια 2 Chro. 15.17. שלם πλησης 1 Chro. 29.9. & 16.9. & 19.9.

Q. *What things are implied in this integrity or perfection?*

A. 1. Integrity implies a throughout holinesse, an heart wholly and inseparably cleaving unto the Law of God in all things. 1 *Thes.* 5.23. When all the Powers of the soul are sanctified to every holy duty, and have a spirituall continuity amongst themselves, that they all incline and move to all duties of piety and justice, then is the heart perfect. The body is intire when all parts are so knit together, that each is preserved: the soul is intire, when all the parts of piety and righteousnesse are riveted together in it, and in the whole. Thus to serve God in integrity of heart, and with the whole heart is one and the same for substance. Secondly, It noteth intirenesse of conversation according to the Law of God, in every place, state and condition of life. *Blessed are the perfect in the way,* that is, who live intirely in this life, and in conversation are unblemished. And they that walke thus in their integrity, are said to be holy, harmelesse, unblameable, without fault, unblemished, perfect, well set in joynt. But

Sin that hath been conveyed unto us, hath an integrity it. Psal. 19.89. Josh. 14.14. Deut. 18. 13. τελειος 1 King. 8.61. 2 King. 20.3. שלם 2 Chro. 15.14. Psal. 119. 30, 3. Cro. 12. 33. 2 Cor. 13. 11. with 38. an

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on the contrary, the wicked double-minded, ſuch as in reſt externall work of Pietty, or depart from the Commandement of God, are ſaid not to cleave unto the Lord with perfect hearts, or all their hearts. As it is noted of *Abijah*, that his heart was not perfect with the Lord his God; and of *Amaziah*, *Uzziah*, *Jotham*, they did that which was right in the ſight of the Lord, but not with perfect hearts: yet, of *Solomon*, that when he was old, *his wives turned away his heart after other gods, and his heart was not perfect with the Lord, as was the heart of David his Father.* 3. It notes ingenuity, ſingleneſſe, or ſimplicity.

iuſtire is oppoſed to a double heart.

oppositum illi quod mancum & mutilum eſt ſicut de victimis ita uſurpatur. Iam. 1. 4. Jer. 3. 10. 1 King. 2. 4. Pſal. 9. 1. 2 King. 23. 3. 25. Deut. 26. 16. & 10. 12. & 30. 1. 1 Sam. 12. 24. Ioel 2. 12. Ier. 29. 13. Pſal. 119. 69. Pſal. 26. 1. & 7. 8. Pſal. 101. 6. Pſal. 119. 1. Iob. 4. 6. Mat. 5. 48. *Partialis, manca & mutila erat phariſæorum dilectio, erga Cognatos.* Chem. har. 151. & 1 Tim. 3. 2. Apoc. 14. 5. Phil 1. 4. *Lavat.* in *Iob.* c. 1. hom. 2. p. 2. 2 King. 10. 31. 1 King. 15. 3. τελεια 2 Chro. 25. 2. & 1 King. 14. 3 & 15. 3. 1 King. 11. 4. 2 Sam. 15. 11. 1 Reg. 22. 34. 2 Cor. 16. 11. & 26. 4. & 27. 2.

Q. *What Reaſons may perſwade to integrity or perfection?*

A. It is required of us in the Covenant of grace; *Walke before me, and be perfect.* The moſt Holy God will never marry himſelfe to a ſpirituall Adultereſſe, that doth affect any other more or beſides him. Men of divided hearts can have no fellowſhip or communion with God. 2. Integrity is the qualification of a ſubject capable of remiſſion of ſins and eternall bleſſedneſſe through grace. *Bleſſed is the man whoſe iniquity is forgiven, and whoſe ſin is covered: Bleſſed is the man to whom the Lord imputeth no ſinne; and in whoſe ſpirit there is no guile.* 3. God will paſſe by the imperfections which he eſpieth in the beſt ſervice of his Children, when once he ſeeth their hearts to be intire and perfect towards him. Hypocriſie drowneth many excellent graces, and cauſeth God to take no notice of them: But ſincerity is ſo well pleaſing to his Majeſty, that if it be not ſhaken, he will not ſee many other infirmities. This is the challenge againſt the Church of *Sardis*; I have not found thy works perfect before God. *David* had many imperfections, and through infirmity did often ſin againſt the Law: but he is not accuſed to break the whole Law in any thing, ſave in the matter of *Uriah*. The Holy Ghoſt hath noted ſundry defects in *Aſa*: but addeth this of him by way of concluſion, yet *his heart was perfect towards the Lord all his daies.* Contrarily in *Jehu*, after a large deſcription of many excellent things, it is obſerved; *But Jehu regarded not to walke in the Law of the Lord with all his heart*: And ſo his ſervice in deſtroying *Ahabs* houſe, was reckoned murther. *Hezekiah* is bold to pray in behalfe of them that came unprepared to the Paſſover: 2 *Chro.* 30. 15. 19. *The good Lord be mercifull to him that prepareth his whole heart to ſeek the Lord God, though he be not cleanſed according to the purification of the Sanctuary.* An Husband will beare with many aberrations in the behaviour of his Wife. ſo long as he is perſwaded of the intireneſſe of her heart towards him: ſo dealeth the Lord with them that feare before him with all their hearts. 4. The perfect ſhall not be confounded: *Let my heart be intire in thy Statutes, that I be not aſhamed.* For *God will not caſt away a perfect man, neither will he take the wicked by the hand.* He may ſeeme to neglect, he doth forget them that follow after holineſſe; he is thought to favour, he doth abhorre the workers of wickedneſſe and ſinne. 5. *The eyes of the Lord runne to and fro throughout the whole earth, to ſhew himſelfe ſtrong in the behalfe of them, whoſe heart is perfect towards him.* Howſoever they may be weake in themſelves, in him they ſhall be victorious; his power ſhall be perfited in their weakeneſſe. For as it is in the Pſalme, *With the perfect, thou wilt ſhew thy ſelfe perfect*: thou wilt not faile him in his need. This is the nature of God, that he frameth himſelfe to the diſpoſitions of men, good to the good, hard to the ſtubborne, intire to the perfect that waite upon him. *The Lord knoweth the daies of the perfect, and their inheritance ſhall*

Gen. 17. 1. *Animalia naſcuntur* τελεια. Art. 1. *de biſt. Ani.* cap. 8. A woman may love many as friends, but one as an Huſband. If God be wholly ours, we muſt be wholly his. And if we joyne ought with God, or take in ought with him, we do not, we cannot cleave to him alone when there are diverſe objects upon which the heart is ſet, is divided. The intire ſhall dwell in the Lords Sanctuary. *Pſal.* 15. 1. *Conjugalis amor natura ſua ejuſmodi eſt ut non niſi unius eſſe poſſit* We cannot ſerve God, unleſſe we ſerve him intirely. He cannot be our Maſter, if we have any other Maſter. *Rom.* 6. 16. *Mat.* 6. 24. *Rev.* 3. 2.

God heares them that pray with their whole heart. *Jer.* 29.12,13. Is found of them that seek him whith their whole heart. 1 *King.*15.5. *Pſal.*119.2. 1 *King.*15.14. 2 *King.*10.31. *Hoſ.*1.4. 2 *Chro.*30.15. 19.

A Chriſtian can never be perfect in degree, if he be not perfect in parts or intire. What is defective in the parts, cannot be made up by any growth. *Eph* 4.13. *Job*.8.20. τὸν ἄκακον *Pſal.*37.18,19. 2 *Chro.* 16. 9. *Pſal.*18.25. αμώμους. *Pſal.*37.18. *Prov.*28.18. He that walketh in his integrity is ſafe. *Prov.*13.6. & 11.5,6. *Pſal.*25.21. Let integrity and uprightneſs preſerve me. He that walketh in his integrity walketh ſurely. *Prov.*10.9,29. *Prov.*11.20. *Pſal* 147.11. *Pſal.*5.12. *Prov.*16.7. *Deut.*33.11. *Iſa.*62.4. *Prov.*28.6. & 19,1. See *Jun.* & *Trem.* in Prov. 2.6. *Cartw.* ibid. Pſal.84.11.

be for ever: that is, he ſeeth to what evils they lie open, what helpe they need, and ordereth all events to their ſpeciall good. 6. Righteouſneſſe keepeth him *that is intire in the way, but wickednes overthroweth the ſinner.* Integrity and righteouſneſs is a guard, that doth continually keep watch and ward: It doth not onely leade men to a good way, and tell them what is their duty, and fit to be performed, but maketh the way paſſable for them, and them proſperous in it. 7. *They that are of a froward heart, are abhomination to the Lord: but ſuch as are intire in their way, are his delight.* All that are reſolute and wilfull in any ſinfull courſe, though with never ſo great mirth and laughter, are abhorred of the Lord for the preſent, which he will make known by his judgements upon them in due time: but they that are intire in their heart and way, (as the other are froward in heart and behaviour) are greatly beloved of God now, and ſhall more fully ſee, and feele, and enjoy the comfort and happineſſe of his favour, in time to come. 8. Integrity joyned with poverty, is to be preferred before riches ſeparated from it. *Better is the poore that walketh in his integrity, then he that is perverſe in his waies*, turning aſide now on this ſide, now on that, though he be rich. 9. The Lord God will withold no good thing from them that walke in integrity: for *he is both their Sunne and Shield, he will give grace and glory.* As the Sunne doth illuſtrate, cheriſh and quicken all things with its heate and light: ſo doth the Lord viſit the upright, and refreſh them by his Spirit: yea, and as with a Shield, protect them from all evill. 10. Integrity addes to the glory of our good actions, even ſuch as are but of the lower ſort. There is not the meaneſt duty whatſoever, which integrity will not ſet a faire gloſſe upon, that in ſome reſpects it ſhall be matchable even to workes farre greater in their own nature. A poor labouring man that lives by his hands, having performed holy obedience to God therein with an intire heart, may have as much comfort on his death-bed, as the beſt Miniſter or Magiſtrate, whoſe ſervice it ſelfe is farre more honourable; yea, if his integrity be greater, his comfort alſo ſhall be greater. For God regards not ſo much the matter, as the forme of obedience, not ſo much the thing done, as the affection wherewith we do it. Wiſe men regard more the minde of the giver, then the value of the gift. When we give our hearts wholly and intirely firſt to God, then is our ſervice how ſmall ſoever, very acceptable to his Majeſty. It is not the greatneſſe or multitude of thoſe good workes which we have done, but the good diſpoſition of an honeſt and intire heart in the doing of them, that doth bring comfort, as the internall qualification of that faith which makes a ſound plea for mercy before the Throne of Grace. The Pſalmiſt pronounceth them bleſſed, that *walke in the undefiled way.* He makes no choice of the way, he doth not ſay, Bleſſed are they that are upright in the way of the Miniſtery or the Magiſtracy, but ſpeaking indifferently of any way allowable by the Word, be it never ſo ſimple or meane, he ſaith, *Bleſſed are the undefiled in the way*, whatſoever it be, be it to be the ſcourer of Channels, or drudge in a Kitchin. An halting heart daſheth the acceptance of the moſt glorious worke: an intire heart addeth weight to the baſeſt ſervice The Widowes Mite was little in worth, had not her good heart raiſed its price. In value it came farre ſhort of the ſuperfluities that the rich men caſt into the Treaſure: but her heart was better, and ſo her gift greater then theirs. When *Hezekiah* had received the ſentence of death, what was his comfort? even this, the conſcience of his integrity. *O Lord, remember how I have walked before thee in truth, and with a perfect heart.* This was his refuge. Though thoſe good works he had done were in regard of his Calling of the higheſt note, the reſtoring of the true worſhip of God, the purging of the defiled Temple and Prieſt-hood: yet he doth not comfort himſelfe in theſe ſo worthy works, but in the perfection of his heart; knowing well, that the worke it ſelf, though never ſo glorious, is of no eſteeme, if the heart be rotten, perverſe, or halting.

ting. 11. An heart well compact and knit faſt together in the Lord (as is the intire) is valiant and couragious in all dangers, trials, temptations. It is not put out of countenance with ſlanderous tongues, nor ſhaken with feare of troubles. Prov.10 29.
He that walketh in integrity, walketh boldly. *Though mine adverſary ſhould write a Book againſt me, would I not take it upon my ſhoulder, and binde it as a Crown unto me,* ſaith *Job*? The hypocrite in peace and ſecurity may ſeeme ſtrong and valourous; but let God by ſome affliction dragge him out as it were by the eares from his lurking hole, and convent him before his Tribunall, and thou ſhalt not ſee any thing more abject and heartleſſe. Then is that of the Prophet verified, *Eſa.*33.14,15. *The ſinners of Sion are afraid, a feare is come among the hypocrites. Who among us ſhall dwell with the devouring fire? Who among us ſhall dwell with the everlaſting burning?* But the intire heart, even in this caſe, holds out confident and couragious. And no marvell: for every man that walketh in his integrity hath the priviledge of a treble guard, the guard of Gods protection, of the good Angels, and of a good Conſcience, for his defence againſt all adverſary power. *Who ſo walketh intirely ſhall be ſaved; but he that is perverſe in his waies,* (that is, one thing in heart and thought, another in converſation, or that faſhioneth himſelfe to all occaſions) *ſhall fall at once,* ſuddenly and before they be aware. *Marke the perfect man, and behold the upright, for the end of that man is peace,* Pſal.37.37. *For the Lord ſhall help and deliver him; he ſhall deliver him from the wicked, and ſave him becauſe he truſteth in him,* Pſal.37.40. The Lord will defend the perfect, and he hath given his Angels charge over them, to beare them in their hands, and keep them in their waies: in which reſpect they may ſay with the Prophet, *How many ſoever riſe up againſt us, they be more and ſtronger that be with us, then they that riſe up againſt us.* Moreover they are bleſſed of God with a good conſcience, which is as a ſtrong Caſtle, againſt which no batteries of the Enemy can prevaile; as a valiant Champion, who will not be daunted with any proud on-ſet of the adverſary, which he knoweth to be weake and of no ſtrength. As there is nothing more baſe, or ſooner abaſhed then a corrupt conſcience, deſtitute of integrity: ſo nothing more bold and hardy then a good and perfect conſcience. *David* in the middeſt of all his reproaches had the face to profeſſe the name of God, before Kings and Princes, whithout ever being blanked at their preſence. And ſhall a man ſo guarded, regard the enmity of any: feare the threatenings of any, though never ſo mighty? be diſmayed at any hard condition that he is fallen into for the preſent? No, he will not be afraid for any evill tidings, for his heart is fixed and truſteth in the Lord. 12. An intire heart is a Channell or Barke in which the graces of the ſpirit are contained, and faith doth ſwimme above all ſtormes and tempeſts. But a minde void of integrity, is full of ſlifters or chinckes, that if the moſt holy liquor of Piety be offered, it is powred in and out together, and at once. If the worke of grace be imperfect in parts, let it grow up never ſo faſt, it can never be perfect or intire. If the Plant be imperfect, it will never be a perfect Tree. An heart unſanctified or that makes a major part againſt it ſelfe, cannot truly ſerve God. This is the nature of integrity, that by it the ſoul is intire in it ſelfe, and hath a ſpirituall continuity, which may be ſhadowed forth by the ſimilitude of things corporall: and therefore ſo long as integrity is preſerved, the heart is apt to continue and keepe ſafe the graces of the ſpirit; if it be cracked grace would be loſt, ſhould not God make up the breaches of it. A ſoul deſtitute of Piety is ſtarke dead; an heart without integrity is next to death or deſtruction, as a Ship full of holes, or a body unlooſed or diſſolved. 13. The upright ſhall *remaine in the land for ever, and leave their inheritance unto their Children.* Prov. 2.21. Who ſo cauſeth the righteous to go aſtray in an evill way, he ſhall fall himſelfe into his own pit: but the upright ſhall have good things in poſſeſſion, Pſal.91.11. Pſal.119 23. Pſal.7.8. Prov.18.18. Prov.28.10. Prov.20.7.

and their Children after them are blessed.

Q. *What are the effects or tokens of integrity?*

A. 1. A setled, well-advised and deliberate desire, resolution, will and endeavour to be informed what is good and acceptable in the sight of God, and to direct his waies at all times, and in all places according to the rule of righteousnesse. *The just man walketh in his integrity*, Prov. 20. 7. It is the commendation of *David*, that he did that which *was right in the sight of God, and turned not aside from any thing that he commanded him all the daies of his life*, 1 King. 15. 5. An intire heart is not divided, halting, or double, making a major part against it selfe: but is fully resolved upon mature deliberation, which produceth constant practice, to cleave unto the Lord, and walke as in his presence. The fruites of which resolution are these. First, There is no sinne though never so deare, precious, or profitable, which a perfect Christian will not willingly see and judge in himselfe. *I will declare mine iniquity, I will be sorry for my sinne*, Psal. 38. 18. Secondly, It workes a dislike of sinne in all, even in those that are most neare and deare unto us. Thirdly, With this is joyned a continuall care to preserve himselfe innocent from all sinne, specially his particular, and formerly beloved transgressions. *I was perfect before him, and I kept my selfe from mine iniquity.* Fourthly, In all conditions he will looke to himselfe, that he be not carried away, with unbridled passions. They that are intire, are said to have fulfilled after the Lord, that is fully or intirely to have followed him. In regard of severall estates men are subject to be transported with divers affections; as with pride, pleasure, security in prosperity; impatience, discontent in adversity. Wherefore the intire Christian doth ever look to his heart, that it be not distempered with these things. I will *walke* (saith *David*) *in the undefiled way, Oh when wilt thou come unto me!* Fiftly, If the heart be intire with God, it will admit his Word for direction in all things. *Thy Testimonies are my delight, and my Counsellours*, Psal. 119. 22. That is, they governe my minde and heart, of them I take advice. Herein *Abimelech* failed, when he tooke *Sarah* from her Husband. The Psalmist saith of himselfe, *All his Judgements were before me: and I did not put away his Statutes from me.* Sixthly, The perfect man putteth away froward and perverse speeches. The poor that walketh in his integrity, is opposed to him that is perverse in his lips, that speaketh froward things. Seventhly, His care is to keep himself unspotted of the world, doing that which is honest, pure, praise-worthy in the sight of God and man. This note the Prophet *David* giveth; for having said, *Blessed are the undefiled in the way*, he teacheth us to discerne them by this effect, *Surely they do no iniquity.* Eighthly, He will receive evill at the hands of God thankefully, as well as good, and blesse his Name when he crosseth his desires, and taketh from him what he delights in, as he doth when he granteth the desire of his heart in outward blessings. There is nothing so deare, but he will part with it for Christ, nor so hard, but he can be content to suffer for his sake *Mar.* 10. 21. *Mat.* 19. 21. Tenthly, He presseth hard towards the marke he aimes at, an higher degree of holinesse, 2 *Cor.* 7. 1. *Phil.* 3. 13, 14, 15. Lastly, He that walketh in his integrity will deale conscionably at home and abroad, in all duties of his generall and particular Vocation towards all men. *I will walke in the middest of mine house, in the integrity of my heart. I will set no evill thing before mine eyes.*

Act. 11. 23.

2 Chro. 6. 14. Psal. 119. 34.

1 King. 15. 13, 14.

2 Sam. 22. 24.

Num. 14 24. & 32. 11, 12. Deut. 1. 36. Josh. 14. 8, 9, 14. Prov. 21. 29.

Gen. 20. 5, 6. Psal. 18 2. 2 Sam. 22. 23. Prov. 19 1. Amos 5. 10. Jam. 1. 27. Luk. 1. 6. Psal. 119. 1, 3.

An intire heart is prepared and ready to serve God. 2 Chro. 29. 34. Job 2. 9, 10. 2 Job. 8. 2. 2 Chro. 28. 9.

Q. *By what meanes is this integrity to be attained and preserved?*

A. Integrity is the gift of God, infused into the heart by the Holy Ghost, but we may not in this respect neglect the meanes which he hath ordained for the attainment and preservation of it. God, and none but he, did place *David* in the Hill *Sion*, and gave *Gideon* victory over the *Midianites*, as they both well knew and firmely believed: but their belief hereof did not emasculate their mindes, or tie their hands from using such strength and valour as they had. 1. Care must be

be had to furnish the minde with affectionate knowledge of God in Christ Jesus. And thou *Solomon* my Sonne, *know thou the God of thy Fathers, and serve him with a perfect heart.* The knowledge of God begets in us a similitude of God: When we come to understand what he is to us, we are made to him what he requireth. As sound knowledge entreth, it stampeth the Image of God upon the heart: for it assimilates the minde to the object seene and discerned. 2. All holy meanes must be used to incorporate the word into the heart, that it may season every affection, and beare mild universall sovereignty over us. For when the heart is transformed throughout into the nature of the Word, and every power of soul is brought into subjection by an unfained, sovereigne, wel-rooted faith, it is intire in parts, though imperfect in degrees. Herein all diligence and paines must be taken, by preparation, hearing, meditation, and observation of all unexpected occasions of griefe, sorrow, feare, joy or such like, to bring the Word into the affections, that it may sweeten their disposition, and governe their motion. 3. In all endeavours we must include Prayer to God in the Name of Christ as a chiefe associate: for God ordinarily lets in sanctifying grace at the same gate, at which honest hearty Prayers go out. 4. The fourth meanes is for a man alwaies to possesse his heart with the apprehension of Gods presence, and so to keep it in his feare continually, to walke with God as being in his eye, and seeing him that is invisible. This remembrance of Gods all-seeing presence will make men study to approve themselves before God in all their courses, and to sticke unto him with their whole hearts. Could the eye of a jealous Husband prie into every privy corner of his Wives heart, she would be afraid to hide any strange lover in her secret affection. If but a man, nay, if but a Childe could looke into our hearts, we durst not deale doubly and deceitfully? What? God sees us, and shall we dare to dally with him? shall I give him part of my heart, and reserve another part for the world, for pleasure, for sinne? How should not God finde this out? for he *searcheth the heart and reines, and understandeth the secret cogitations of every soul.* 5. The fifth meanes is diligently to review all workes of obedience, and our affections in the doing of them; and to observe what discomfort and trouble followes the maimed and defective performance of good duties. And withall, when we take our selves, in an holy indignation to take revenge of our selves, judgeing and condemning our selves before God. The very thinking of the after-reckonings we must come to, when we have done our worke, will make us take heed how we do it. The remembrance of the losse and punishment that he shall sustaine, whose workes are not perfect before the Lord, will stirre up respect to every Commandement. For who is there that useth for all his actions, at the daies end to call himself to a severe examination, as the hard Master doth his Servants, that must not needs, in the very middest of his actions reason thus with himself? Anon all this which now I do, must very narrowly be looked over, if the reason why I do it, my affections in doing, and the work it selfe be maimed, halt, or suffer defect in the parts thereof, I shall smart for it; O the wrings and secret pinches which mine own guilty heart will give me; yea, the sentence which by my own Covenant, I am tied to passe upon my selfe, in case my heart be partiall to the Lord, and my work deformed? If my work be not perfect, shall I not loose all my labour, and be rejected with it? Lastly, it is good to meditate seriously upon the joyes of Heaven, and the rich recompence of reward that is reserved for them, that cleave unto God with their whole heart. If the happinesse of the Saints hereafter do rightly affect, and be soundly believed, a man will be contented to part with all that he hath to purchase that Treasure. Whatsoever he hath laid next his heart, he will abandon it with detestation, rather then deprive himselfe of that eternall Inheritance, which God hath prepared. 1 Chro. 28.9.

Q. How should a Christian stirre up himself to strive after perfection more and more?

A. First, He must shame himselfe for his halting, and make it odious. Ah, the division of my heart, the maimednesse of my service is so apparent, that I cannot conceale from my conscience. I have lodged sinne, vanity, pleasure, the world in the closet of my heart, which should have been kept intirely for the Lord. My purposes for good are weak, my resolutions variable; oft-times by occurrences and occasions I have been drawn aside. In the performance of good duties I have served mine own corrupt affection, and doing what is right, not done it with a perfect heart. Mine affection to good hath been partiall, base, deformed: In greatest matters I have been remisse, precise in lesser; zealous in one, carelesse in another; ready to runne according to inclination, not looking to the direction of thy truth. I have been forward to hear, not so carefull to meditate and make thy Word mine own; eager and fiery against grosse prophannesse, not so vigilant to bridle rash anger, and bosterous passions. My love to thy Children is neither pure nor universall; I am apt to admire some, disesteeme others, according as they carry themselves towards me, and fit me in my humour. If he be a cursed deceiver, that *having a Male in his Flock, doth offer that which is halt and lame to the Lord*: how justly might I be confunded who have wickedly departed from my God, and set mine affections upon things of naught? Will an Husband accept of divided love in his Wife? Will a Prince regard that which is lame, blind, or sicke for a Present from his Subjects? O Lord, I have dealt exceeding foolishly in tendering such spotted service unto thy Highnesse. Secondly, He must resolve to keep himself more intirely to the Commandements of God for the time to come. *I have wickedly departed from my God, but now I will returne, and keep his Commandements with my whole heart.* What can I tender unto his Majesty lesse then my self? How can I for shame intreate his favour, unlesse I cleave unto him with a perfect heart? Can I be so impudent as to desire God to love me, and give me leave to love sinne which he abhorreth? Can I looke to be married unto him in mercy, truth, and compassion, if my heart do not affect him above all, and other things in and through him alone? The Lord is a great King; his service must be without spot or blemish. His eye searcheth the heart, and perfectly understandeth the secret motions afarre off; and he will give to every one according to his waies, and as he knoweth his heart. Men of place look to have their pleasure, done in all things by such as attend upon them: and shall I presume to call my selfe a servant of the living Lord, when I do his pleasure in part onely. My obedience cannot be perfect in degree so long as I live here, but through the grace of God it shall be universall, and I will strive towards perfection. Lord, I have covenanted to sticke unto thy Testimonies, and by thy grace I will keep them all the daies of my life. Thirdly, He must fly unto the Lord by hearty Prayer. Psal. 51.10. *Create in me, O God, a cleane heart, renew a right constant spirit within me.* Psal. 8.58. *Establish me with thy grace, that I never fall from mine integrity.* Psal. 119.8. *I will keep thy Statutes, O forsake me not utterly.*

Psal. 119.69. 67. 1 King 8. 48. 1 King. 8. 39. Psal. 119.68.

CHAP.

Chap. VI.

The fifth Property of a godly life, viz. Truth *and* Faithfulneſſe. *What thereby is implied, opened in ſundry Particulars. Divers Reaſons to ſhew the neceſſity and uſe thereof. The meanes by which it may be attained and ſtrengthened. The effects or evidences of* Truth *or* Soundneſſe; *with ſundry helpes both for the finding out and preventing unſoundneſſe or guile of ſpirit.*

Q. *WHat is the fift Property of a godly life?*

A. It muſt be true and faithfull; *Lord remember, how I have walked before thee in truth.* Truth is tranſlated δικαιοσύνη, *Iſa.* 39.8. Sept. *Sic menſura vera Thargumiſtis, quæ Hebræis juſta, & ἀληθινὴ ποιεῖ juſtitiam facere.* This is it which our Saviour commended in *Nathanael, Behold a true Iſraelite in whom is no guile.* The wicked are ſaid to be a froward Generation, Children in whom is no faith: but the righteous Nation that keepeth the truth, are called faithfull. It is obſerved of *David,* that he walked before God *in truth, in righteouſneſſe, and uprightneſſe of heart.* And theſe three go ever together in the ſubject, though the things in themſelves be diſtinct and different.

Eſa. 38.3. Joſh. 24.14. 2 King. 20. 3. Joh. 1.47. Deut. 32.20. Eſa. 26.2. Pſal. 12. 1. & 31. 23. Pſal. 101.6. Prov. 26.6. 1 Reg 3.6. 1 Reg. 2.4. 2 Pet. 1.12. Pſal. 44.17. Pſal. 51 6.

Q. *What is implied in Truth and Faithfulneſſe?*

A. 1. Knowledge and judgement is preſuppoſed. Truth of judgment goeth before truth of heart. 2. Truth implies ſoundneſſe or ſolidity in grace, oppoſite to thoſe ſuperficiall or ſhallow-planted graces, which may be found in the temporary Chriſtian, enduring but for a time. This is *truth in the reines or inward parts,* which ſeaſoneth the heart throughout, and makes it true: whereas the heart of the temporary Chriſtian is falſe and unſound, becauſe his graces are ſleightly rooted, though true for ſubſtance. 3. It implies ſincerity or godly ſimplicity without fraude, craft, guile, or diſſimulation, where the inſide and outſide are one, the heart and mouth are equall and do conſent. Holineſſe of truth, is true or ſincere holineſſe. To walke in the truth, is to walke ſincerely, or in godly ſimplicity; To do the truth, is to deale ſincerely without fraud: for truth is ingenuous, voide of ſimulation. And in this ſignification ſome underſtand that of the Apoſtle; *Love rejoyceth in the truth,* that is, love ſincerely or in truth, rejoyceth with them that rejoyce. Truth is oppoſed to lying and falſhood, as alſo to Legal rites, Figures and ſhadows: in which ſenſes it may be applied to this purpoſe, as not in a plaine ſimplicity oppoſite to lying and empty ſhewes. And thus to obey from the heart, and to ſerve God in ſpirit, is to ſerve God in truth or ſincerity without diſſimulation. If any will purpoſe to ſhew this in ſome things, yet not reſolve to ſhew it in all, even this is the man, who is farre from ſincerity. 4. It notes a pure or cleare-ſhining innocency in all things, free from the mixture of Leaven in Manners or Doctrine. The Apoſtle *Peter* writeth to the diſperſed Jews, to ſtirre up their *pure mindes*; what is that but mindes furniſhed and ſeaſoned with an holy perſpicuity of truth. Therefore *Paul* prayeth for the *Philippians,* that they might *abound in knowledge, and in all judgment, that they might be able to diſcerne things that differ, that they might be ſincere.* The word uſed by the Apoſtles in both places, ſignifieth properly ſomething tried by the light of the Sunne. And it is a Metaphor (as ſome ſuppoſe) taken from the cuſtome of the Eagle, whoſe manner is (if we may believe thoſe that write the naturall Story) to bring her young out of the Neſt before they be full fledge, and to hold them forth againſt the full ſight of the Sunne; the ſight whereof thoſe of them that can with open eye endure, ſhe retaineth

Veritas eſt vita ingenua, & omnis fraudis expers.

Eph. 4.15. 1 Sam. 12. 24. Phil. 1. 18. The word ſignifying in tineneſſe, is tranſlated ſimplicity, 2 *Sam.* 15.11. & *Eph.* 4.24. *Joh.* 3.5. 1 *Joh.* 1.6. *Joh.* 3.21. *Eph.* 4.15. *Vide* Prov. 21.3. *& facere judicem* Heb. Eſa. 44.26. Sept. *verum faciens, id eſt, ratum firmum.* 1 Cor. 13.6. *Druſ. Prater. in hunc loc.* Eph 4.25. Joh. 1.17. Joh. 4. 23, 24. Eſa. 61.8. & 10.20. & 10.5. Jer. 26. 5. & 28.9. & 32.41. Prov. 29.14. Rom. 6. 17. Rom. 1 9.

retaineth and bringeth up as her own; the reſt that cannot brooke it, and winke at it, ſhe rejecteth and caſteth off as a barſtardly Brood. Others think it rather taken from the uſuall practice of Chapmen in the view and choice of their wares. A wiſe wary Chapman that hath to do with a deceitfull Merchant, Draper, or other, one that keepeth his wares in obſcure places, where the defects of them cannot ſo eaſily be diſcerned, or hath falſe lights that may helpe to give a counterfeit gloſſe to them, he will take no ware of him upon his word, but will firſt diligently view it, toſſe it and turne it, to and fro, over and over, try how it is in the middeſt as well as at both ends, bring it forth into the light, hold up his Cloath againſt the Sunne, ſee if he can eſpie any defect or default in it; he knoweth he may eaſily elſe be over-reached. The like muſt be
2 Cor. 2. 17. our practice, in all matters of faith and manners: And this is to walke in the
2 Cor. 1. 12. truth, when we have our converſation honeſt, and hold the truth of Doctrine purely, as may endure the triall of the light. Thus the Apoſtle joyneth ſince-
The ſincerity of God, that is, godly ſincerity rity and truth together, as one and the ſame, or as the ſpeciall and generall, ſincerity being a branch of truth. 5. It imports firmeneſſe and conſtancy in
1 *Cor.* 5. 8. every holy duty of our generall or perſonall calling, of piety or righteouſneſſe.
Pſal. 78. 8. A faithfull Spirit *is ſtedfaſt with God*: the ground of declining is lack of truth.
Pſal. 78. 37. Their heart was not with him, neither were they *ſtedfaſt in his Covenant*. If the heart be not true, what ſhew ſoever a man makes, yet he is but like an Apple rotten at the coare, or as an Houſe built upon the ſand, the one of which though it be beautifull will ſoone putrifie, the other though it be fairely ſet, yet will
Mat. 13. 12. quickly fall? A man may have many worthy gifts, yet if he want ſincerity, upon
Luk. 18. 18. a ſuddain may be taken from him, both that which he hath, and that which he ſeemes to have; and his end be as the Figge-Trees, which making onely a ſhew with Leaves having no Fruit, (being curſed) loſt even thoſe alſo, and withered away by degrees, being good for nothing but the fire. But grace powred into an honeſt and ſound heart, will abide for ever: the courſe of a true Chriſtian is permanent and continueth to the end.

Q. *Judas and many others that have fallen away were men worthily endowed, beyond many Chriſtians that be true and ſound-hearted.*

A. We muſt diſtinguiſh ſound, wel-rooted and conſtant grace, received into a true heart, from ſained or temporary. The wicked have ſtreames of graces often, but they have not the Fountaine of grace in them, they have not lively
Eph. 3. 17. communion with Chriſt, as the godly have, and therefore their graces wither. It is a true living faith that maketh Chriſt to dwell in the heart, and this is the cauſe why our grace laſteth. Though we finde ebbs (by daily experience,) and this water to runne exceeding low: yet having the Well-head in us, and renewing our faith on him the quickening Spirit, Rivers do afreſh runne out of our Bellies, and the current of grace as high as before. The Temporizer though he have a Streame of grace, yet wanting the Fountaine to feed it, it muſt needs dry away; as thoſe Streames or Ponds which have no Spring nor head of Water to maintaine them, cannot continue. Again, the wicked have many graces true for ſubſtance, but not truly planted, and therefore their hearts are never ſound. For they receive the grace they have, retaining their intereſt in the world, and the pleaſures and profits thereof, or ſome notorious ſinne, or courſe in leſſer evils, wherein they never ſeriouſly, deliberatly, conſtantly purpoſe reformation; Evermore ſome inferiour good is laid cloſer to the heart, and hath deeper rooting therein, then the word of promiſe; and this maketh grace it cannot be held with them. For as a ſtomack ill affected with choler, though never ſo wholeſome meates be received into it, yet it cannot hold them, but is provoked to caſt: ſo where there is this obſtruction of the ſoul, the wilfull love of any ſinfull courſe, or ſubordination of grace to boiſterous, diſtempered, earthly paſſions, whatſoever grace is received into the heart, it will not let it reſt, but

maketh

maketh the ſoul caſt it up upon all occaſions.

Q. *What Reaſons may ſhew the neceſſity and uſe of this truth?*

A. 1. Sincerity is the girdle whereby all other graces are tied cloſe unto us: So the Apoſtle in the diſcription of the ſpirituall Armour, calls it, *the Girdle of truth.* And therefore here alſo is true of all men, that we ſay of Children in the Proverb, *ungirt, unbleſt.* This Girdle hath theſe Uſes. Firſt, it doth adorne us: For this was the uſe of the ſtudded Belt, which the Souldiers did weare to hide the gaping joynts of their Armour, which would have been unſeemly: and nothing doth more adorne a ſoul or beautifie our actions, and raiſe admiration in them, then uprightneſſe; as our Saviour commending *Nathanael*, gave this ſpeech of him; *Behold a true Iſraelite in whom there is no guile.* Eph 6.14. Joh.1.47. Secondly, A Girdle doth tie other cloathes about us, which otherwiſe the winds would blow abroad, and would hang but looſe upon us: ſo this Girdle of truth doth containe and hold together all other graces, wherewith the ſoul is arrayed; and without truth to keep them together, in time all of them are blown away with the winde of temptation. That grace which was not knit together with honeſty of heart, came to nothing in the end, as appeares in the Parable. The body when the ſoul is once gone, may not long ſtay above ground; it muſt needs be buried: So the Hypocrites graces wanting ſincerity, which is the very ſoule and life of all grace, they are but a ſtinking carrion, and what ſhould an odious ugly carkaſs do, but be thrown into the Pit? An unſound Horſe that hath ſome ſecret fault, may carry as good a ſhew as the ſoundeſt, and at the firſt for a mile or two, will travell as freſhly and cheerfully as any, but at length he tires and gives over. So it is with an unſound Chriſtian, notwithſtanding all his faire beginnings and hopefull entrances, he continueth not. Thirdly, A Girdle truſſing up the Loynes of a man moderatly, doth ſtrengthen a man. *I will ſtrengthen him with thy Girdle.* Whence is the exhortation ſo often uſed, of *girding up the loynes*, Prov.31.17. So this grace addeth great ſtrength to the inner-man, as we may ſee in *Job*; who when God ſeemed, and men did fight againſt him, when Heaven and Earth ſeemed to conſpire againſt him, yet this did ſtick by him; *Untill I die, I will never take away mine innocency from my ſelfe*, Job 27.5. Fourthly, In the Eaſterne Countries where they were accuſtomed to weare long Garments down to the ancles, they uſed to gird them cloſe unto their body, when they had any Journey, Combate or Labour in hand, leaſt they ſhould be an impediment unto them: and ſo to have the Loynes girt, is to be fitted and prepared for any Service, Travell, or Conflict. Thus the Chriſtian that is girded with truth, is in readineſſe for any good duty, and to encounter with any adverſary power that ſhall withſtand him in the courſe of godlineſſe. 2. Truth of heart is bleſſed of God with increaſe of grace. This it is which maketh the little Portion of grace to thrive in the hands of Gods Children. Their faithfulneſſe in a little, brings them to be Owners of a greater deale, and to be Rulers over much. This brought ſuch a plentifull bleſſing upon the ſmall beginnings of *Nathanael*, to whom Chriſt, becauſe of his truth in the inward affections, promiſed an enlarged meaſure of enlightning, and that he ſhould ſee greater things. This brought ſuch a comfortable increaſe upon the dimme knowledge of the *Eunuch* and *Cornelius*; they worſhipped God in truth of heart, according to the meaſure of underſtanding which they had received: in them the Promiſe was accompliſhed, *To him that hath ſhall be given, and he ſhall have in abundance*: They were led further into that great Myſtery of godlineſſe, an Evangeliſt being ſent of God to the one, and both an Angel, and an Apoſtle to the other. 3. Sincerity is ſtrengthened of God to be a meanes of comfort to a mans ſoul in his greateſt diſtreſſes. When *Hezekiah* was arreſted with the ſentence of death by the mouth of the Prophet; here was his comfort, and that which emboldned him to looke death in the face with more courage; *O Lord, thou knoweſt,*

Cingulum pro robore, Iſa.23.10. *in lumbis ſedes virium ac roboris & cingulo lumbi cinguntur* Dr *Dſ.* l.4.c.10. Eſa.22.21. Ier.1.17. 2 King.4.29. & 9.1. Iob 38.3. & 40.7. Iſa.11.5. 1 King.18 46. Exo.12.11 Luk. 2.37. & 17. 8. Ioh.13.4. Act.12,8. Luk.12.35. Pet.1.13. He that is accuſtomed to go girded, is never well without it: He is not at eaſe, untill it be put on. Luk.19.17. Ioh.1.47.50.

or remember now (for herein I dare appeale to thy Majeſty) *that I have walked before thee in truth.* He had done many worthy things in the aboliſhment of Idolatry, and in the reſtitution of the true worſhip of God, but in none of theſe ſimply took he content, but in the ſincerity of his affection in performing them. So *Paul* in the middeſt of all his ſorrows, yet this is his rejoycing, not ſimply that he had preached, that he had planted Churches, wrought Miracles, converted ſinners, made Sathan to fall down from Heaven like lightining; but that *in ſimplicity and godly ſincerity, he had his converſation in the world*, 2 Cor. 1.12. This puts a kinde of Heroicall ſpirit and Lyon-like boldneſſe into the Children of God in the greateſt Trials. Hereupon *Paul* was reſolute, *not to paſſe for mans judgment*, 1 Cor. 4.3. 4. The ſervice of a ſound Chriſtian is very acceptable to his Majeſty, be it to outward ſhew never ſo meane and ſimple. If ſervants be obedient to their Maſters in ſingleneſſe of heart, they ſhall receive their reward of the Lord. *The Lord is nigh to all that call upon him in truth*, Pſal. 14.5. He will hear their Prayers, anſwer their deſires, guard and protect their perſons. Not the moſt eloquent Prayer, and beſt ſet forth in words; but the ſupplication that is breathed from an honeſt and true heart, findes beſt acceptation. As in the naturall body, the caſe of the ſound finger is ſafer then of the blindiſh eye: ſo in the Family of God, it is better to be a faithfull Door-keeper, and ſo to be ſure to hold our place, then to be an unfaithfull Steward, and to be thruſt out for untruſty dealing. Many actions, otherwiſe fervent enough, for want of this ſincerity are but froth: and cauſe them who have long pleaſed themſelves therein, at length to cry out of their doings, and to ſay they were but hypocriſy. 5. A faithfull man ſhall abound in bleſſings; that is, he that dealeth uprightly and ſoundly with men, and is not willing to deceive any in word or deed, carrying himſelfe ſincerely toward God, as he liveth honeſtly amongſt his Neighbours, and that not onely in one matter, but in all; and is therefore in the Originall Text called *a man of faithfulneſſe*, ſhall abound in bleſſings of all ſorts, with plenty ſo farre as is expedient, with good eſtimation, with kinde friends, with ſpirituall graces, *&c.* 6. The more ſincerity, the more affinity with God. Truth is one ſpeciall branch of that Image of God, according to which man was made. *God is the God of truth*, Pſal. 31.5. *Chriſt is truth*, Joh. 14.6. *The Spirit of truth*, Joh. 14.12. The greater meaſure of truth in our inward parts, the more are we (to ſpeak with the Apoſtle) *changed into that Image*: for God himſelfe is truth.

2 Chro. 30.18, 19, 20.
Col. 3.22.
Eph. 6.5, 8.
Rom. 12.8.
Deut. 4.7.
Iam. 4.7.

Q. *By what meanes may this truth be attained and ſtrengthened?*

A. 1. The generall meanes is conſtant and conſcionable dependance upon the preaching of the Word, *Deſire the ſincere milke of the Word*, 1 Pet. 2.1. He calls the Word ſincere milke: a milke without deceit: it is in it ſelfe truth, having the God of truth for the Authour, Chriſt Jeſus the truth for the Witneſs, the Spirit of truth for the Compoſer of it; and then it workes truth in the hearts of them that hear it. It is mighty to the purging out of that Leaven of fraud which is within us; Joh. 17.17. *Sanctifie them with thy truth, thy Word is truth*: there is the meanes. This is it which begets faith, and faith is that which *purifieth the heart*, Rom. 10.17. How came the *Romanes* to that heartineſſe and ſincerity of obedience, which *Paul* commends ſo much; was it not by that *forme of holy Doctrine which was delivered them*: or as we read it ſometimes, unto which they were delivered: wherein the truth preached is compared unto a mould, into which they were caſt: and by which they were tranſpoſed into a new forme, enabled to walke ſincerely, and without halting before the Lord? Then again it is truly ſaid, that the heart can never be ſincere, till it be humbled and broken, and brought to the abaſement and deniall of it ſelfe: and what meanes hath God ordained ſo effectuall as his Word, to worke this humiliation of ſpirit? Is not this the hammer which breaketh the ſtone? Is not this that which pricketh the heart,

Ioh 14.6.
Rom. 6.17.
Ier. 23.29.

heart, and maketh it to meet: and ſometimes wringeth teares from the eyes of thoſe that hear it? Beſides, what hope that ever any mans diſeaſe of a falſe heart ſhould be cured, untill he be brought to the ſight of it? Who ſeekes for health till he know himſelfe to be diſeaſed? And ſhall ever any man be brought to the underſtanding of his defect in this, untill he hath been made to ſee it by the Word? Further, what health is to the body, that truth is to the ſoul. Now bodily health ariſeth from the ſeed, is preſerved by ſound and good diet. But the ſincere Word of God, is that *immortall ſeed whereby we are begotten, and that ſpirituall food whereby we are nouriſhed.* 2 A ſecond meanes is to poſſeſſe our hearts with this, and to have it ever in our thoughts, that in all things, eſpecially in matters of Religion, we have to do with God, and are ever in his ſight and preſence. In our common daily duties to labour this: to performe them with our heart, as in the ſight of God, to his glory, is a ready way to get this grace of truth deeply rooted. It is the very maine ground of all hypocriſie, that this one thing is not duely thought on. Men forget him that ſees in ſecret, and whoſe eyes are as a flame of fire, and therewith peirceth further then the outward face; and hereupon they are apt to imagine, that when they have carried the matter ſmoothly and fairely before men, all his well. The world either applaudes them, or not accuſeth them, and hereupon they flatter themſelves, as if all were well. Let us then remember this, if we would be true and ſincere in our hearts; *The waies of man are before the eyes of God, and he pondereth all his paths.* This kept the Church and people of God of old in their ſincerity, and preſerved them from dealing falſly concerning his Covenant: they thought with themſelves, If we do thus and thus, ſhall not God ſearch it out? for he knoweth the ſecrets of the heart: and this conſideration moved *Paul* to faithfulneſſe in his miniſtery; *We make not Merchandize of the Word, but as of ſincerity, but as of God, in the ſight of God, ſpeake we in Chriſt*, 2 Cor. 2 17. See what things go together: doing a matter in ſincerity, and doing it, as in the ſight of God. 3. It is good to call our ſelves to a frequent reckoning touching our carriages, binding our ſelves to an examination of them. He that hath a ſervant of whoſe fidelity he hath ſome doubt, and whom he deſires if it might be to reclaime, both for the good of the party, and for his own particular alſo, that he may be uſefull to him, he will not let him runne on too long before he call him to an account; he conſidereth that to be the next way to make him ſecure and careleſſe. If he expect ever and anon to be reckoned with, it will cauſe him ſo much the more carefully to look unto his buſineſſe: It is ſo in this caſe; The word of God telleth thee, that thou haſt within thee a falſe, a couſening, a deceitfull heart; a heart that will beguile thee, to thine utter ruine; it is ever ready to practiſe with Sathan, the profeſſed enemy of thy ſoul, to work miſchief againſt thee: wouldſt thou reforme this heart, that it might become uſefull and ſerviceable for thee in the great and important buſineſs of ſalvation, be ſure to call it often to an account? It will be good to reckon with it once a day, to ſee what hath paſſed it, to examine what thoughts have been framed in it, what purpoſes, what intents, what acts have been done, as effects and fruits of thoſe inward purpoſes: ſurely this tying of thy ſelfe to ſuch an often ſurvey and looking backe upon thy heart, will keep it in ſo much the more awe; and when it is once accuſtomed to the ſweetneſſe which will be felt, when it can give account of care, and of obedience, and to the ſmart and puniſhing which followeth the remembrance of failing in holy duties, it cannot but be kept in ſo much the better tune. 4. A fourth meanes is by conſidering the bleſſednesſe of ſincerity, and the woefull curſe that belongeth to the contrary. Bleſſed is the man whoſe heart is faithfull; it is the delight of God: But he deteſteth nothing ſo as hypocriſie, and abhorreth thoſe duties that are not done unto him in ſoundneſſe.

Act. 2. 37.
2 King. 22. 19.

Prov. 5. 21.

Pſal. 44. 17. 21.

Q. *What are the effects or evidences of this truth and ſoundneſſe?*

A. 1. A ſound heart being well informed of the truth of God, doth heartily reſigne it ſelfe to be guided and directed by the Lord in all things. As it is noted of *Ezra*, *Ezra* 7.10. That he *prepared his heart to ſeeke the Law of the Lord, and to do it, and to teach in Iſrael Statutes and Judgements.* And from this generall ſpring theſe Particulars. Firſt, Truth breedeth an hatred of all falſe and corrupt Opinions in Doctrine, *Pſal.* 119.128. *I hate every falſe way.* Pſal. 119.113. *I hate vaine thoughts* or inventions, *but thy Law do I love.* Secondly, It hath in deteſtation all falſe and deviſed worſhip; which is nothing but vaine and lying pompe, and empty ſhews. *Hoſ.* 11.12. *Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit.* Thirdly, It worketh an univerſall hatred of all ſinne: that is, of ſecret ſinnes, as well as of open ſins, of leſſer ſinnes, as well as of greater evils; of ſuch ſinnes as have ſome ſpeciall enticement, by ſome particularity of content or profit, as well as of thoſe which afford neither. A true heart hath a conſtant purpoſe, in no one thing, willingly to ſinne againſt God: but rather doth endeavour to the utmoſt in every good way of Gods Commandements. And as it ſtands reſolved againſt all ſinne in generall, both ſimply conſidered, and in reſpect of all occurences, whereby he might be allured or compelled thereunto: ſo he is in ſpeciall, againſt the ſinne to which he findes himſelfe moſt inclined, or wherewith he hath at any time been overtaken. 4. It is joyned with a readineſſe of minde to acknowledge and lay open every ſinne as ſoone as it is known to be ſinne, and to that end a gladneſſe to have the conſcience ranſacked and ripped up, that that which is ſinne may be found out. *David* ſpake it out of experience, when he pronounced *the man bleſſed, in whoſe ſpirit there is no guile*, Pſal 32.2. Now this was a branch of that ſpirituall guile, that he once thought to helpe himſelf in evill doing, by holding of his tongue; as who would ſay, he would forget it and paſſe it over: but he never was well, till he was delivered of that falſe trick, and fell to the acknowledging of his ſinne, without hiding his iniquity: he never had comfort, till he had confeſt againſt himſelfe his wickedneſſe. This he writes for a patterne, and therefore gives his Pſalme a Title accordingly, [*To give inſtruction*] This experience taught *David* to intreate the Lord to pry into him, as fearing himſelfe, that he ſhould deale ſomewhat over-favourably with himſelfe: *Pſal.* 139 23,24. *Try me, O Lord, and know mine heart: prove me, and know my thoughts, and conſider if there be any way of wickedneſſe in me: and let the righteous ſmite me, for that is a benefit: and let him reprove me.* When a man loves not thoſe things, which tend to the diſcovery of his heart and life, and to the finding out of his ſecret evils, as reprehenſions, whether publique or private, or ſerious and earneſt confeſſion of ſinne before God, it is a ſigne of a falſe heart. 5. Truth dealeth not onely againſt this or that branch of corruption, which ſhooteth out to our diſgrace or trouble, but againſt the root it ſelf. As in *Paul* we ſee, the Law of evill, which did dwell within him, was his principall matter of conflict. It zealouſly contendeth for the maintenance of Gods pure worſhip and ſervice. *Hoſ.* 11.12. *Judah ruleth with the Lord, and is faithfull with the holy One.* In all ſervice the true Chriſtian ſtrives to approve his heart unto God, and to performe them as in his preſence, to the glory of his Name, *He prayeth with the Spirit, obeyeth from the heart, heares with reverence*, and doth all things with life and power. 8. In all conditions or eſtates of life, in all dealings ſecret or open, publique or private, at home or abroad, he will carry himſelfe as becomes the Goſpel, and ſtudy to be *harmeleſſe, unblameable, and without rebuke before God and man.* Thus a Chriſtian ſervant will ſhew all diligence in his Maſters labour, as well abſent as preſent, froward as courteous; and all faithfulneſſe in things committed to his charge, even to the leaſt pinne, though he might do otherwiſe with ſecrecy and ſecurity from men; and that willingly

1 Phil. 2.10.
2 Chro. 30.19.
1 King. 18,21.
Pſal. 141.4.
Pſal. 141.5.
1 Cor 14.25.
Rom. 6.17.
Eph 5.19.
2 Cor 2.17.
Phil. 2.15,16.
Eph. 6.7.
Col. 3 22, 23.
Tit. 2 10.
Dan 6.4.
Rom. 12 7.

lingly of conſcience, not for hope of credit or gaine. And not ſo onely, but he will reverence his Maſter, and in heart be that to him, which he ſeemeth to be in carriage, and that behinde his backe, which he is before his face. A Chriſtian man will be ſimple, plaine and juſt in all his dealing, inoffenſive in matters of Religion, loving and courteous in all his behaviour; and what he would ſeeme to be towards others in their preſence, that he is inwardly, and in their abſence. 1 Chro. 12. 33. Act. 2. 46.

9 True grace is permanent, and true Chriſtians are conſtant in their courſe, not ſhrinking in temptation, nor ſtarting aſide like a broken bow. An hypocrite is wavering in reſpect of occurences, halting and divided in reſpect of objects, in ſubjection to inordinate paſſions, powerleſſe in the performance of holy duties, wiſe to hide and cover ſinne, glorious in empty ſhadowes of Religion, apt for advantage to ſwallow leſſer ſins without ſtraining, ſlippery in earthly dealings, aiming at wrong ends in the profeſſion of the truth, indulgent to his beloved and darling ſinne, deſirous to ſeeme religious, though he much neglect the power of godlineſſe. But the true Chriſtian is unlike him in all theſe reſpects; He is ſound and conſtant, a Maſter of his affections, a bungler to colour or guild over ſinne, deſirous to be good, and in every thing anſwerable to that Profeſſion that he maketh; faithfull in his place, plaine in his dealings, innocent and harmeleſſe, as becomes the Child of God; the ſame man at home and abroad, within and without, openly and in ſecret, in thought and diſcourſe.

Q. *Do not the godly oftentimes in the performance of good duties, looke more at man then at God, and propound indirect meanes when they ſhould eye his glory onely?*

A. They do through frailty and weakneſſe. But we muſt diſtinguiſh of hypocriſie, as of other ſinnes: for as ſinne is reigning, or not; ſo is hypocriſie. Now there may be this, not reigning hypocriſie in the hearts and conſciences of Gods people. *David* when he ſaid, *Pſal.* 32. 2. *Bleſſed is he in whoſe ſpirit there is no guile*, did take himſelfe tardy in this evill: and *Bradford*, with other of thoſe moſt holy Martyrs, do much ſeek pardon of hypocriſie and carnall Goſpelling: but no ſinne that raigneth not, muſt diſcourage us. And if we have an unfeigned purpoſe againſt it, if we grieve for it, if we ſeeke for ſtrength againſt it, it reigneth not. Sathan oppoſeth ſincerity by perſecutions, opprobries and reproaches: as of pride, hypocriſie, diſſimulation, ſpecially when God afflicteth, *Job* 2. 6, 9. But the more Sathan oppoſeth the truth, the more ſhould we be in love with it: for Sathan would not load it with diſgraces, if it were not excellent.

Q. *Doth not the Devill labour to foiſt in this leaven of hypocriſie in our daily courſe, that thus by little and little, he may pick this good ſeed of righteouſneſſe out of our hearts?*

A. The practice of Sathan is apparent, and our care muſt be to diſappoint him. Here our reſiſtance is to hold us to our own, and pray to God to rebuke him.

Q. *How ſhall we be able to ferret out the guile of our ſpirit?*

A. Firſt, Conſider how careleſſe we are of the ſpirituall action, in thoſe things we performe: as in Prayer, hearing the Word, receving the Sacraments. To the ſpirituall performance of theſe duties, is required preparation, and heavenly diſpoſition of ſoul, befitting ſuch actions, and the Majeſty of God with whom we have to deale. As in confeſſion of ſinne, there is required grief, ſhame, meekneſſe; in ſupplication, reverence and devotion. But who doth not ſlightly paſſe over theſe duties? which is no better then the wiping the outſide of the diſh, not looking to that within. 2. Marke, that in reſiſtance of ſin, we are more ſorry and deale againſt this or that branch of corruption, which appeareth to our diſgrace, then againſt the body of death it ſelfe: Againſt one ſin

to which we are not inclind, more then to another to which we are diſpoſed. 3. Marke the courſe of our affections, and we ſhall ſee how unſound we are towards God and our Brethren. If a thing touch our ſelves, our blood will quickly be in our nailes: If a man do know this or that amiſſe by us, it is grievious, the ſhame of it much upbraides us: But things that offend God, and which we know, he ſeeth amiſſe in us, we can let theſe paſſe nothing affected; a ſigne our love to him is not ſo ſound; our fear of him, and deſire of praiſe with him, not ſo unfaigned. We ſhould be aſhamed to be found often in the ſame fault before men: we commit and confeſſe the ſame ſinnes daily before God, and are not confounded in our ſelves. If we ſpeak an hafty word in the preſence of ſome reverent man, that might be to our diſgrace, our thoughts trouble us; but the offence againſt God is lightly paſſed over. We are circumſpect to avoide the breach of penall Lawes, not ſo carefull to prevent tranſgreſſion againſt God. We confeſſe ſin before God, and ſeeme to aggravate it: but being queſtioned of men, we turne the faire ſide outward, and make the beſt of it. If we live in peace and credit, we think others ſhould not repine: but we ſhall finde ſecret grudgings at the proſperity of others. We rejoyce at that which ſhould occaſion grief; we grieve at what is matter of joy. Laſtly, let us obſerve how frequently our actions are corrupted. In leaving ſinne many times, we leave it not becauſe we hate it as ſinne, but it hath often broken out to our reproach: our friends perſwade to relinquiſh it, it will be for our credit and advantage. We confeſſe our own ſins, not deſiring to give glory unto God, and gaine a teſtimony of a ſound heart: but becauſe worldly wiſdome doth tell us, It is beſt to tell our own tale, or it were double folly to make dainty of that all the world knoweth: It will not be for our credit to leſſen our fault when it is fully known; we ſhall loſe the eſtimation of good men, if we ſeek to hide, excuſe or make light of our offences. Our promiſes of amendment, when we have been overtaken with ſin to our diſgrace, have not proceeded from due conſideration, nor had due execution accordingly. In the profeſſion of religion we have oft aimed at ſiniſter ends, as praiſe of men, gaine, or the like. Thus in taking up good duties, as orders in our Family, we often look not ſo much at the conſcience of Gods Commandement, as at this; The eyes of men are upon us, all the world will cry ſhame, if ſuch things be neglected altogether. Our performance of private duties is far more dull, ſuperficiall and ſlight, that that which is done in the ſight of others. The preſence of men doth oft reſtraine from many hafty ſinfull ſpeeches, and unwarantable actions, which we take liberty to ſpeak and do before the face of the moſt High, and are not aſhamed: Our rebukes are carnall, rather becauſe our mindes are croſſed, then that God is diſhonoured. Our obedience is partiall, this we do, another thing no leſſe materiall we paſſe over without regard. Yea, and we meane well many times, and are fervent in a good thing, without ſiniſter reſpects; and that partly for the Commandement of God, but not onely, nor reſolutely for that: but more for other conſiderations then that. Therefore in ſuch caſes and trials, we are found to be others, if we examine it, then we would. We beare with faults in him that is ſerviceable to our humour: againſt another that is not ſo pleaſing in our eye, we are hot and fiery. Sometime we undertake to deale for ſome that ſpeak to us, but do it without any hearty well-wiſhing to him; ſometime not ſticking to ſay to your friend, I muſt ſpeak to you for faſhion, but do as you pleaſe. We viſit ſick ones, but not ſtirring up our bowels of mercy; we ſpeak a great many Phraſes of courſe, our conſcience telling us it is otherwiſe. We make a ſemblance of reverence, but how far it is from the heart, this may teſtifie; that we can (abſent from the parties) uſe their names proverbially, break jeſts on them, admit ſiniſter ſuſpcions. We can ſpeak faire to mens faces, when war is in the heart: and when we hate the perſon, take on as if we ſought the diſgrace of his ſin onely. So in fruites of love, we can do this party good ſometime, but it is to keep another under, who elſe would

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ſprout forth ſo far, that his ſhade would dimme our lights: as I will do for ſuch a one, they know good behaviours, they will do their homage, ſuch a one will thanke me for it, I am ſure it will not be given cleane away; he is able to do me a good turne again, &c.

Q. *What muſt we do after we have found out this unſoundneſſe?*

A. Firſt, We muſt take up our ſelves for halting, and bewaile it with ſhame, and ſorrow. For thoug there may be ſome reliques of hypocriſie in a good man, yet the nature of halting is, it will go quite out of the way if it be not healed. *Heb.* 12.13. *And make ſtraight ſteps unto your feet, leaſt that which is halting be turned out of the way.* Ah, how far am I from that truth which God requires in the inward parts? What a deale of wicked fraud and deceit is even heaped and piled up within me? What rottenneſſe doth lodge ſtill in my breaſt? What am I, but a ſhop of lies and vanities? Eaſier it is a great deale to know the number of my haires, then of the cunning motions and affections of my heart. Oh, the blinde corners, the ſecret turnings and windings, the cloſe lurking holes that are therein. Upon examination I have found a world of falſneſſe in my ſoule, more then ever I imagined. My cogitations are vaine, my affections unſound, my aimes indirect, my courſe of life palpably groſſe in diſſimulation before God, and towards men. If ſome loathſome diſeaſe had infected my body, I ſhould be grieved and aſhamed at it: and ſhall I not mourne for the unſoundneſſe of my heart? If I ſtood convicted before men for ſome notorious couſener or deceiver, I could not but take it grievouſly: But many times I have played faſt, and looſe in the preſence of the All-ſeeing God, pretending his ſervice, when I have done mine own will, offering him the body, when the heart hath been let looſe after vanity. Secondly, We muſt ſtirre up our ſelves to be more ſound and ſincere before the Lord. Deceit and falſhood is the Image of Sathan, who abode not in the truth: moſt unmeet to be borne in any degree, by him that is the Sonne of God. The Commandement is, *Be ye holy, for I am holy. Be perfect, as your heavenly Father is perfect.* Hereby may we aſſure our hearts that we are the Children of God, if we be true as he is true. Truth is the Image of God, ſtamped upon the hearts of them, whom the Lord hath called forth to be his peculiar People. What health and ſoundneſſe is to the body, that is ſincerity to the ſoul: a grace of ſingular excellency, and excellent uſe, pleaſing to God, and profitable to man. Wiſe men delight in ſound and faithfull friends: the Lord takes pleaſure in them that be true-hearted to his glory. A ſound body is fit for labour: a true heart is ready prepared for any ſervice that God requires. The way is not tedious to men, they halt not in it, but through weakneſſe and imperfection: O my ſoul, the way of life would be moſt pleaſant and delightfull, croſſes eaſie to be borne, the comforts of grace moſt admirable and ſweet, were it not that corrupt humours cauſing diſtempers, do ſtill breed within thee. Earthly deſires, vaine delights, unruly luſts and paſſions, are great impediments to the quick and eaſie diſpatch of our Chriſtian pilgrimage: Sincerity is the girdle of the minde to truſſe up theſe, ſtrengthen our ſouls, and tie the heart to the work commanded. We buy Girdles for the body, and if coſtly ones, we keep them carefully: I will ſeek to Heaven for this Girdle of grace, for it is woven there, no Shop can ſerve me with it, but that onely. Thirdly, We muſt ſeek unto God by earneſt and hearty Prayer: for *every good and perfect gift cometh from above*, Pſal. 17.1. Lord, thou that delighteſt in the ſimple and true-hearted, that cleave unfainedly unto thy Teſtimonies: I pray thee create in me a true heart and ſimple ſpirit, that without guile I may ſtick unto thy Statutes, and do what is acceptable in thy ſight. Naturally I am full of falſhood and guile, which I can by no meanes ſhake off or deny of my ſelfe: I come unto thee the God of truth, that at firſt didſt create me after thy Image, make me every day more and more

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like unto thy self in true holinesse and righteousnesse. Lastly, By faith we must hold Jesus Christ, who is the Way, the Truth, and the Life, for the increase of this sincerity. Christ is the Fountaine of grace, of whose fulnesse we partake, and grace for grace. Whither should the thirsty runne, but to the Fountaine? Then shall I be true indeed, when the Giver of Truth dwelleth in my heart. Lord strengthen and confirme my faith, that being knit unto Christ more and more, I may be stored with his Fulnesse.

Chap. VII.

The Sixth Property of a godly life, viz. Righteousnesse. *Of the Signification of the Word* Righteous; *And how the godly (in a Gospell sense) may be said to be Righteous. What things* Righteousnesse *implies; and wherein the Nature of it consists. Sundry* Reasons *to perswade us to labour after it. Encouragements to continue in a* Righteous *course notwithstanding all opposition. Lastly, The Evidences or Tokens of true* Righteousnesse, *with the meanes to be used for the strengthning and preserving thereof.*

Gen.6.9. Luk.2.25. Mat.23.35. Mat.9.13. & 23.28. Luk.18.9. Mar.1.18 Psal.24.5. & 33.5. 1 Sam.12.7. Psal.103.6,17 Dan.9.16. 2 Cor.9.9,10. Act 3.14. & 7.52. Mat.27.19. 4. 24. Act.22.14. Luk 23.50. Prov.16.13.

Q. *What is the sixth Property of a godly life?*

A. It must be *just and righteous. Noah, Simeon, Abel,* are said to be just, and righteous men.

Q. *What doth the Word righteous signifie?*

A. 1. They that seeme just, but are not purged from their iniquity, are called righteous: because they are such in their own conceits. 2. Just is taken for good, bountifull, or mercifull; one that is ready to bestow favour or compassion: in which sense it is many times said that God is righteous. 3. It imports one that is perfect and holy, free from all spot and staine of sin. So Christ is called the Just One. 4. He is said to be just, that is true and faithfull in his dealings betwixt man and man, one that respects equity and right in his Calling: in which sense true and sincere speeches are called righteous or just. 5. A man that is regenerated by the Spirit, justified by faith, and that exerciseth himselfe in the practice of righteous and holy things, specially in the duties of mercy and justice betwixt man and man, is ordinarily said to be just or righteous.

Luk.1.6. Apoc.22.11. Mat.13.17. & 23.29. & 10.41. Mar 6.20. Tit.1.8.

1 King 8.46. Job 2.4. Rom 3.23. Joh.3.6. 1 Thes.5.23. Gal.5.17. Psal.143.2. 1 Joh.1.8. Act. 3.39. Rom.5.11. Esa.56.1. Rom.1.16,17. 2 Cor.5.21. Phil.3.9. Joh.1.13.

Q. *There is none righteous, no not one.*

A. There is none righteous of himselfe, by nature; for all have sinned, all are conceived in sinne; and that which is borne of the flesh, is flesh. Again, there is none perfectly righteous in respect of grace infused, or obedience proceeding from it: for we know but in part, our sanctification is imperfect in degree. But the godly are righteous by imputation, being justified by faith, and acquitted from the guilt and punishment of sinne, which righteousnesse is called the righteousnesse of God, and the righteousnesse which is of God by faith. And they are righteous also by Regeneration, Sanctification, and Workes of holinesse: But this righteousnesse is onely in part, begun here, increasing daily by degrees, to be perfected in Heaven. The Elect are borne anew of the immortall Seed, have put off the old man, are renewed in the spirit of their minde,

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are dead unto ſinne: but their renovation is not perfect in degrees, the reliques of the old man do ſtill abide in them, ſinne hath received his deaths wound, but is not utterly aboliſhed. Therefore it may truly be affirmed, that they are both righteous and unrighteous, in reſpect of righteouſneſſe which is called inherent: unrighteous in themſelves, righteous in Chriſt; unrighteous by nature, renewed by grace; unrighteous by the workes of nature, righteous by the acts of righteouſneſſe; unrighteous in reſpect of the remainders of ſinne, righteous in reſpect of the truth of holineſſe. The workes that proceed from the fleſh, abiding in them are filthy; but they that proceed from the Spirit are acceptable, being perfumed with the ſweet Odours of Chriſts Sacrifice.

Job 9.20. 1 Cor.6.11. 1 Joh.3.8.9. Ex.28.38. Job 14.4. Phil.4.18, 19.

Q. *How can the godly be ſaid to be righteous any more then the temporary Chriſtian, if his righteouſneſſe be imperfect?*

A. The intire nature of righteouſneſſe is to be found in them in reſpect of parts, eſſentiall and integrall, if we may ſo ſpeake: but the full perfection of parts is wanting. As a Childe in the Mothers Wombe, hath all the parts of man, but not the perfection of ſtature, wit, *&c.*

Q. *What things doth righteouſneſſe imply?*

A. 1. It preſuppoſeth a ſovereigne and unfained faith, without which it is impoſſible to pleaſe God. But this juſtice hath in common with truth, integrity, and uprightneſſe: for faith is the root of them all. 2. It implies the renovation of our nature according to the Image of God, in true righteouſneſſe, which is part of the divine quality begun in us: for no man can be righteous before he be renewed into righteouſneſſe by the holy ſpirit. 3. It notes a deliberate, conſtant, and well-adviſed purpoſe and determination to do that which is juſt and equall in the ſight of God, notwithſtanding all allurements and temptations to the contrary. *Deut.* 5 29. *Oh, that there were in my people ſuch an heart, to feare me alwaies.* Thus, *Paul* and *Barnabas* exhorted the *Antiochians* with *purpoſe of heart to cleave unto the Lord.* 4. It comprehends a conſtant, and a continuall practice of all good according as the Lord affords opportunity and meanes which muſt be alwaies, and with reſpect to all Gods Commandements. 1 *Joh.* 3. 8. *He that doth righteouſneſſe, is righteous.* Here the worke done is called righteouſneſſe, to wit, of courſe, converſation, or worke. *Riches and plenteouſneſſe ſhall be in his houſe, and his righteouſneſſe endureth for ever*, Pſal. 112.3,9. *Zachary* and *Elizabeth* were both juſt before God, and walked in all the Statutes and Ordinances of the Lord. *Bleſſed are they that keep Judgement, and he that doth righteouſneſſe at all times*, Pſal.106.3. Juſtices, Juſtice ſhalt thou follow; that is, all manner of Juſtice, and nothing but Juſtice exactly, carefully, and continually ſhalt thou follow. *He that walketh uprightly, and worketh righteouſneſſe. And it ſhall be our righteouſneſſe, if we obſerve to do all theſe Commandements before the Lord our God, as he hath commanded us.* 5. In reſpect of our daily weakneſſe, which doth dint, and bruiſe this breaſt-plate, there muſt be ſorrow and humble confeſſion of ſinne, with ſeeking pardon: this doth beate it forth againe, and underline it, that it is as ſerviceable to us as ever. *Forgive us* (we ſay) daily *our treſpaſſes*, for our righteouſneſſe is rather in unfained purpoſe, then exact performance, rather in confeſſion of imperfection, then in any perfection we can attaine.

Eſa.26.2. Heb.11.6. Eph.4.24. Act.24.16. Heb.13.18. Pſal.119.3. Iſa.1.16,17. 1 Reg.8.32. Act.10.35. Rom.6.13,14. Heb.11.33. 1 Joh.2.29. Pſal. 112.3,9. Luk.1.6. Deut.16.20. Pſal.15.2. Pſal.7.9,11. Deut.6.25. *Vid. Jun. Dial.* in Deut.6.25.

Q. *Doth the nature of this righteouſneſſe ſtand in practice?*

A. No: But in conformity of heart, joyned with a ſound, deliberate, well-rooted purpoſe to do whatſoever the Lord hath commanded. For a man truely converted at his laſt gaſpe, is juſt and righteous, though for lacke of opportunity he never do good work. But this purpoſe is ſuch as muſt be produced into act, as the Lord ſhall offer ability and meanes. And of this will it is true, that the Lord accepteth it for the deed: but as for thoſe wiſhes or ſlight purpoſes

poses which never come to performance, not for want of meanes, but through
Deut.5.29. fickleneſſe and change of will, they are of no eſteeme with God.

Q. *Is not continuance in well-doing the cauſe, why our righteouſneſſe is true?*

A. True righteouſneſſe is conſtant, but truth doth make it conſtant, not con-
Mat.13.22,23. ſtancy true. Grace doth endure becauſe it is true; It is not true becauſe it doth abide.

Q. *What Reaſons may perſwade us to labour after righteouſneſſe?*

A. 1. Righteouſneſſe is a Chriſtian Garment, that doth adorne more then
Job.29.13,43. Gold or Silver; yea, it is a Breaſt-plate to defend the heart and vitall parts, a-
Iſa.59.17. gainſt all the temptations and aſſaults of Sathan. When the Devill doth tempt us
Eph.6.14. to ſinne, if the breaſt be covered with a firme conſtant reſolution and bent of will
Eſa.59.17. to ſhunne, diſlike and abhorre whatſoever is evill and unjuſt, but to approve follow, delight in, and practice whatſoever things are honeſt, pure, of good report; then his ſuggeſtions will fall down like Paper-ſhot, and ſhall not perce us. *Gen.*39.10. *How can I do this great wickednesse, and ſo ſinne againſt God?* And he who looketh to be preſerved in manifold temptations to ſinne, and to keep in obedience to all kinde of duties, both towards God and men, had need to have no leſſe then this firmeneſſe and determinate purpoſe of a Chriſtian heart. How can any man walke innocent or harmeleſſe among his neighbours, though others ſhould walke ſo towards him, except he had armed himſelfe with this cogitation, to do no man any wrong? and not onely ſo, but to do no other iniquity or evill, which might offend any, or wound his own ſoul? How many waies ſhall a Chriſtian that truly hateth ſinne, be carried into ſinne againſt God and his neighbour, if he indent not from time to time afreſh with his heart againſt all unrighteouſneſſe and parts of unholy life? And therefore S^t *Pauls* teaching the *Corinthians*, how they ſhould be prepared for the Encounter, doth among the reſt, commend unto them the *Armour of righteouſneſſe*, 2 Cor.6 7. both on the right hand, and on the left, that is, in proſperity and adverſity, that ſo they
Mat.5.16. ſhould give no occaſion of offence in any thing, but in all things approve themſelves as the Servants of God. If we be derided for our Profeſſion, we may
1 Pet.3.1,2. cloath our ſelves with righteous and innocent dealing, as with a Garment, and
16.10. weare it as an Ornament. If challenged as hypocrites, the righteouſneſſe of our courſe doth manifeſt the ſoundneſſe of our faith, and approve it pure as Gold tried in the Furnace. When men ſhall load us with prejudicate Opinions, condemning us without cauſe of misbehaviour or indirect dealing in our Place or Office: this will beare it off, I know nothing by my ſelfe, *I care not for mans judgment*, 1 Cor.4.3. As touching me, I care very little to be judged by you.
1 Joh.3.19. When the Devill telleth us, Thou art not elected, thou haſt no faith, thou art not ſanctified; All doth come before the Tribunall of righteouſneſſe, this confirmeth to us our election, and actuall ſeparation from the world. 2 *Pet.*1.10. *Wherefore Brethren, give rather diligence to make your Calling and Election ſure.* This aſſureth us that our faith is unfained, our ſinnes forgiven, and we ſanctified. 1 *Joh.*3.7,8. *He that doth righteouſneſſe, is righteous. If we walke in the*
1 Joh.1 6,7. *light, as he is in the light, then have we fellowſhip with the Father, and the blood of Jeſus cleanſeth us from all ſinne.* He is made good in ſome meaſure,
Job. 11.18,19. that doth good in any true meaſure The Fruite diſcovers the quality and ſap of the Tree. 2. Righteouſneſſe is the foundation of good courage and holy
Prov.28.1. ſecurity. *The righteous are bold as a Lyon*, notwithſtanding all the malice, might,
Job 5 22. and craft of wicked men, which ſet themſelves againſt them; neither can any
Pſal 3.5,6. other accidents or occurrences diſmay or daunt them; for they are perſwaded of the verity of Gods Promiſes, with the ſufficiency of his Power, and have a ſure apprehenſion both of his preſence and goodneſſe. *He will not be afraid of evill tidings, his heart is fixed and believeth in the Lord: he will not*

fear

fear untill he ſee his deſire upon his enemies. 3. None can be ſafe here, or ſaved hereafter, but the righteous Nation. *The righteous ſhall inherite the Land; the righteous ſhall dwell in the holy Hill of the Lord. The Lord knoweth,* regardeth, favoureth, takes care of *the righteous.* Our Saviour ſaith plainly, *Except your righteouſneſſe, ſhall exceed the righteouſneſſe of the Scribes and Phariſees, ye cannot enter into the Kingdome of Heaven,* Mat.5.21. Righteouſneſſe delivereth from death, and all miſeries of this life. *Life is in the way of righteouſneſſe, and in that path-way, there is no death.* The meaning is, that they which are righteous men, juſtified by the obedience of Chriſt, ſanctified by his Spirit, and obedient to his will in working that which is agreeable to his Word, are in a ſtate of life everlaſting. The life of grace they have in poſſeſſion already; the life of Glory is aſſured unto them by the Promiſe of God, whereof he hath given them an earneſt and pawne, in that he hath raiſed them from the death of ſinne, to the life of righteouſneſſe: for whoſoever hath the one, can never faile of the other. And therefore it is ſaid, that *there is no death in that path.* They are delivered from the firſt death, which hath power over all ſinfull men in this world: and they ſhall never come into the ſecond, which is the portion of reprobates in the world to come. At the day of Judgment only the righteous ſhall be acquitted, and received into Glory, as the righteous are aſſured of Peace and Glory in the Life to come, ſo be they of ſafety, peace and comfort in this life, if it be for their good. *The Lord will not famiſh the ſoul of the Juſt.* Good men are not unprovided of food, becauſe they are unfurniſhed of wealth. *The righteouſneſſe of the Juſt delivereth them out of dangers,* out of troubles, out of feares, out of temptations, from deſtruction; yet not by ſtrength of its own, but by the power of God: not according to their worthineſſe in way of deſert, but according to his goodneſſe in way of reward: not extended to all men that doe good workes, but reſtrained to juſt men whoſe works are good *Righteouſneſſe doth keep the perfect in the way;* that is, Gods favour, grace, and goodneſſe, for and by righteouſneſſe doth protect the Juſt; yea, righteouſneſſe it ſelf is as a guard to provide and defend them from approaching dangers. *If the righteous fall ſeven times, he ſhall riſe againe,* Prov.24.16. *The Lord upholdeth the Juſt,* Pſal.37.15. If he come into many troubles, and that very oft, by the gracious hand of God he ſhall be delivered out of them all. It is a ſimilitude from Chrildren led of their Parents, who through weakneſſe do ſometimes ſtumble and fall to the ground, but be neither hurt with the fall, nor helpleſſe that they ſhould not be taken up againe. God is ever at the right hand of the juſt to ſave and deliver them. He is in the Generation of the Juſt. *The Name of the Lord is a ſtrong Tower, the righteous fly unto it,* Prov.18.10. Righteouſneſſe is the way to honour and promotion in this life, as well as of Glory in the world to come. *Righteouſneſſe exalteth a Nation.* The Phraſe of ſpeech is emphaticall, for by a *Proſopopie* hands are aſcribed to juſtice, whereby a Nation is exalted and ſet on high. As if it had been ſaid, although no man ſhould favour that Nation, yet juſtice which it exerciſeth, will not ſuffer it to lie neglected. *To the righteous good ſhall be repaid,* Prov 13.21. *In the houſe of the righteous is much Treaſure,* Prov.15.6. 4. The way of the Juſt is full of comfort. For the Juſt man is as day, which ſhining in the morning, is by degrees carried forward to perfection. The beginning of comfort is like the dawning of the day, the proceeding as a fiery Sun-ſhine morning, the fulneſſe and perfection, which is perpetuall and without declining, is like a Noon-tide, or the midſt of a Summers day. *The righteous ſhall ſing and rejoice.* 5. The ſervice of the Juſt is acceptable to the Lord; he regardeth their Prayers, fulfilleth their deſires for good, and is delighted with their thankſgivings. *The eyes of the Lord are over the the righteous; and his eares are open unto their cry.* It becomes the juſt to ſing praiſes. *The Lord heareth the Prayers of the righteous.* 6. The Juſt are bleſſed

Pſal.37.29. Pſal.118.20. Pſa .15.2. Eſa.26 2. Pſal.1.6. Prov.12.4. & 10.2. Prov.12.28. & 11.19. Mat.13 43. & 25 37 46. Luk.14 14. Prov.10.3. & 13.29. Prov.11 6. & 15.6. Prov.13 6. Pſal.37.25,26 & 34 9. 10. Eſa.3.10. Pſal.34.9. Job 5.19. Pſal 73.23. Pſal.16.8. Pſal.14.5. Prov.14.34. Deut 28.12, 13. Job.36.7. Iſal.33 1. 32.11. Prov.10.24. Pſal.34.5. 7. & 97.12. Pſal.33.1. Prov.15.24. 1 Pet.3.14.

in their sufferings and temptations, for the Lord corrects them in love to open their eares, and bring them to the acknowledgement of their iniquity. His Spirit is present with them to teach and instruct what use is to be made of the chastisement; to support and comfort them under it: And in due time he will deliver and bring them to honour. *Many are the troubles of the righteous, but the Lord delivereth them out of all.* 7. The righteous is an everlasting foundation; their blessednes hath a setled safety, as a foundation that cannot be shaken: yea, they are not onely unmoveable themselves, but the very stay of the world. *The roote of the righteous shall not be moved.* They be assaulted, but cannot be thrown down. In their own person they are stable, but much more in their posterity. *The Seed of the righteous shall be delivered. The Children of thy Servant shall continue.* 8 A just man is of great price and worth. *Prov.*12.26. *The righteous is more excellent then his neighbour.* More excellent in nobility of Stocke, in Inheritance, in Ornaments and Diet; He is better beloved and graced of God, and more esteemed of godly wise men, and hath that in him, which maketh him more commendable then any other that is unrighteous and sinfull. *The fruit of the righteous is as a Tree of Life*, Prov.11.30. The Holy Ghost compareth him not to every Tree of the Garden, but to the most excellent: to note, that as he is very plentifull in bringing forth Fruit, so his Fruit is exceeding profitable to them that receive it; but most of all to himselfe. And if we look into the comparison, we shall finde the Fruites of a righteous man, in excellency farre to exceed the Fruit of the Tree of Life. As the Life of Grace is more excellent then the life of nature; so is the Fruit of Righteousnesse, to the materiall fruit of that Tree. That Tree had power to preserve man persisting in holinesse, from death: but the just man by exhortation, counsell and instruction, may be a meanes to winne them to God, who are dead in sinne. The Fruit of the Tree of Life did profit others, not it selfe: But the Fruit of the righteous is so beneficiall to others, that it is most profitable to himselfe: All the blessing of his goodnesse doth returne into his own bosome. Fruites plucked from the Tree of Life for the use of man, did make, that the more were taken away, the fewer did remaine: But the righteous man doth the more abound with the graces of the Spirit, and the Fruites of holinesse, the more good he doth to others. 9. The hope of the hypocrite shall be cut off: but the patient expectation of the righteous shall be gladnesse: for God will give them the delire of their soules, and fulfill their hope, *Prov.* 10. 28. *The righteous hath hope in his death*, Prov.14.32. 10. Manifold blessings of all sorts, shall rest upon the head of the righteous. That is, all kinde of happinesse, every good gift that is fit for them, shall be upon the head of the righteous, upon the soul and body of every faithfull man. *The righteous shall flourish like the Palme Tree: he shall grow like a Cedar of Libanon.* They shall flourish and abound in blessings here, and their memoriall shall be blessed when they are departed out of this life. He shall bring forth thy righteousnes as the light, and thy judgement as the noon-day. 11. The righteous shall be saved in the evill day. God spared not the Old World, but saved *Noah* the eighth Person, a Preacher *of righteousnes*, and delivered *Just Lot*, when he overthrew the Cities of the Plaine. When the Lord is so displeased with the wicked, that he will not hear the Prayers of his people for them; yet by their righteousnes they shall deliver their own soules.

Job 36.8,9.
1 Pet.4.14.
Psal.37.32,33
Prov.12.13.
Prov.11.8.
Psal.34.19.
Prov.10.25, 30.
Isa.8.13.
Prov.12.3.
Zach.12.3.
Job 4.7.
Psal.37.25,26
Prov.11.21.
Psal.102.28.
Psal.89.28,29
Prov.12.7. & 20.7.

Psal.58.11.
Psal.72.7.
Psal.92.12.
Prov.12.28.
Prov.10.7.
Psal.112.6.
Psal.37.6.
Isa.57.1,2.
2 Pet.2.5,7.
Psal.37.34.
Eze.14.14.20.
Amos 5.15.
Zeph.2.3.
Prov.11.18
To him that loveth righteousnes.
Prov.15.9. & 21.21.
Isa.51.1.

Q. Is it sufficient that a man be righteous, may he rest therein?

A. No, but he must proceed in righteousnes. *Rev.*22.11. *Let him that is righteous be righteous still.* And not this onely, but he must pursue and follow after righteousnes with utmost endeavour. *The Lord loveth him that followeth after righteousnesse*: Who is not cold, or slow, or unstable in doing of good? but with might and maine striveth constantly to obtaine the habit and increase

of

of goodneſs. The Word ſignifieth earneſtly to purſue, being a Metaphor taken from the eagerneſs of wild Beaſts, or ravenous Fowles, or of any kinde of creatures that live by the ſpoile of others, which will runne or fly, both faſt and farre, rather then be diſappointed of their Prey. True it is, that all are not of equall graces, nor any one at all times equally affected to that which is juſt and good; but none muſt leave off endeavour to ſeeke it. Every man is to make it his gaine, and to abandon all the impediments which would ſtay him from it. Follow righteouſneſs, faith, love, &c. *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt*, &c. *think on theſe things*. 1 Tim.6.11. 2 Tim.2.22. Phil.4.8.

Q. *God is mercifull, Chriſt died for ſinners, and will not loſe what he hath bought ſo deare; Why ſhould a man then betake himſelfe to ſuch care of his life?*

A. God is mercifull to them that fear him; but as for them that bleſſe themſelves in ſinne, the Lord will not be mercifull unto them. Chriſt came to call the ſick ſoule and burdened ſinner to repentance, not to ſoſter the ſecure ſinner, in his ſecure courſe. *Luk.*1.74,75. *Chriſt hath redeemed us out of the hands of our enemies, that we might ſerve him in holineſs and righteouſneſs all the daies of our life.* Chriſt redeemeth thoſe whom he ſanctifieth to be a peculiar People unto him, zealous of good works. *Who gave himſelfe for us, that he might redeeme us to be a peculiar People, zealous of good works*, Tit.2.14. The benefits of Chriſts death are inſeparable, as his perſon is indiviſible: he that is juſtified from ſinne by his blood, is ſanctified againſt ſinne by his Spirit. Again, the Spirit of of God teacheth us to reaſon after a contrary manner: *There is forgiveneſs with the Lord, that he might be feared. Ye are bought with a price, therefore glorifie God in ſoul and body.* I beſeech you through the tender mercies of God, offer up your ſoules and bodies, as a reaſonable Sacrifice unto God. Pſal.103.13, 17. Deut. 29. 19, 20. Mat.9.13. Pſal.130.4. 1 Cor.6.20. Rom 12.1.

Q. *Though it were requiſite we ſhould have all righteouſneſs, yet ſo much adoe as ſome make, is needleſs; a generall profeſſion and honeſt carriage is ſufficient: God ſpareth us, as a Father ſpareth his Children.* Mat.3.17.

A. God is exceeding gracious, and takes in good part the willing, though weak, ſervice of his Children. But we muſt have ſound righteouſneſs, and endeavour of perfection, though we ſtill come ſhort of what is required. We are not ſaved for righteouſneſs, but we cannot be ſaved without it. *If your righteouſneſs exceed not the righteouſneſs of the Scribes and Phariſees, ye ſhall not enter into the Kingdome of Heaven.* Though *Iſrael* be as the ſand of the Sea, yet a remnant onely ſhall be ſaved. *Not all that ſay Lord, Lord, ſhall enter into the Kingdome of Heaven. Be ye holy, for I am holy. Come out from among them, and be ye ſeparate, and touch not the uncleane thing, and I will receive you.* 1 Cor.6.9. Mat.5.20. Tit.2.12,13. Rom.9.27. Mat.7.21. 1 Pet.1.17. Heb 12.14. 2 Cor.6.17.

Q. *If we enter the practice of righteouſneſs, will not the Devill break us off by diſtractions, difficulties, diſcomforts, and make us yeeld our Weapon as weary?*

A. He will do his endeavour: But here the power of Chriſt, the Authour and finiſher of faith, the beginner and perfecter of his own good Work, doth carry us on: and the Seed of God is of ſuch force, that it will not let us fall to ſinning. Secondly, The conſcience of Gods Commandement on one hand, and the comfort of his acceptance on the other ſide, do encourage us: ſo that this aſſault is fruſtrate.

Q. *Righteouſneſs is much oppoſed by Sathan and his Inſtruments, let us therefore hear what encouragments we have to continue in that courſe.*

A. 1. The Wealth of the ſinner is laid up for the Juſt: The wicked may *heape up Silver as the duſt, and prepare Raiment as the clay; but the Juſt ſhall put it on, and the Juſt ſhall divide the Silver.* Ungodly men toyle to bring in wealth for them that fear before God: they are Labourers, the other Land-lords of Prov.13.22. Job.27.16,17

what they possesse. 2. There shall no evill happen to the Just. God in his good providence will prevent the occasions of sinne, that they runne not into it and save them from those evils that overtake the wicked. Afflictions and corrections may come upon the righteous, but no revenging curse tending to destruction, as if they were abjects. Wholesome Medicines (such as crosses are to the godly) are not wont to be ministred in hatred, and with purpose to kill, but in mercy and love for recovery of health, and conservation of life. *The just man walketh in his uprightnes: thou most upright dost weigh the path of the Just*, Esa. 26. 7. Prov. 14. 19. *God will satisfie the soul of the Just in the time of drought*, Esa 58.11. 3. The wicked shall bow before the righteous, *Herod* reverenced *John* the Baptist; *Moses* was honoured of the *Egyptians*; *Joseph*, his Brethren were glad to bow before him. *Psal.*112.9 *His horne shall be exalted with honour.* Good men shall not onely be greater then the evill, and had in reputation of them: but the ungodly shall be driven to seek unto them for helpe and favour: as suiters use to waite at the Gates of a great Personage, till either he come forth, or they be let in and admitted into his presence. This abjection of the wicked, and advancement of the godly, is not generall to all in this life, notwithstanding it often befalleth many; but at the day of the Lord, every sinfull wretch shall be taken down with miserable debasement, and every faithfull Christian shall be exalted to a glorious Dignity, when the one sort shall stand at the Barr and be arraigned; the other sit, as it were at the Bench, with Jesus Christ, and be made their Judges. *The upright shall have dominion over them in the morning.* 4. In the revenues of the wicked is trouble, but the condition of the Just is very comfortable, have they little or much. *A little that a righteous man hath, is better then the riches of many wicked.* 5. Righteous lips are the delight of Kings: great Personages will affect such as speak with truth, wisdome and faithfulnesse. 6. He that followeth after righteousnes and mercy, findeth life, righteousnes, and honour. Length of daies, equall dealing from men, favour from God, and eternall glory both in Heaven and Earth, is the Portion, that God vouchsafeth to them that walke in righteousnes before him. 7. A righteous person is a joy and comfort to all his friends. *The Father of the righteous shall greatly rejoyce*, Prov.23.24. 8. We have many examples of holy men for our encouragement; as *Joseph*, *David*, *Daniel*, *Hezekiah*, *Zachary*, *Elizabeth*, and many others. But we have *Paul* by Precept and Practice, teaching this point: *Whatsoever things are just*, &c. *think on these things*, Phil.4.8. And we may see, First, How his conscience did not accuse him for time present; *As touching me, I passe little to be judged of you*, 1 Cor.4.3. How he endeavoured to keep it so for the time to come; *And herein I endeavour alwaies to have a cleare conscience towards God and man*, Act.24.16. And that he was not without his exercise of repentance. *Rom.*7. *Oh miserable man that I am*, &c.

Prov.1.32. Exo.13.18. 1 Reg. 14.12, 13. 1 Reg. 22. 20.

Psal.49.14. Prov.15.6. Prov.15.16. Psal.37.16. Prov.16.8.

Prov.21.21.

Prov.15.9. Psal.11.7. Prov.16.31.

Gen.39.10. & 50.15. 1 Sam. 24.17. Dan.3.16, 17.

Q. *It falleth out oftentimes, that we have a very good desire to do that which we know doth please God; but we finde no strength to performe. And the Apostle himself maketh the same compleint, where he saith, To will is present with me, but I finde no way to accomplish that which I desire.*

A. A fervent desire to overcome evill, and to do that is known to be good, without faith in the grace of God to be strengthened and inabled thereunto, is not availeable to a godly life. For this it is that overcometh all lets in the world, and no other thing, *Even faith in the grace of Christ*, 1 Joh.5.4. whereby we rest upon him for strength to master our corruptions, and power of grace to live Christianly. True it is, *Paul* himselfe did not finde grace fully and perfectly to overcome the rebellion of the old man, that is, his corrupt nature: to the end, that he might alwaies have a marke of his unworthines, and sin remaining in him, and thereby remember, that it was of onely mercy that he was pardoned, and the grace of God that kept him from falling away; that he might be abased in himself,

himſelfe, and kept humble under ſo great grace received, and finde ſweetneſs from time to time in the forgiveneſſe of his ſinnes. But though he was not perfect here, as an Angell, yet was he not carried of his luſts into groſs iniquity: He was troubled with the rebellion and reſiſtance of good that he found in the fleſh: but Gods grace was ſufficient to keep him, that he fell not into that depth that he might otherwiſe eaſily have done. And we likewiſe through the ſame grace in our meaſure, may look with good cheere to be delivered from the yeelding to our wicked luſts, which moſt dangerouſly incumber us: we being reſolved, that our heavenly Father (for the tender care he hath over us) is alwaies looking down from Heaven, and beholding who is upright-hearted towards him (how weak ſoever in his own ſenſe and perſwaſion that he may ſhew himſelfe ſtrong towards him, and thereby ſupply his weakneſs. And thus the deſire to keep a godly courſe being ſoundly planted in us, and the ſame proceeding from a lively faith, who doubteth but that we may have ſtrength to do ſuch outward duties as are required, though weakly, yet ſoundly and in truth of heart: to endeavour at leaſt (which God will accept) though we do not alway prevaile over ſuch ſtrong corruptions, as oftentimes for want of ſuch grace doe maiſter us. 2 Chro. 16. 9.

Q. *Sathan by aggravating our imperfections, will offer to wring from us the Teſtimony of a good conſcience, in this wiſe. Gods eye is too pure to behold any evill: But thy beſt deeds have been ſprinckled with filthineſs, thy own conſcience hath condemned thee in them, God is greater then thy conſcience,* &c. *How is this to be anſwered?*

A. The anſwer is by getting a ſound knowledge, how farre we are to ſtand upon the holineſs of our purpoſes or courſes; of which, marke theſe things. Firſt, We do not account of it as able to abide the triall of juſtice, or to ſtand for our full righteouſneſs before God. Therefore the things objected may diſmay a Papiſt, they cannot diſmay us. 2. We place the ſtrength of our righteouſneſs in theſe things. Firſt, That it is the qualification of faith whereby we receive remiſſion of ſinnes, or of the ſubject capable of forgiveneſs. For every faith doth not juſtifie before God, but that which is lively in operation, conjoyned with an affection of Piety. 2. That it doth teſtify of our true faith: for a work ſoundly good in any meaſure, doth argue an heart good in ſome meaſure; for you cannot have a Figge of a Thiſtle. Now an heart truly good in any meaſure, doth argue a true and well-rooted faith; for that onely can purifie the heart. 3. In this that we know they are pleaſing unto our God: not that they can endure the triall of his juſtice in themſelves, but becauſe faith in Chriſt doth cover their imperfections: and therefore are juſtly accepted through grace, when the deſect is covered; they being not ſo much ours, as the work of the ſpirit, the wants ſet aſide. Col. 1. 11.

Q. *What are the Evidences or Tokens of true Righteouſneſs?*

A. Firſt, The heart of the righteous is a rich treaſure or ſtore-houſe, wherein the Law of God is ſafely laid up. They that know righteouſneſs, *are a people in whoſe heart is the Law.* The Law of God is in the heart of the righteous, *and therein he doth exerciſe himſelf day and night.* And when *Solomon* ſaith, *The heart of the wicked is little worth*; by the contrary he would have us to underſtand, that the heart of the righteous is very pretious. Secondly, The thoughts, devices, counſels of the righteous are right, and their deſires only good. Godly men are not altogether void of thoughts that are not right and allowable: ſometimes Satan caſteth in matter to turn them out of the right courſe: ſometimes their own fleſh will play its part, and ſtirre up deſire of commodity, and praiſe, and pleaſures, and ſuch like in them: but theſe are as the muddineſs that may be for a time in a good fountain that is troubled: theſe they allow not, theſe they reſiſt, and judg in themſelves. The main ſtream of their deſires, the courſe and current of their

Iſa. 51. 7. Deut. 6. 6. Prov. 3. 3. & 7. 3. Pſal. 37. 31. Prov. 6. 21. Prov. 10. 20. Prov. 12. 5. & 11. 23.

their heart is to godlineſs and goodneſs, though ſometimes corruption of nature and tempeſtuous temptations of Satan do violently drive their thoughts another way. For as corruption of nature reigning in the unregenerate doth ſend forth evil thoughts, as fruits reſembling the quality and diſpoſition of the heart whence they ſpring; ſo doth an heart renued by grace frame and deviſe holy things, as the moſt immediate fruit of that infuſed ſappe of grace. Thirdly, *The tongue of the juſt is as choice ſilver, and the mouth of the righteous man a well of life.* It doth alwayes flow with wholeſome words, which do ſtrengthen and refreſh the life of the ſoul. It is meat to the ſound, medicine to the ſick, a ſoveraign cordiall to them that be weary and ready to faint. *The mouth of the righteous will be fruitfull in wiſdome, and his tongue talketh of judgment.* A righteous man will be careſull of his tongue, not only that there be no mixture or filthineſs and leudneſs in his words; but to avoid all ſuperfluous and idle babling, and ſo to open his mouth with holy wiſdome. Fourthly, *The heart of the righteous ſtudieth to anſwer:* he meditateth what to ſpeak, that he may produce ſuch matter as is moſt wholeſome and profitable, both in reſpect of the thing it ſelf, and the circumſtances of time, place and perſons. A juſt man will utter nothing haſtily, out of paſſion, blind love, hatred, anger, or other diſtemper: but he will bridle his tongue by reaſon, and look warily to whatſoever doth fall from him. *Let your ſpeech be ſeaſoned with ſalt.* Fiftly, The righteous man hateth lying or a falſe matter, even all declining or aberration from the truth, either in word or deed. He doth not only abſtain from every falſe way, but he doth abhorre it in himſelf and others. *Ye that love the Lord, hate evil.* Sixthly, The juſt man *walketh conſtantly in his integrity*; that is, without diſſimulation he addreſſeth himſelf firmly with invincible durance to do whatſoever he knoweth to be good and holy. He walks not at randome, being blindly led with a good intent: but carrieth the light of the Word before him, and doth what it approveth: He is not fickle and inconſtant, off and on, but walketh forward in the way of obedience without ſtarting aſide. Seventhly, *It is joy to the juſt to doe judgment.* The righteous man taketh great delight and pleaſure to deal righteouſly with God, and juſtly with men, and to be upright in all his actions. For the ſervices of Chriſtians are not enforced by compulſion, but performed with love; and whatſoever love doth, it doth it chearfully and gladly. *I will delight my ſelf in thy Commandements, which I have loved. Thy teſtimonies are my delight.* Again, Hope hath a great hand in the works of the righteous, and that doth with all comfort and gladneſs wait for a reward, accounting all good works which are done in earth, to be certain treaſures laid up in Heaven, ſo that well-doers in the Kingdom of grace, have joy mixed with their righteouſneſs, and in the Kingdom of glory are aſſured they ſhall have joy according to their righteouſneſs. A good man hath his greateſt comfort in well-doing, it is more pleaſant to him than meat and drink. Our Saviour thus teſtifieth of himſelf; *My meat is to do the will of him that ſent me, and to finiſh his work:* unto whoſe example every juſt man doth labour in his meaſure to conform himſelf. Howbeit this joy is either more or leſs, according to the degree of their grace; the beſt feel moſt, thoſe which have leſs faith do that which is good with leſs delight: all do obey God with ſome gladneſs, but none with perfection of gladneſs, becauſe there is not perfection of mortification. Eighthly, *The righteous conſidereth the cauſe of the poor*; that is, doth inform himſelf by the beſt means he can of the ſtate and equity thereof, and knowing it, doth approve of it; and himſelf allowing thereof, doth labour that right may accordingly be yeelded unto it. Hereof *Job* propoſeth himſelf for an example, ſaying; *I was the eyes to the blind, and I was the feet to the lame: I was a Father to the poor, and when I knew not the cauſe, I ſought it out diligently. I brake alſo the jawes of the unrighteous man, and plucked the prey out of his teeth.* Ninethly, *The blood-thirſty hate the upright, but the juſt ſeek his ſoul:* that is, the

Prov. 10. 20.
Prov. 10. 11.
Iſa. 50. 4. and 57. 18, 19.
Prov. 10. 31.
Pſal. 37. 30.
Prov. 15. 28.
Col. 4. 6.
Prov 13. 5.
Pſal. 97. 10.
Prov. 19. 7.
Eſa. 26. 7.
Prov. 21. 15.
Iſa. 64. 5.
Pſal. 119. 47.
Pſa. 119. 16, 24.
Joh. 4. 34.
Prov. 29. 7.
Prov. 29. 10.

the godly and kind-hearted people care greatly to maintain and defend his life; and heartily deſire fellowſhip and communion with him. As *Obadiah* did the Prophets, whom he hid from the violent and cruel hand of *Achab* and *Jeſabell*: and *Abedmeleck* in ſpeaking to the King in the behalf of *Jeremie*, that he ſhould not be afamiſhed in the priſon. When our Saviour heard that the blind man was caſt out of the Synagogue, he came unto him: and *Onefimus* ſought out *Paul* diligently when he was in priſon at *Rome*. Tenthly, The righteous do rejoyce in the works of God, his judgments upon the wicked, and his mercies towards the poor and needy that put their truſt in him. *The righteous ſee it, and are glad.* Eleventhly, The juſt will not forget to give praiſe unto the Lord. *Surely the righteous ſhall give thanks unto thy Name.* Twelfthly, The Juſt do yeeld themſelves as ſervants to righteouſneſs, and give the members of their body, as weapons of juſtice to do the pleaſure of God. Laſtly, The righteous do grieve and mourn for the daily tranſgreſſions of the ungodly amongſt whom they live. Righteous *Lot* in ſeeing and hearing, vexed his ſoul from day to day, with the unlawfull deeds of the *Sodomites*. *Rivers of waters runne down mine eyes; becauſe they keep not thy Law.*

Joh. 9. 35, 36. 2 Tim. 1. 16, 17. Mar. 10. 41. Pſal. 107. 43. Job 22. 19. Pſal. 140. 14. & 6. 8. Rom. 6. 13. 18. 2 Pet. 2. 6, 7. Pſal. 116. 136.

Q. *How is this Righteouſneſs to be ſtrengthened and preſerved?*

A. We ſhall ſtrongly hold this righteouſneſs, if we exerciſe theſe things: 1. Labour to give obedience of faith in the leaſt things: for there muſt be preciſeneſs in keeping Gods Commandements, and we muſt count nothing little that he commandeth. *Solomon* will have us *keep his precepts as the ſight or apple of the eye.* The eye is a moſt noble member, both in uſe and price, moſt tender and diligently to be kept; but the black or ſight, (which is the light or eye of the eye, by whoſe force and vertue the whole body is directed,) is the moſt excellent part of the eye, moſt tender, and to be heeded with double diligence. Hence when the Lord would ſignificantly declare what favour and love he beareth to his children; he ſaith, *He that toucheth you, toucheth the apple of mine eye.* So *David* prayeth, *Keep me as the apple of the eye*: that is, with that care wherewith men uſe to keep the black of their eye, which is moſt reſpective and heedfull. Wherefore *Solomon* adviſing to obſerve the Commandements as the ſight of the eye, doth intimate, that nothing, no not the leaſt is to be admitted, which is contrary to the Law of God: for there is nothing ſo light or ſmall, which doth not hurt or offend the ſight. Moreover, many little ſinnes are equivalent to one great. A ſhip may be laden with ſmall ſands; and many drops of rain will cauſe great brooks to riſe. Yea, a ſmall ſinne foſtered and cheriſhed with indulgence, is more dangerous then a notorious offence, into which a man ſlippeth once through infirmity. It doth ſecretly poiſon the ſoul, harden the heart, grieve the ſpirit, and wound conſcience. Nor is this all, but little ſinnes lived in will make way to greater. Men grow from ſtealing pinnes to points, from points to pounds. Sinnes are ſociable, and linked in confederacie, the leſſer creep in at window, to open the door that greater may enter. And every ſinne of it ſelf being harboured in the ſoil of corrupt nature, is thriving, if let alone it will mainly increaſe. 2. We muſt renew daily a ſorrow for our ordinary and ſmaller offences: for though it be the weakneſs of the ſtomack that is able to bear with nothing that is offenſive to it, yet it is a bleſſed frame of ſoul, when it cannot digeſt the leaſt ſinne, but is ready to turn at it. 3. We muſt think what ſecure and comfortable courſes we have, while we keep this purpoſe and practiſe of a good conſcience; and what a bitterneſs it is, when we have our conſciences accuſing for any more grievous ſwerving; the beſt is, when it cometh home by weeping croſs; but how wofull is the ſtate of the ſoul, till repentance be given. For as a ſtomack ſurcharged, which hath neither vent upward nor downward, ſo is a ſoul clogged with guilt, but wanting repentance. 4. Cleave unto Chriſt by a lively faith ſtill more and more, for he is the fountain of grace, and the firmer

Prov. 7. 2. Zech 2. 8. Deut. 32. 10. Pſal. 17. 8.

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our faith is in him, the more do we partake of his holineſs for our ſanctification.

Q. *What uſe may be made hereof?*

A. We muſt learn our duty, not to runne on at adventure, but look to our heart and wayes herein: we are all Prieſts of God, we muſt not go without this breaſt-plate enameled with *Urim* and *Thummim*. Wherefore let us look that our conſciences ſpeak with us, let us renew our purpoſes every day, ſtrike ſure covenants with God; take up the bleſſed exerciſe of broken hearts, bewaile our daily wants: for we ſhould not let a thought which is awry, no not a dreame which ſavoureth corruption, paſſe without a cenſure. *Job* rather ſanctified his houſhold on ſuſpition and jealouſie, then neglected matters already apparently evil. 2. This doth rebuke ſuch, who content themſelves with externall righteouſneſs, or none at all, Some there are that be good Church-men, honeſt, righteous, peaceable, juſt dealing men; but becauſe they lay not a good foundation of faith in Jeſus Chriſt, and of repentance from dead works; becauſe they care not for the ſpirit and power of godlineſs; therefore brown paper ſhall as well keep out musket ſhot, as this will help them, when the devil ſhall let fly his murdring bullets. Many have no righteouſneſs at all, their conſciences being able to accuſe them, that they have lived in profaneneſs, contempt of Gods Ordinances, pride, wrath, covetouſneſs, pleaſures: their purpoſes have been to walk after their own hearts luſts, doing that which is good in their own eyes. Inſtead of ſorrow never to be repented of, they can tell you, they were at ſuch a place, where they were frolick, had entertainment with ſports, paſſed the time in merriments.

Chap. VIII.

The ſeaventh property of a Godly life, viz. Willingneſs *and* Chearfullneſs. *What therein is implied. Reaſons to ſhew the neceſſity thereof. Signes or Evidences of a* willing *ſpirit. The Author thereof. The Means by which this* Willingneſs *and* Chearfulneſs *is to be preſerved, and dullneſs and unwillingneſs removed.*

Sponte facient quæcunq; ſcierit, & non coacti. Arr. Rhet. 1. 10.
2 Cor 9.7.
Pſal.119 108.
1 Chro.28 9.
Heb 13.18.
Pſal.110.3.
Judg.5.2,9.
Pſal.47 9.
Ezra 1.68. & 3.5.
Neh.11 2.
2 Cor.8.11,12
Ezra 7 15, 16.
Exod.25.2. & 35.21.
Deut.16.10.
2 Chro.29 31.
1 Chro.29 5, 9,14.
Nehem.1.11.

Q. *What is the ſeaventh Property of a Godly life?*

A. It muſt be willing and chearfull. No man can be good unwillingly, though the thing he doth be good and commendable. *God loveth a chearfull giver. Accept, I beſeech thee* [ſaith *David*] *the free-will* or voluntary *offerings of my mouth. And thou Solomon my ſonne, know thou the God of thy fathers, and ſerve him with a perfect heart, and willing minde.*

Q. *What is implied in this willingneſs?*

A. Firſt, An holy bent of will, affectionately following and lifting up it ſelf to whatſoever God requires. Thy people are voluntaries, ſaith the Pſalmiſt; that is, they moſt freely, willingly and liberally preſent themſelves and their ſervices unto thee. Thus the children of *Iſrael* were to bring offerings willingly for the matter of the Tabernacle: and *David* with his Princes offered willingly for the matter of the Temple; that is, with a free heart ſet to forward the work for the ſervice of God. So *Nehemiah* prayeth, *O Lord, I beſeech thee, let thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to fear thy Name*: that is, whoſe will is inclined and firmly ſet to walk in obedience before thee. And this ſeems to be that which elſewhere is called, *the lifting up of the heart in the wayes of God.* And this perpetuall diſpoſition to the practiſe of godlineſs is alwayes required, not ever the practiſe of this or that particular duty. 1 Pſal.119.47, & 111.2. Iſa.62.4. 2 Chro.17.6.

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The Laws that enjoyne any actuall duty, doe bind us *ad ſemper velle*, but not *ad ſemper agere*: we are tied to iterate and reſume them when need is, but not to continue the acts themſelves without intermiſſion. Secondly, It notes delight and joy in the performance and exerciſe of all holy duties. *If thou call the Sabbath a delight. I delight to doe thy Will, O my God. Make me to go in the path of thy Commandements, for therein do I delight.* And ſo we read, *Becauſe thou ſervedſt not the Lord thy God with joyfullneſs and gladneſs of heart.* Again, *I will freely ſacrifice unto thee.* Thirdly, A willing minde will readily embrace all opportunities to put in practiſe what is commanded, and ſet upon it at the firſt call. So, *as much as in me is, I am ready to preach the Goſpel to you that are at Rome alſo.* What wrought this in the Apoſtle; but care to wait for a fit ſeaſon that he might come unto them by the will of God? *Abraham* being commanded to offer *Iſaac* in ſacrifice, riſeth early to ſet forward towards the mount whereon he was to ſlay him. *James* and *John* being called of Chriſt, ſtraightway left their father, their nets and ſhip, and followed him. *Paul* ſtanding ready, not only to be bound, but alſo to die for the Lord Jeſus, would not be perſwaded from going to *Jeruſalem*, though he knew that bands and impriſonment did abide him there. So we read of *Amaſiah* the ſonne of *Zichri*, that he willingly offered himſelf to the Lord, that is, with a moſt cheerfull and prompt minde he offered himſelf to fight the battels of God. Thus if the heart be to obedience, or be given to the work of obedience, an opportunity is gladly welcomed. *Paul* termes it, *readineſs to every good work.* For this makes one towards God, as a true hearted friend is to him whom he intirely affecteth: an occaſion is acceptable, whereby he may ſhew him kindneſs. This was in the *Macedonians*, whom in that particular *Paul* commends to the *Corinthians* for imitation, whenas even in extream poverty there was found in them a richneſs of liberality, a willingneſs *even beyond their power*, and a preſſing upon the Apoſtle with great inſtance, to receive that which they had raiſed for the neceſſity of the Saints.

Prov. 6. 21. Eſa. 55. 2. Eſa. 58. 13. Pſal. 40. 8. Pſal. 2. 12. 1 Chro. 29. 9. Pſal. 37. 4. Pſal. 119. 35. Pſal. 119. 14, 24. Job 27. 10. Deut. 28. 47. Pſal. 54. 6. Pſal. 57. 7. Rom. 1. 15. Gen. 22. 3. Mat. 4. 19, 20, 21, 22. Act. 21. 13. 2 Chro. 17. 16. Neh. 4. 6. 2 Chro. 22. 29 Tit. 3. 1. 2 Cor. 8. 2, 3, 4.

Q. What reaſons may ſhew the neceſſity of this willingneſs?

A. 1. God requires the heart, and will reſpect nothing that is done, what ſhew ſoever it makes, if that be not given unto him. A free diſpoſition is ſo neceſſary, that nothing can pleaſe God if that be wanting. A Magiſtrate in his place, whatſoever he ſhall doe, is of no account with God, if he may be accuſed like thoſe of whom *Jeremie* complained, to have no courage for the truth. A Miniſter in preaching ſhall have no reward, unleſs he do it willingly: If he do it more by conſtraint, then of a ready mind, the Lord doth not regard his courſe. In giving, it is *the cheerfull giver* whom God loves. In hearing, it is *the ſwift hearer* whom he takes notice of. This is the *giving a mans ſelf to God*, ſpoken of by the Apoſtle. Man looks to no more then the outward act, neither can he; but God who trieth the heart and reins, obſerves with what ſpirit and affection every thing is done, and meaſures the action accordingly. 2. To be freely, willingly and cheerfully diſpoſed in the wayes of holy obedience towards God, is a ſpeciall bleſſing, with all earneſtneſs to be deſired. This was the very thing which *David* craved, *Eſtabliſh me with thy free ſpirit.* His deſire muſt be a rule to ours, and his ſuing for it, is a ſufficient proof that it is excellent. He knew he could not ſtand without the Lords ſuſtaining; and aſſurance to be upheld by God he could not have, unleſs he found in himſelf ſuch a kind of liberall and ingenuous ſpirit. For where duties are not done freely, they can never be performed conſtantly: If the will be not ſet upon the duty taken in hand, a ſmall thing will unſettle and turn us by. It is impoſſible to continue, if a ſetled purpoſe of obeying be wanting in us. 3. *The Lord meeteth them that with joy apply themſelves to work righteouſneſs*; that is, he favoureth and reſpecteth them, will be ready to help and ſuccour them. 4. Amongſt men free kindneſs is twice acceptable: for the mind doubleth the value of the gift. It pleaſeth the maſter that his ſervant is

Pſal. 51. 12. Iſa. 64. 5.

willing and cheerfull about his buſineſs; he cannot endure to ſee him ſullen, lumpiſh and dead-hearted. The will is more reſpected of God then the work; and the heart then the labour of the hand. The traveller delighteth in a free Horſe, which needs not the ſpur. The Tutors love is to the diligent willing Scholar, who is ready to his book before he be called or compelled. God loveth them that offer themſelves heartily unto his ſervice, and ſtand ever prepared to goe when he ſendeth, to come when he calleth. *I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will goe for us? Then I ſaid, here am I, ſend me. What do ye mean to weep and to break my heart? for I am ready* (firmly or ſtedfaſtly prepared,) *not only to be bound, but alſo to die for the Name of the Lord Jeſus.* 5. This is the voice of the Spouſe; *Draw me, we will runne after thee: I will runne the way of thy Commandements, when thou ſhalt enlarge my heart.* Theſe ſentences declare, with what alacrity and open-heartedneſs the ſervants of God give themſelves unto the obedience of his Law, when their heart is enlarged with wiſdome, comfort and love. And that they might yeeld more free and ready obedience, their continuall prayer is, that God will enable and eſtabliſh them by his free Spirit ſtill more and more. Their deſire is fervent, but ſtrength faileth to do what they deſire; whence proceed moſt earneſt requeſts to be ſet at liberty. 6. Willingneſs makes the work of obedience eaſie and delightſome. Nothing is tedious to a loving minde. The free heart ſwalloweth many difficulties with little adoe. They which affect heartily, long after, and delight to goe up to the houſe of God; that make God their ſtay, and ſtudy to compoſe their wayes according to his precepts, who are ſaid to have the wayes of God in their hearts: they will not think much to paſſe through dry and thirſty places, or to endure vehement ſtorms and tempeſts, that they might come unto God. They that be hearty and ſtout worſhippers of God, will goe forward not only through ſoft, pleaſant and delightfull wayes, but parching deſarts, and rough, ſharp, craggie places, that they might appear before God. Yea, they will rather digge pits, or make ciſterns with great labour, then the drineſs of the region ſhould hinder their journey. No difficulties, no obſtacles can hinder them, but they will come cheerfully through the thirſty deſarts to celebrate the holy aſſemblies. The holy Ghoſt witneſſeth, *That bonds and afflictions abide us in every City. But none of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy.*

2 Cor. 8. 5.
Iſa. 6. 8.
Act. 21. 13.
Druſ. Prater. lib. 2. cap. 7. ſect. 2 p. 60.
Cant. 1. 4.
Pſal. 119. 32.
Pſal. 84. 5, 6
Viſe Tremel. & Jun. in hanc lo Herishach ibid.
Calvin in Pſal. 84. 7.
Act. 20. 23, 24.

Q. *What are the Signs or Evidences of Willingneſs?*

A. 1. Our praying unto God for ſuch a ſpirit, out of the ſenſibleneſs of our naturall ſlavery and bondage unto ſinne. When a man is aware of the forwardneſs of his nature unto evil, and of the ſtrong bent thereof unto ſinne, and feels that of himſelf he hath no heart to the things which God commands, his very ſtomack (in a manner) is againſt them; and ſo accordingly begs earneſtly of God, that he would, as *David* ſaith, *enlarge his heart, and quicken him in his righteouſneſs*, this is a good evidence, that at the leaſt God is beginning in him the work of a free and liberall ſpirit. For God prepares his people to that good, which he means to beſtow on them, by ſtirring up in them a ſenſibleneſs of the neceſſity of it, and a fervency and deſire of truth to enjoy it. Certainly, a free ſpirit is, as it were, a breeding in a man, when he begins to be diſpleaſed with the proneneſs of his diſpoſition unto evil, and is diſcontented with himſelf that good duties are ſuch a burden to him, and ſo thereupon prayeth God to turn him about quite, that holy ſervices may be as pleaſing unto him, as by the bent of nature evil is; that he may become, as *Paul* ſaith, *the ſervant of righteouſneſs*; and may be as cheerfull at the command thereof, as the ſervants of the *Centurion* were at his appointment, whoſe beck they obeyed without delay. 2. A free ſpirit is diſcerned by an eaſineſs to be perſuaded to good duties. To a willing minde there is no need of many arguments. The making it to appear that the

Pſal. 119. 32, 40.
Rom. 6. 18.

buſineſs

buſineſs is neceſſary and good, ſuch as God requires, approves, and will be much pleaſed with, if it be done according to his will, is a ſufficient motive. How eaſily was *Paul* perſwaded at *Antioch*, to deal unto the people preſent, the Goſpel of God? the Rulers of the Synagogue ſent to him and *Barnabas*, to requeſt them if they had *any word of exhortation to deliver it*: the text ſaith, *Then Paul ſtood up*, &c. This was an evidence of that which in this buſineſs he calleth his good-will: ſo farre was he from looking to be preſſed with multiplicity of arguments, or from needing to be wrought upon by importunity, that he was rather glad of the occaſion. It is an evil ſign when there muſt be ſo much urging, before a man can be brought to an inclination towards that which ought to be done. A word is enough to a cheerfull ſpirit. An Horſe of mettall is more quickened with the ſound of a wand, than a dull jade with many ſmitings of the ſpurres I would not perſwade to raſhneſs, I know it is poſſible for a man to be overhaſty, and zeal not guided by knowledge may ſoon out-carry. Let every man be ſure firſt, that the matter is good and neceſſary; and when that is once made plain to a mans conſcience in the ſight of God, if yet there be much adoe to work him unto practice, it is a ſign of an illiberall and ſervile ſpirit. It is a dull jade that will go no longer than the ſpurre is in his ſide. 3. A man ſhall judg of himſelf in this point, by his going on in a good way, even when he is not egged on by ordinary outward provocations; nay when perhaps, in ſtead of them he meets with diſcouragements. As for example; ſuppoſe a good duty, to which a man is not bound by any humane Law, nor urged by any over-ruling authority, nor preſſed by the perſwaſions of ſuch as have intereſt in him, nor invited by the hope of any profits or praiſe, or approbation with the world; nay, it may be theſe things are againſt him herein, Law ſeems to inhibit, authority gives no countenance, friends, inſtead of perſwading, labour to withdraw, there is like to be ſome prejudice to profit, there is poſſibility of being exerciſed with reproach, and of loſing eſteem and reputation amongſt men; here is a time for a free ſpirit to ſhew it ſelf. He that in this caſe is ſo in love with the duty, and ſo deſirous to approve himſelf unto God, that he holds on conſtantly, having no egging on, but variety of withdrawments, him will I terme a free ſpirited man. 4. The ingenuous or free perſon, deviſeth ingenuous things, and in ingenuous things doth he inſiſt or perſevere. Their thoughts and cogitations doe reſemble the temper of the heart; as ſtreams do the quality of the fountain whence they ſpring. And not only ſo, but they have the ſame will and affections to godlineſs, they continue conſtant in their good courſe, and grow more and more. It is an eaſie matter to counterfeit the free perſon for a time; many alſo think they have quit themſelves well, when they have gone a little way, ſpecially if they ſuffer any diſgrace for weldoing; but they grow fainthearted by and by, and change their mindes: whereas on the contrary true willingneſs is not an hours bird, as we ſay, but growes on to perfection. Thoſe that are indued therewith, perſevere therein conſtantly; their freeneſs is not by fits and ſtarts; neither are they like a ſeething pot, that is now ready to boyl over, and by and by ſtands as ſtill as a ſtone.

Act. 13. 15, 16.
1 Theſ. 2. 8.

Iſa. 32. 6.

Q. *Hath man this Freedome or Willingneſs unto good of himſelf?*

A. The regenerate have a freedome to do that which is acceptable unto God: but they muſt never forget that they obtained not this freedome by their own merits, but by the benefit of God. For he faſhioned them anew, and inſtead of ſtony hearts, hath put into them an heart of fleſh.

Q. *Is this Liberty or Willingneſs of the Saints perfect in this life?*

A. By the power of the Holy Ghoſt the corruption of the will and affections is broken and made feeble, that it is not able to hinder the making of a right choice; but it is not quite taken away. And forasmuch as this luſt, ſo long as we live here, cannot utterly be conſumed; therefore it comes to paſſe, that this

liberty which is given unto the godly, to do things which may pleaſe God, is not perfect and abſolute, but weak and maimed.

Q. *By what Meanes is this Willingneſs to be preſerved and upholden?*

A. Firſt, Labour to humble and ſhame thy ſelf for dullneſs and ſloth in the ſervice of God, conſidering thy former readineſs to ſerve ſinne and Satan. O my ſoul, why art thou ſo backward to doe what thy God and Saviour doth rerequire of thee? Why ſeems his work tedious and irkſome? Thou haſt not ſerved ſinne, nor obeyed the luſts of the fleſh in this manner? Thou haſt drunken in the puddle waters of iniquity with great pleaſure and delight; thou haſt willingly followed the inticements of Satan; to do wickedly hath liked thee well. What love haſt thou borne to paſtime, pleaſure, the vanities of this life? What time haſt thou waſted about them? What contentment haſt thou taken in them? how earneſt haſt thou been in purſuit of them? What? is the ſlavery of ſinne better then the liberty of grace? Hadſt thou rather be the droyl of Satan, then the free-man of Jeſus Chriſt? It is enough and too much that heretofore thou haſt lived to the luſts of the fleſh, and to have wrought evil in the ſight of God, for the time that remaines give thy ſelfe to the will of God, and that with ſo much the more willingneſs, by how much thou haſt turned aſide after folly. Secondly, Conſider what great things the Lord hath done for thee, and how he hath magnified his mercy towards thee. Kindneſs enflames love, and
1 Sam. 12. 24. provokes to willing ſubmiſſion. How hath the Lord reſpected thee above all thou couldſt deſire, or art able to comprehend? He formed thee in the wombe; hath fed, cloathed, defended thee ever ſince thou waſt born. He gave his Sonne to die for thy redemption, and in him is pleaſed to take thee for his adopted ſonne. Seeing God hath thus honoured thee with his favours above all thou canſt conceive; ſhouldſt not thou be carefull to honour him with thy willing obedience? What good thou enjoyeſt is all of his free grace; and what is more equall, then that thou imploy thy ſtrength, thoughts, and all the power
Mat. 11. 30. thou art enriched withall, to his glory? Thirdly, the yoke of Chriſt is eaſie;
1 Joh. 5. 3. his Commandements are not grievous. In the Word nothing is commanded, but what is pleaſant and delightſome. The ſervice which God requireth is liberall, not ſlaviſh. Did we truly bethinke our ſelves what is matter of delight, we ſhould finde greater joy in nothing then in obedience. Again, faith worketh by love, which maketh heavy things to ſeeme light and ſweet. Feare cauſeth the moſt eaſie burden to feel grievous and unſupportable: but nothing is hard to a willing minde. Furthermore, when we ſet upon the performance of any holy duty, the Lord is preſent to aſſiſt and ſtrengthen us by his bleſſed Spirit in
2 Theſ. 3. 5. the doing of it. *The Lord will direct our hearts into the love of God.* That labour
1 Theſ. 3. 13. which is tedious to the weak and ſickly, is no way grievous to the ſtrong and luſty. The work of God is a wearineſs to the unregenerate, that are led by their luſts: but to the regenerate, in whoſe heart the Law is engraven, who is continually ſupported and guided by the Spirit, it is meate and drink to finiſh the work whereunto he is called. True it is, the faithfull ſhall feel the fleſh rebelling againſt the Spirit: but by the power of faith in Chriſt *they ſhall overcome the World, and be more then Conquerours.* Laſtly, The comfort of well-doing is ſo great, as may animate and encourage therein. For he that exerciſeth himſelf in the Law of God, hath the witneſs of a good conſcience to plead for him againſt all accuſations, to cheere him in all conditions. Fourthly, Remember thou art in Gods preſence, his eye is upon all thy waies. *Pſ.* 119. 167, 168. *My ſoul* (ſaith *David*) *hath kept thy Teſtimonies, and I love them exceedingly*; one reaſon he gives thereof; *for all my waies are before thee.* Thus he exhorteth *Solomon* his Sonne to ſerve the God of his Father with a willing minde, *for the Lord trieth the heart and reines.* With what readineſs will men doe Offices of kindneſs to their Neighbours, whileſt preſent in their ſight, what-

ſoever

ſoever they think or ſpeak of it behind their backes. Thou canſt not goe heavily, uncheerfully about the works of God, but he doth eſpie it. With this Meditation quicken thy ſelf, to do what thou doſt with all thy power. Fifthly, Call to minde the rich and ample Promiſes that God who is true and faithfull, hath made unto them that walke before him with all their hearts. *Eye hath not ſeene, eare hath not heard, it is not poſſible for the heart to conceive what God hath prepared for them that love him.* Who would not runne ſpeedily and with good courage to winne ſuch an excellent prize? Sixthly, Earneſt Prayer is the preſerver of willingneſs: for after we are effectually drawn and changed by the ſpirit of grace, we ſtill need a ſecond and third, yea perpetuall favour from God, that even to the laſt gaſpe, at all times, in every moment the faithfull ſoul ſhould cry, *Draw me.* They that ſeeme moſt obedient are ſo refractary, and the ſwifteſt are ſo ſluggiſh, that if God doe not continually hale them forward, they will ſit ſtill or goe backward.

Q. *Do not the godly finde much dulneſſe and backwardneſs in themſelves?*

A. They finde much untowardneſſe in themſelves at all times: for the corruption which they carry about with them is a continuall clogge that preſſeth down, that they cannot runne ſpeedily the race that is ſet before them. But at ſome times thy feele more unwillingneſs and inability to do good then at another. For the Lord to let us ſee what we are in our ſelves, doth ſometimes leave us to our ſelves, and withdraw the effectuall operation of his Spirit, and then we, as things that can move no longer then they are moved of another, do preſently grow ſtiffe, or fall away. For remedy of this heartleſneſs we muſt conſider the cauſes of it: for in the moſt it proceeds from ſecurity, earthlymindedneſs, conceit of ſelfe-ſufficiency, delight in ſinne, ſlight performance of holy duties, a courſe in leſſer ſinne, or ſome fall into groſſer evill: And then it muſt be amended by ſerious humiliation, hearty repentance, and fervent Prayer; Pſal. 51. 12. as the Prophet perceiving that ſinne had gotten a great power upon him, and that his affections were ſo ſecretly enſnared with it, that he had no ſuch pleaſure, he took no ſuch felicity in the performance of holy ſervices, as he was wont: they were irkſome and burdenſome unto him, he went on in a kinde of dull, and heavy, and unluſty manner with them, as one weary of this untoward and ſluggiſh diſpoſition which he had caſt himſelfe into by grievous forgetfulneſs: he bewayleth his offence with much bitterneſs, and prayeth for a more free kinde of mettall to be wrought into him, that he might finde himſelf cheerfull, and glad, and of a lively ſpirit, in the doing of the things which God commands. But in ſome it ſpringeth from exceſſive ſorrow, abjectneſſe of minde, deep fears, length of temptation that hath waſted the ſpirits: In theſe it is remedied by a due conſideration of Gods free love and mercy towards them, and holy courage and reſolution to waite upon his gracious Promiſes. Limmes benummed with cold are quickened with heate: a dejected ſpirit is cheered with good words. If ſorrow oppreſſe, courage and joy will revive and ſtrengthen.

CHAP.

Chap. IX.

The eighth Property of a godly life, viz. Purity *and* Cleanneſs. *What therein is implied. Reaſons to incite and move us to labour after* Purity. *The Author of it. The Meanes by which it is wrought. How the Saints may be ſaid to be pure, and yet not deſerve the Name of* Catharisti. *Signes or Evidences of* Purity, *with the Meanes by which it is to be preſerved and encreaſed.*

Q. *WHat is the eighth Property of a godly life?*

Pſal.18.26. Joh.15.3. *A.* It muſt be pure and cleane. *With the pure thou wilt ſhew thy ſelfe pure, and with the froward thou wilt ſhew thy ſelfe froward.* God is Light, and Purity, and Perfection it ſelf, an unclean perſon he cannot delight in. God himſelfe ſheweth what he requires in this behalf: *Separate your ſelves from the uncleane thing, and I will receive you,* 1 Cor.6.17.

Q. *What is implied in this Purity and Cleanneſs?*

A. Pure ſignifieth as much as fine, neat, and unſpotted, and doth properly agree to clear water or glaſs, to Gold, Silver, and other pure Mettals, or Veſſels made of the ſame. It agrees alſo to precious Stones which are tranſparent, or to poliſhed Marble. And it is applied to men and women who live honeſtly without blame, and keep themſelves unſpotted of the world. Thus it is ſaid in the Song of *Solomon, Cant* 6.9. *My Dove, my undefiled is but one: ſhe is the onely one of her Mother, ſhe is the choice one of her that bare her.* It notes two things. Firſt, An heart cleanſed from the filthineſs of ſinne and double-mindedneſs. *Bleſſed are the pure in heart,* Mat.5.8. *Purge your hearts ye wavering minded,* Jam.4.8. This is called a new heart, and a new ſpirit, *Ezek.*18.31. True it is, that there remaines corruption in the beſt that dwell in theſe houſes of clay, but it is ſubdued, it is not delighted in, it is not cheriſhed, it doth not prevaile: the ſoul and ſpirit is ſanctified by grace, though but in part. And this is moſt neceſſary, *For the heart of man is the fountain of all his actions; thereout cometh life,* Prov.4.23. All working derives its beginning thence. Now in reaſon the Fountain muſt be ſweet, before the waters can be wholeſome: the Tree good, before the Fruit ſavoury: There muſt be firſt a renewed heart, before there can be a reformed life. Secondly, It implies a converſation or courſe of life unſpotted, unblameable, or without offence. *Who ſhall aſcend into the Hill of the Lord, or who ſhall ſtand in his holy place? He that hath clean hands, and a pure heart. Cleanſe your hands ye ſinners. According to the cleanneſs of my hands hath he recompenſed me:* That is, according to the works of holineſs that I have done. And ſo in *Job, Job* 17.9. *He that hath clean hands ſhall be ſtronger and ſtronger.* The Fruit doth neceſſarily reſemble the quality of the ſap: the converſation is ſquared according to the internall diſpoſition of the ſoul. And ſo we finde in Scripture, the innocent oppoſed to the hypocrite. *Job* 17.8. *The innocent ſhall ſtirre up himſelf againſt the hypocrite.*

Pſal.73.12. Jam.1.27. Pſal.24.3 4. Jam.4.8. Pſal.18.20. 2 Sam.22.25.

Q. *What Reaſons may incite and move us to labour after Purity?*

A. 1. The favour of God in this life, the comfortable Viſion of God in the life to come, belongs onely to the clean and pure. *No uncleane thing can enter into the New Jeruſalem.* Pſal.73.1. *God is good to Iſrael*: And who be they which are the *Iſrael* of God, *Even the pure in heart?* There is the marke. *Who ſhall aſcend into the Mountaine of the Lord,* that is, who ſhall be a true member of Gods Church on earth, and remaine and dwell for ever with him in Heaven? He makes anſwer, *Even he that hath innocent hands, and a clean heart,* Pſal.24.3,4.

Bleſſed

Bleſſed are the pure in heart, Mat.5.8. They ſhall behold his loving countenance here reconciled to them in Chriſt, and enjoy hereafter that preſence of his, in which is fulneſs of joy for evermore. 2. *David* a King, a Souldier, a wiſe Governour, and godly man, doth earneſtly begge the grace of a pure heart. His praying for it, argueth he knew it to be a matter of no ſmall worth: his preſent caſe had made him to ſee the excellency of it now more then ever; and by his example we are bound both to eſteeme it, and to labour for it: If it were *Davids* duty to endeavour it, why ſhould we think him to be bound in this, more then we our ſelves are? 3. Hereby onely a man becometh capable of Gods graces, who powereth not his gracious liquors into fuſty or filthy Veſſels. *But if any man purge himſelf he ſhall be a Veſſell unto honour, ſanctified and meet for the Lord, and prepared unto every good work*, 2 Tim.2.21 4. No ſervice is pleaſing to God, but what proceedeth from a pure heart. *The end of the Commandement is love out of a pure heart*, 1 Tim.1.5. *I thanke God*, ſaith *Paul*, *whom I ſerve from my Fathers with a pure conſcience*, 2 Tim.1.3. Hence are theſe Exhortations, 1 *Tim.*3.9 *Hold faſt the miſtery of faith in pure conſcience.* 1 Pet. 1.22. *See that ye love one another with a pure heart fervently.* Such onely are fit to approach the Throne of grace in Prayer, *that can lift up pure hands without wrath and wavering*, 1 Tim.2.8. And ſo offer that cleane Offering prophecied of to be lifted up in every place, *Mal.*1.11. The Exhortations are, *Let us draw nigh the Throne of grace with true hearts, in aſſurance of faith, ſprinkled in our hearts from an evill conſcience, and waſhed in our bodies with pure water*; *Draw nigh to God, and he will draw nigh to you*, Heb.10.22. *Cleanſe your hearts ye ſinners, and purge your hands ye wavering minded*, Jam.4.18. The Promiſe is, *Zeph.* 3.9. *I will turne to the people a pure Langnage*, that they may all call upon the Name of the Lord, to ſerve him with one conſent. The Title of Chriſtians is, *That they call upon the Lord out of a pure heart*, 2Tim.2.22. But as for the wicked, *Their thoughts are abhomination unto the Lord*, Prov.15.26. 5. All Promiſes of God are made good onely to ſuch as be purged from their iniquity. Let their trials be what they will, let their Names never ſo much be had in reproach, let their perſons be never ſo meane, the Lord reſpecteth them that are of an holy converſation: there is no difference betwixt Jew and Gentile, rich and poor with God, ſo the heart be purified. 6. This courſe is the note of a true Believer, who as in other things, ſo herein is made conformable unto Chriſt, *in purging himſelf as he is pure*, 1 Joh.3.3. The ſcope of the place is to ſhew what is the ſtudy and endeavour of all the true adopted Sonnes of God, namely, that knowing themſelves ſubject to ſinne, they labour to cleanſe their ſelves daily from all filthineſs of fleſh and ſpirit, and to grow up unto full holineſs, propounding Chriſt before them as a patterne of imitation. 7. *To the pure all things are pure*, that is, all things indifferent are free now to be uſed of them in good conſcience, by means of their Chriſtian liberty.

Mat.23.25.

Act.15.9.

Hag.14,15. Tit.1.15. Rom.14.2. 1 Cor.6.4. & 10.23.

Q. *Hath man this purity of himſelf?*

A. This purity is not in us by nature and of our ſelves, but is made ours by grace; it is wholly the work of God, even a kinde of creation, which is Gods peculiar. Whereupon a regenerate man is termed *a new Creature*, *Gods workmanſhip*: It is the God of peace which ſanctifieth. He aſſumeth it to him to put a new ſpirit within the bowels. It is unpoſſible that mans heart being naturally ſuch a ſinke as it is, ſhould cleanſe it ſelfe. Out of his filthineſs, how can there come any ſuch cleaneſs. Indeed we are willed *Ezek.*18.31. *To make a new heart, and a new ſpirit*: But ſuch places do rather ſhew what a man ſhould do, then what he can do; and tend to the making of him ſenſible of his own unableneſs; which when he hath found upon triall, he may be moved to ſeek to him, *who worketh both to will and to do*, Phil.2.13.

Pſal.51.10. 2 Cor.5.17. Eph.2.10. 1 Theſ.5.23. Ezek.11.19. & 36.26. Job.14.4.

Q. *What are the meanes by which purity is wrought?*

A. The

A. The Spirit of God is the immediate Authour of this ſpirituall cleanſing, by whoſe powerfull operation the Word is made effectuall to this purpoſe: ſo *Paul*, you were thus and thus polluted, whith thoſe abhominable and filthy ſinnes; but *now ye are waſhed, and ſanctified in the name of the Lord Jeſus, and by the Spirit of our God*, 1 Cor.6.11. This Spirit working with the Word, and by
Act.15.9. the Word, begets faith; and faith hath a ſpeciall gift to purify the heart. But the ſpirit worketh by meanes, and the principall of them is the Word of truth. *Joh.17.17. Sanctifie them by thy truth, thy Word is truth.* The Commandement of God is ſaid to be pure, and the Religion grounded thereon is cleane: not on-
Pſal.19.7.8. ly in reſpect of it ſelf in it ſelf, as being without mixture of any the leaſt falſhood or corruption, but in regard of the efficacy thereof; it makes cleane, it cauſeth to be pure. The Word is the Inſtrument of Sanctification, but afflictions through the bleſſing of God are made occaſions of holineſs to the Elect people of God. What the fire is to droſs, that are afflictions to the bad humours which breed about the heart. *And many of them of underſtanding ſhall fall, to try them, and to purge, and to make them white*, Dan.11.35. & 12.10.

Q. If purity be the gift of God, may not man altogether ceaſe to look after it, till God be pleaſed to give it?

A. Not ſo: but as God gives it by meanes, ſo muſt he ſeek it in the conſcionable uſe of thoſe meanes which God hath appointed; as by earneſt Prayer, diligent attendance upon the Miniſtery of the Word, ſerious meditation, ſorrow for ſinne, and the practice of good works: But of this hereafter.

Q. But how can any perſons be called pure, ſeeing the Lord findeth no purity in the Angels themſelves; *and the faithfull do finde and acknowledge themſelves to be miſerable and wretched ſinners?*

Job 4.18. Prov.20.9. *Cujus participatione juſti ſunt, ejus comparatione nec juſti ſunt.* Aug. Con. Priſc. & origeniſt. ca.10. *Viſ. Amic. Coll. Soc. Arm. & Franc. Fun. pag.15. & 20. Hoſ.* Confeſ. tom.2. cap.13.

A. That place of *Job* denieth not purity to the Angels ſimply, but only comparing theirs with Gods, it is as a little ſtreame, yea, a drop to the Ocean, which is nothing in compariſon. And for the Saints of God, as long as they live in this world, they are able to diſcover more droſs then Gold in themſelves, and therefore do freely confeſs themſelves to be moſt vile, and worthy to be abhorred: nevertheleſs, the Lord is pleaſed to call and eſteeme them pure, not of the greater, but of the better part; not by that Legal purity which is perfect in all degrees, but that ſound and true (called Evangelicall) purity which bringeth all the parts forward towards thoſe degrees. Nay more, Chriſt himſelf calleth his Love *all fair*, and ſaith, *there is no ſpot in her, yea, as pure as the Sunne, as fair as the Moon*, Cant.6.9. Now if any think it unreaſonable to aſcribe both purity and impurity to the ſame ſoul, he may anſwer himſelf by the words of our Saviour to his Diſciples, *Joh.*13.10 *Ye are all clean but Judas*; When in the ſame place he ſheweth they had need *to have their feet waſhed*. Now the ſervants of God are ſaid to be pure. Firſt, Becauſe the Spirit of regeneration hath waſhed every part, although in part onely, and the converſation of the godly is clean, though not in that degree it ought. Secondly, The Lord doth graciouſly remit the ſinnes of every Believer, which they do heartily lament, and in Chriſt accounts them pure, not imputing the leaſt ſpot unto them. Thirdly, The purity begun in them ſhall be made perfect and abſolute, as though they had never been defiled: and in reſpect of what is begun they are ſaid to be without ſpot, the Scripture ſpeaking of what is in doing as if it were already perfected. So the
Rom.6.6. *body of ſinne* is ſaid *to be crucified with Chriſt, that ſinne might be deſtroyed*; and Believers to *be dead unto ſinne*, when ſinne hath onely received his deadly wound.

Q. Is not this ſufficient to give occaſion to wicked men to brand ſincere Chriſtians with the odious name of Puritans, or to indite them of blaſphemy or ſchiſme at leaſt, as having opinion of their own purity?

A. Chriſtians are pure, but not Puritans: they affect, they deſerve no ſuch reproach-

reproachfull name to be faſtened upon them. They are and ought to be pure, elſe would they not be the people of Chriſt, members of his body: for *he doth ſanctifie and purge his Church with the waſhing of water by the Word*, Eph 5. 26. *He purifieth unto himſelf a peculiar people zealous of good works*, Tit. 2. 14. But this their purity is neither their own, nor ſo in their own account; but onely in regard of Gods waſhing of their Robes in the blood of the Lamb, and of his gracious acceptance of them ſo waſhed as pure and clean. All ſound Chriſtians do from the heart deteſt and abhorre the hatefull ſchiſme of the *Catharists*, in Engliſh Puritans: but ſince it is grown to be a Nick-name, in ſcorne and contempt caſt upon them, that deſire to approve their waies unto God, I will briefly ſhew three things concerning this matter. Firſt, Who the old *Catharists* or *Puritans* were, and what they held. Secondly, Upon whom that ſcornefull name was caſt afterwards. Thirdly, Who be the true Puritans, the ſucceſſors of thoſe vile Hereticks. The firſt Ring-leader or broacher of that Hereſie, was *Novatus* an *African* by birth, the *Presbyter* under *Cyprian* at *Carthage*, who flying out of *Africk* was created *Presbyter* under *Cornelius* Biſhop of *Rome* in the daies of *Decius* the Emperour. This man aſpiring to the Biſhoprick of *Carthage* and *Rome*, and miſſing of his hope, began to ſow diſſentions and troubles, and to ſpread his peſtilent Opinions firſt in *Africk* and then in *Rome*. For whereas *Cyprian* and *Cornelius* held, that ſuch as had fallen from the faith in the times of Perſecution (partly through fear of cruell torments, partly through the perſwaſive allurements of the Tormentors, but chiefly through their own weakneſs and infirmity) were upon true repentance to be received into the boſome and Communion of the Church; *Novatus* wickedly oppoſed them, and defended that ſuch had commited a ſinne unto death, and therefore ſhould not again be received, but for ever wholly debarred from re-entry into the Church. After ſtrife between them, *Novatus* at length made a ſchiſme, and ſeperated himſelf from the Church, and through obſtinacy fell into Hereſie. *Novatianus* a *Romane*, and the Scholar of *Novatus*, joyned himſelf unto his Maſter, whoſe deadly poyſon he ſought to diſperſe farre and wide This ſchiſme thus made, about the year of Chriſt Two hundred fifty foure, preſenty took root and ſpred further, as things of this nature are apt to do, like ſtinking weeds that grow faſter then wholeſome Herbs. For the effecting hereof *Novatus* uſed very wicked and fraudulent meanes, both by drawing honour upon himſelf, as alſo by drawing followers after him. For whereas firſt he had proteſted with fearfull Oathes that he never deſired a Biſhoprick, yet by crafty and forged traines he inticed three Biſhops out of a corner of *Italy*, plaine and ſimple men (as the Hiſtory reporteth) to come unto him; who being encloſed with leud perſons, and themſelves ſomewhat tipſy, were conſtrained to lay their hands on him, and make him Biſhop. And leaſt his ſect ſhould be deſtitute of Epiſcopall Authority, he with three others Biſhops, privily ordained *Novatianus* Biſhop in *Italy*, and *Nicoſtratus*, one of his part and faction, Biſhop in *Africa*. He uſed alſo a moſt impious prank, to draw the common people to him: for when he was to adminiſter the Sacrament of the Lords Supper to them, before he would deliver it into their hands, * he would make them ſwear that they would not forſake him, to joyne to *Cornelius*. By theſe ſleights, the corruption of mans nature being apt to catch up errour, he did enlarge his hereſie; and that the rather, becauſe it conſented with the Orthodox truth in many Articles of faith and profeſſion, eſpecially of the Trinity. Therefore the *Novatians* ſuffered perſecution of the *Arians* and *Macedonians*; as they in like manner having made agreement with the Orthodox, did baniſh the *Arians*, if at any time they could. And in common perſecution raiſed againſt the *Orthodox* and *Novatians*, both by the followers of *Arius*: ſuch good will and kindneſs grew betwixt them, that a league, reconciliation and agreement had been made, if the envy of ſome few, or rather the providence of God had not hindred, leaſt

Euſ. lib. 6. cap. 35.

Platina in vita Cornel. *Cornel.* Biſhop of *Rome*. *Euſ.* lib. 6. c. 35. * *Euſebius* in Greek calleth it Bread, which *Chriſtophorſon* in his tranſlation leaveth out, leaſt they ſhould be forced to acknowledge that Bread remaineth in the Sacrament. *Cap. Epiſt.* lib. 1. epiſt 5. & lib. 4. cap. 2. *Socrat.* Hiſt. lib. 2. cap. 38. *gr.* & 30. *Lat.* *Sozom.* lib. 4. cap. 15.

leaſt they being received into the boſome of the Church, ſhould weaken the truth of ſound Doctrine with their Opinions. This poyſon of *Novatus* (as was ſaid) ſpread farre and near through the Chriſtian world, inſomuch as divers Biſhops were infected therewith: as thoſe *Novatian* Biſhops that met in Councell at *Pazum*, an obſcure Village, about the keeping of Eaſter after the manner of the Jews, contrary to the Decree of the *Nicene* Councell, *Angelius* alſo Biſhop of *Conſtantinople*, *Aſclepiades*, and *Acaſius*, who by the Emperour *Conſtantine* his command, appeared at the Councell at *Nice*, whom the Emperour, both wittily and ſharpely reprehended, ſaying, Provide thee a Ladder *Acaſius*, and climb up to Heaven alone. Nor were theſe onely tainted with the ſchiſme of *Novatus* and his unwholeſome Doctrine, but of the common people farre more: For in *Rome* it ſelf they flouriſhed till the daies of *Celeſtine* and long after, that they openly profeſſed their ſchiſme in *Conſtantinople* and *Epheſus*, two chief Cities of the *Eaſterne* Empire. This hereſie continued very long, ſo that it floriſhed under *Arcadius* the Emperour, that is an Hundred forty eight years after its birth. The followers of this ſect were firſt called *Novatians*, as they are denominated of their firſt Father, but the name of *Catharists* was after given unto them, [or rather challenged by themſelves,] under *Stephen* Biſhop of *Rome*, and *Gallus*, and *Volusianus* Emperours, about the year after the ſuffering of Chriſt, Two hundred twenty three. Although theſe words are confounded in the Catalogue of Hereſies, as appeares by *Euſebius*, the *Nicene* Councell, and others: yet they are diſtinguiſhed by *Iſidore* and others, who call the *Catharists* or Puritans the ſhoots of the *Novatians*. It behoveth all Chriſtians to ſtudy purity and holineſs, but theſe Sectaries did arrogantly challenge that name unto themſelves, and under that Vizard did hide much wickedneſs both in life and Doctrine. They which properly and of the Learned are called *Cathari*, were afterwards of the Barbarous and unskilfull Writers called *Gazari*: For ſo in a conſtitution of *Frederick* the ſecond Emperour, which is taken out of the Councels, they are called, as in the ſame age the Devill is called *Zabulus*. And by the ſame unskilfulneſs of the Greek Tongue they are named *Catharei*. *Others call them *Patrini* or *Patarini*, as it appeares in the Councell of *Lateran*, which was celebrated under *Alexander* the Third, and the Decretals out of it. This ſchiſme occaſioned by the receiving of them that had fallen to Idolatry in the times of perſecution, into the boſome of the Church upon their repentance, ſtayed not there; but the followers of it falling from one thing to another, (as they which begin to fall from the truth, fall amaine) ranne into divers deteſtable Opinions. Firſt they held a ſtate of perfection in this life, and that the life of a Juſt man is to be made up without ſinne, ſpot or wrinkle, or elſe that the Church could not be made up of them: and boaſted of themſelves that they were pure and gloried in their merits; and this ſeems to be the principall reaſon why they they intitled themſelves *Catharists*. Secondly, They deny repentance to them that after Baptiſme do deny the faith, through infirmity or fear of perſecution. Thirdly, They condemne ſecond marriages, and after Baptiſme deteſt them as Adultery it ſelf. But in this they did not all agree. Fourthly, They re-baptize thoſe that after Baptiſme do ſlip or publiquely offend: for they acknowledge no other meane to reconcile men to God, in the Church, but Baptiſme. This was the birth and growth of this ſchiſme, theſe were the peſtiferous Opinions wherewith they corrupted the purity of Faith. But when this hereſie of the *Catharists* was odious to all men, and that deſervedly, the latter age to bring the Goſpel and true Religion of Chriſt into contempt, did brand men truly Chriſtian, and ſound in the faith, with the infamous name of *Catharist* or Puritan. Thus the *Waldenſes* or poor-men of *Lyons*, that withſtood the Antichriſtian pride and Doctrine of that *Man of ſinne*, are branded with the names of *Manichees* and *Catharists*, as if they had boaſted of their purity, or called from hell the blaſphemies

Socrat. lib. 7. cap. 25. *Niceph* lib. 8. cap 30. *Gab. Prateol.* hæreſ. 7. *Socrat.* lib 7. cap. 11. *Socrat.* lib. 5. cap. 10.

Euſeb lib. 6. cap. 45. *Theodor.* lib. 3. *Hær Fab.* *Ruffin.* lib. 1. cap. 6. *Iſidor.* lib. 8. *Fratricationem Novatianorum.*

Decretal l. 5. tit de Hæret. Dan de Hær. cap 38. But this is to be underſtood of the *Waldenſes* or poor men of *Lyons*.

Aug. de Hær. cap 26. *Socrat.* li. 5 cap. 21. Amongſt the *Manichees* alſo ſome were called *Catharists* *Aug. de hær.* 46. *Alphonſ Caſt. Cont. Hæreſ.* lib 4. tit *De Decretal.* lib. 5. tit de hæret.

phemies of the Puritans: Whereas they were free from all ſuch Opinions and monſtrous conceits, theſe things being maliciouſly deviſed againſt them, to bring them into hatred and contempt. In like manner the ſound Profeſſours of true and Evangelicall Doctrine, are ſpitefully traduced as Puritans, by the friends of Antichriſt and Shavlings of *Rome*. And amongſt our ſelves ſuch Miniſters and other Chriſtian men and women as have embraced the Goſpel, and endeavour to follow the ſame, with all their ſouls, and in ſimplicity and humbleneſs of minde have been deſirous to draw near unto God, are very uncharitably and unjuſtly called by that odious and hereticall name of Puritan. The cauſe, originall and order, whereby theſe reproachfull termes were given to godly men amongſt us, was this; When in the Reign of Queen *Elizabeth* of happy memory, the Goſpel was publiſhed, and Preachers ordained to teach the people: many people within a while feeling ſome taſte of the heavenly comfort, began to delight in hearing Sermons, ſinging Pſalmes, reading Scriptures, and godly Books And therewithall did refraine prophane and unprofitable cuſtomes, and ſometime they admoniſhed their neighbours, if they did ſwear, and exhorted them to go with them to the Sermon. The greater ſort of the people being old Barrels which could hold no new liquor, addicted partly to popery and partly to licentiouſneſs, having many of them no other god but their belly, would deride and ſcoffe at them, and called them holy Brethren and holy Siſters. The urging and enforcing of ſubſcription upon the Miniſters to the three ſeverall Articles, and of conformity to certaine rites and ceremonies, cauſed no ſmall diviſion and trouble in the Church, the one ſide ſuing for reformation, and to be eaſed of ſuch burdens, and the other urging very ſtraightly the former things, as puniſhing ſuch as would not be conformable: This cauſed a cloud of writing, and mens affections waxing hot and drawing to the worſe, it was a very common name to all theſe Miniſters to be called Puritans. At this time in the Univerſities you might ſee a plaine diviſion, one ſort called Youths, and the other ſort which took not ſuch liberty, were called Preciſians. And thus it is grown both in the Univerſity and in the Countrey, Town and City, that who ſo feareth an Oath, or is an ordinary reſorter to Sermons, earneſt againſt exceſs, riot, popery, or any diſorder, he is called a Puritan. This odious name was firſt brought up by the Papiſts, of purpoſe to make our Religion odious, as if it were diſſolved and divided into, I know not what ſects and ſchiſmes: but now it ſerveth for a colour in every Papiſts and Atheiſts mouth to raile at Religion and honeſty underneath the name of puritaniſme. But how unjuſtly and uncharitably ſuch as fear God are branded with this Nick-name, is evident to the conſcience of every man that will underſtand. For they did never arrogate any ſuch thing to themſelves, as to be thought purer then other men: but alwaies they have acknowledged themſelves to be great and grievous ſinners, as well as other men: accounting *their own righteouſneſs to be as a ſtained cloth*: and rejoycing of no other pureneſs, but that which is by the blood of Chriſt, when for his ſake our ſinnes are forgiven, and through faith in him our ſouls are purified.

Guido Carmel in Sum. de hær. Cathar. Trithem. Hirſaugien. An. 1163. Echert. adver. Cathar. Ser. 1. Vſe uſſer. de Cha. Eccl. Succeſſ. cap. 8. ſect. 17. &c. Uſſer. de Succeſſ. Eccl. ca. 10. ſect. 14, 15, 16. Vrieds. lib. 4. de Eccl. dog. & Scrip. cap. 5. part 1. Vſe Jackſ. on the Creed. lib 2 ſect 3. cap. 3 pag. 339. Rainold de 1 ol. lib. 1. cap. 5 ſect. 31.

Sander. de Viſ. Mon. Eccl. l. 5. c. 4. Concertatio Eccl. Cabal. in Angl Contr. Calvino cap. & puritanos. Joh Rainold de 1 dol. ep ad ſem. Aug. ſect. 5.

Q. *The ſeekers of reformation hold that the Church may be perfect in this life; which was the error of the* Catharists.

A. They never held any abſolute and compleat perfection in reſpect of internall vertue or holineſs of works proceeding from it; which was the error of the *Pelagians* and *Catharists*: but that the Church might be perfect for the outward conſtitution of Diſcipline in points eſſentiall. It cannot be unknown but in *Moſes* and the Apoſtles times, there was a perfect patterne of outward Government of the Churches, both given of the Lord and received of the Churches; neither can there any part of the outward Government of the Church be aſſigned, which draweth any impoſſibility with it. If it be ſaid, that there were faults committed againſt thoſe perfect patterns, that is not to the purpoſe. For the faults of parti-

cular perſons do no more overthrow the perfection of the Government, which was required: then the faults of the Officers in our Church againſt the Laws thereof, are to be imputed to the Laws themſelves whereby the Government ſtandeth. As for the examples of the Churches of *Galatia* and *Corinth*: that diſorder which the Apoſtle chargeth them with, being ſliding back and falling away from that eſtate wherein they were firſt of all ſet by the Apoſtle, argueth that there was a time, when the contrary of thoſe diſorders had place in thoſe Churches.

Q. *Who then are the proper ſucceſſours of the* Novatians *or* Catharists?

A. Thieves that have ſtripped true men by the high-way, to make the more clean eſcape, runne away and cry ſtop Thief, when they themſelves are the men that have done the robbery: ſo the Papiſts cry out againſt us, that we are Hereticks, Schiſmaticks, Puritans, and what not? And all to decline that opprobrious ſtyle which they deſerve, and without open wrong cannot be taken from them. The Papiſt is the right Puritan. Their head the Pope will be called moſt holy, whereas they are moſt impure and ungodly. He ſtyles himſelf the Servant of Servants, when he exalteth himſelf above all that is called God. The Papiſt is the genuine Puritan, in that he holdeth his Church to be pure, not having ſpot or wrinkle, or any ſuch thing; and himſelf to be the onely Catholique, and they that joyne not with him to be Hereticks, though he be fallen from the Doctrine of the Apoſtles The Papiſts are the true ſollowers and Scholars of the *Catharists*, in that they hold that Original ſinne doth not at all remaine in thoſe that are baptiſed, but that it is wholly taken away, and all that whatſoever, which hath the conſideration of ſinne; they think they can perfectly keep the Law, and live without ſinne; that they have an inherent righteouſneſs which they keep as a pure and immaculate Robe, to the obtaining of ſalvation. They truſt in their merits, and boaſt of their righteouſneſs, as deſerving Juſtification and life eternall. They affirme that they have among them devout and holy men (whom they call religious) Monkes, Fryars, Nunnes, Jeſuits, and Seminaries, who in their religious order live (as they ſay) a Seraphicall and Angelicall life, and being Virgins void of all ſecular affairs, as pure and chaſt Votaries, in contemplation ſerving God day and night, are able to merit not onely for themſelves, but alſo for others: and of the ſuperabundancy of their works of Supererogation they may communicate to others, and the Pope by indulgence may apply their merits for the relief of others out of Purgatory, and ſuch like. The *Catharists* condemned ſecond marriages: herein the Papiſts go beyond them, altogether denying marriage to their Prieſts firſt and laſt, as that for ſuch reaſons as make that ſtate too impure for their Prieſts to live in. By all this it is manifeſt, that the Papiſts are the naturall heires of the *Catharists*, and deſervedly ſhould have this name put upon them, which reproachfully they caſt upon others.

Dear. par. 1. diſt. 21. cap. 3.

Concil. Seſſ. 5. & 6. Bell. de Eccl. Mil. lib. 4. & de Juſt. lib. 4. cap. 10. &c.

Rhem. Teſt. in hunc Io. 42. & in 2 Cor. 8. 14.

Q. *How unjuſtly ſoever that reproachfull name be caſt upon them that fear God, yet ſure we are they ſhall be ſcorned, derided, Nick-named in this world: what Encouragements can they have then to go forward in this courſe?*

A. The Encouragments are many. Firſt, In regard of Gods account and eſtimation of ſuch as ſhall chooſe ſuch clean paths to walke in: What need a man care if all men condemne him, ſo God juſtifie, and approve of him and his waies? Secondly, If thou be pure and upright, *ſurely God will awake for thee, and make the habitation of thy righteouſneſs proſperous*, Job 8.6. Thirdly, Many and precious Promiſes are made to the pure in heart, whereby we ſhould be moved to *cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the feare of God*, 2 Cor. 7. 1, 2. Laſtly, We ſhould be provoked to a greater

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care of holineſs, ſeeing the Lord hath not been niggardly in affording us meanes above many, by the which we might be cleanſed. He hath given us his Word plentifully, whereby faith might be wrought in us to the purifying of our hearts. He hath ſent out his chaſtiſments and afflictions in ſuch grievous manner, as our Fathers never ſaw the like, by which, as by rubbing, and beating, and wringing, *many might be purified and made white*, Dan. 12. 10. Moreover, he hath ſent out his Sonne, *whoſe blood through the eternall Spirit offered without ſpot by himſelf unto God, purgeth our conſciences from dead works to ſerve the living God*, Heb. 9. 14. He hath ſhed abroad his Spirit plentifully to renew us, by whoſe bleſſed dewes we might be ſprinkled as with pure water.

Q. *What are the Evidences of this Purity?*

A. 1. A ſincere and hearty deſire of inward cleanneſs, both to have it, and to increaſe in it. It is a ſure rule in Religion and Divinity, that the deſire of any grace, is a pledge of the beginnings thereof; becauſe God workes that in us, which he will beſtow upon us, by moving our hearts and ſouls to long after it, and to become earneſt ſuiters unto him for it. Then again, when a man ſoundly deſires inward cleanneſs, and that his ſoul may be purged from corruption; it is a token that he feels corruption to be in him, that he is weary of it, that he abhorres it, that it is irkeſome to him: and none of thoſe things can be found without ſpeciall grace. No Swine takes more delight to wallow in the mire, then every man naturally doth in the filth of ſinne. Therefore nature is changed, and grace is begun, when cleanneſs is heartily loved, and an encreaſing in it is deſired unfainedly. 2. A pure Chriſtian is carefull to keep himſelf unſpotted of the world. He walketh in the world as a cleanly neat man doth in a dirty Street, warily and with chooſing his ſteps, and with gathering up his cloathes: ſo he is loth to be ſtained and blotted with the groſs evils of the Times; he conſidereth his waies, and maketh ſtraight ſteps to his feet, and is ſtill in fear, and looking up unto God to beg of him to order his goings, and is curious to avoid even the leaſt ſpot; this is an excellent ſign. Such an one may now and then be ſprinkled; as the perſon I ſpake of, notwithſtanding all his care, cannot but receive ſome ſpot, either by his own or ſome others trampling, or by the rudeneſs and touch of ſome not ſo carefull as himſelf; but it grieves him when it ſo falls out, and he is aſhamed of it, he will not be at reſt, untill he hath rubbed and wiped it out by repentance. Jam. 1. 27. 3. *The thoughts of the pure are right, and their words acceptable.* The thoughts of the wicked, their deſires, affections, purpoſes and imaginations are abomination unto the Lord: but godly men, whoſe hearts are purified by faith, have pleaſant thoughts and words, ſuch as are juſt and acceptable in the ſight of God, and good and profitable for the uſe of men. Prov. 15. 26. & 14. 22. 4. *The work of the pure is right and conſtant.* The wicked are variable, carried up and down with luſts, changing according to the times and occaſions that they meet withall; ſerving God ſo as may beſt ſuite with their honour, pleaſure, or preferment: but the pure are conſtant not obſtinate; ſteadfaſt in what is juſt and honeſt, but not ſtubborn in any courſe or opinion unwarrantable. Prov. 21. 8.

Q. *By what Meanes is this Purity to be preſerved and increaſed?*

A. 1. *The Word of the Lord is pure*, and ſo farre as it is engraffed it doth make clean. *By what meanes ſhould a young man redreſs his way* or make clean his way? *by taking heed thereto according to thy Word.* Pſal. 119. 9. 2. The conſtant and conſcionable practice of repentance doth increaſe purity. *Waſh you, make you clean*, Iſa. 1. 16. *Cleanſe your hands ye ſinners, purge your hearts ye wavering minded*, Jam. 4. 8. Godly ſorrow and ſhame for ſinne, is as mundifying water, to eate away the corruption of the heart. As ſoares by continuall wiping and waſhing are made clean, ſo is the ſoul by true daily ſorrow and contrition ſtir-

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red up by faith in Jesus Christ. 3. The exercise of holiness and vertue brings forward purity. *To have purified your soules in obeying the truth through the Spirit*, 1 Pet. 1.22. Works of light expell the deeds of darkness: and the lively actions of piety and love, increase the inward cleanness of the heart and conscience. As the committing of sinne doth corrupt and defile the soul with filthiness: so doth the exercise of vertue and godliness expell corruption, and subject the inner man to the regiment of grace.

Col. 3. 5, 12.

Chap. X.

The ninth Property of a godly life, viz. Humility *and* Meekness. *What things are therein employed. Reasons to perswade us to labour after* Humility. *The Effects or Evidences thereof, with the Course to be taken for the obtaining and preserving an humble Spirit.*

Q. *What is the ninth Property of a godly life?*

A. It must be humble and meek. *Seek the Lord, all ye meek of the Earth, who have wrought his judgment, seek righteousness, seek meekness. What doth the Lord require of thee, but to walke humbly with thy God?* These are not particular vertues which sometime onely may have use, but such fruits of the spirit as necessarily are required in all actions: so that at no time, humbleness of minde, or meekness of spirit may be wanting. Although there be many goodly gifts in man, yet if he have not these, they shall lose their credit and beauty amongst those that behold them, and withhold their commodity from him who wanteth them. Humility is like a Purveyor that takes up all the graces of the spirit that are to be had; And though he sit lowest in the Schoole, yet he is the best Scholar and learnes most Lessons.

Zeph. 2. 3. 2 Chro. 12. 7. Mic. 6. 8. Eph. 4. 2. Col. 3 12.

Q. *What things are implied in this Humility?*

A. First, Spirituall poverty, wherein out of conscience of our emptiness and inability to guide, direct, support, and set forward our selves in the way of godliness, we continually seek unto God for comfort, and strength to proceed therein, in whom is all fulness and sufficiency. Spiritual poverty is a free and willing acknowledgment of our indebtedness and dependency on Gods grace for grace. *Mat. 5. 4. Blessed are the poor in spirit*; that is, he who being poor and needy in his own conceit, doth fly unto God to be enriched with his grace. But the humble and meek are poor in spirit, as it is manifest by that of *Solomon*: *Better is it to be of an humble spirit with the lowly, then to divide the spoile with the proud*, Prov. 16. 19. And that of the Psalmist, Psal. 9. 18. Psal. 72. 2. 4 12, 13. *He shall spare the poor and the needy, and save the soules of the needy.* And herewith all is joyned a renouncing of all self sufficiency, and confidence in our strength and vertue, as if by them we were able to do any thing. Humility teaches a man to set a true estimate upon himself, and rate himself as God rates him. Secondly, It implies such a disposition, whereby we are apt to submit our selves to the good will of God, and to receive and execute his Commandement. For it resignes our reason as not worth obeying, and our own will as not worth following. *Here are we all in the presence of God, to hear all things that are commanded thee of God*, Act. 10. 33. *Humble your selves under the mighty hand of God*, 1 Pet. 5. 6. Thirdly, It notes a quiet and calme subjection to the pleasure of God, in what condition or state soever he is pleased to set us, with what crosses or afflictions

Luk 9. 48.

2 Cor. 3. 5. 1 Cor. 4. 7.

afflictions ſoever he is pleaſed to exerciſe us, waiting upon him by faith, till he ſend deliverance in due time. An humble man is never without a cooler of his fiery paſſions. *He ſitteth alone and keepeth ſilence, becauſe he hath borne it upon him*, Lam. 3.28,29. *He putteth his mouth in the duſt, if ſo be there may be hope*, Pſal. 39.9. *Job.* 1.21, & 39.37. *I quieted my ſoul as a childe that is weaned of his Mother.* That is, I freely reſigned my ſelf to the will of God, and kept my heart even, that it did not incline too much on either ſide. Thus *Job*, *Job* 1.21,22. bleſſed God in his affliction, when he had loſt his Subſtance, Cattle, Servants and Children. Fourthly, As an humble man denies himſelf, ſo doth he freely acknowledge that all good things that are in him, or that are done by him, do come not from any worth or ability in him, but from the free undeſerved goodneſs of God, and ſo carrieth himſelf as if his proſperity being changed into adverſity, he ſhould preſently ſeele miſery and ſorrow. True humility is to give all glory unto God, and none to our ſelves. *To aſcribe nothing to our own power*, Deut. 8.17. *Nothing to our own merit*, Deut. 9.5. Eſa. 40.6. Pſal. 30.2,3. 1 Pet 1.24. 1 *Chro.* 29.12, 13, 14. *Both riches and honour come of thee, and thou reigneſt over all, and in thy hand is power and might, and in thy hand it is to make great, and to give ſtrength unto all. Now therefore, our God, we thank thee, and praiſe thy glorious Name. But who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort?* For all things come of thee, *and of thine own have we given thee.* Job 3.26 *I was not in ſafety, neither had I reſt, neither was I quiet.* Fifthly, An humble heart hath all boaſting of his own righteouſneſs before God in great deteſtation, and preſents it ſelf as miſerable and wretched before the Throne of grace, intreating to be accepted of meer grace in and through Jeſus Chriſt. The Phariſee may boaſt thus with himſelf, *God I thank thee, that I am not as other men*, Luk. 18.11,13. But the poor Publican will pray, *God be mercifull to me a ſinner*, Rom. 4.2. *Abraham hath not whereof to boaſt before God*; He hath not that perfect exact righteouſneſs which the Law requireth. Sixthly, Humility comprehends an inclination, whereby we are prompt and ready to ſubject our ſelves to all men as our places require, and love exacteth; to ſhew our ſelves humane and gentle to our inferiours. 1 *Pet.* 5.5. *Likewiſe, ye younger, ſubmit your ſelves unto the elder, ye all of you be ſubject one to another.*

Pſal. 131.1,2. 2 Sam. 15. 25, 26.

Submiſſio cum ſilentio, ad judicia Dei. Pſal. 39.5. 1 Sam. 3. 18. Joh. 1.21. & 39.37.

Sancta admiratio viarum Dei, quæ ſunt inveſtigabiles. Job 42.3. Rom. 11.33, 34.

Pſal. 13.1. Eph. 5.21. Gal. 5.13. Rom. 13.4. Phil. 2.3.

Q. *What Reaſons may perſwade to labour after humility?*

A. 1. The Lord will ariſe for the defence of the humble poor, and ſet him at liberty, even firme, conſtant and durable, from him that puffeth at him. Therefore the godly pray in faith; *Forget not the Congregation of the poor for ever*, Pſal. 74.19. *When God ſhall ariſe to judgment, he will ſave the meek of the earth*, Pſal 76.9. 2. *The Lord lifteth up the meek*, Pſal 147.6. They may be contemned and trampled upon by men, they ſhall be protected, defended, raiſed up and honoured by the Lord. *He will beautifie the meek with ſalvation*, Pſal. 149.4. *Humble your ſelves under the mighty hand of God, that he may exalt you in due time.* Humility is the way to honour and true advancement, not through their ſeeking, but by the bleſſing of God, who caſteth it upon them when they are caſt down at his feet. The opinion of men is, that if a man be lowly and meek, and will not put forth himſelf, he ſhall never be had in reputation, come to any preferment, he ſhall be deſpiſed and troden under feet: but the wiſdome which is from above aſſureth, that the direct way to climb ſafely, is to lay the foundation in humility. *Abigail* thought her ſelf ſcarce worthy to be a Servant to waſh the feet of the Servants of King *David*, when ſhe became his Wife. And as for that true and heavenly honour which is vouchſafed to the Saints in the world to come, who knoweth not that humility is the direct way that leadeth thereunto? Of Chriſt it is ſaid, *Phil.* 2.8,9 *That he firſt humbled himſelf to the death of the Croſſe*, and was after *highly exalted to glory*; Now if we would reigne with him, we muſt be like-minded unto him. *Except ye be converted, and become as little*

Pſal. 12.5. & 9.18. Pſal 68.10. Eſa. 11.4. שׁרח Job. 22.29

1 Pet. 5.6. Jam. 4.10. צנוה Prov. 15.33. & 18.12. שׁפל רוח Prov. 29.23. Prov. 22.4. Luk. 14.10. 1 Sam. 25. 41,42. Luk. 5.8,9,10. Luk. 18.14.

little Children, ye shall not enter into the Kingdom of Heaven, Mat. 18.3,4. 1 Cor. 14.20. 3. The most high and excellent who inhabiteth eternity, hath promised to dwell with *the humble and contrite spirit, to revive the spirit of the humble*. The lowly heart is a glorious Palace and Habitation, which is continually enlightned with the beames of his love, favour, and grace. The Lord is high, yet hath he respect unto the lowly. *To this man will I look, even to him, that is poor and of a contrite spirit*, Job 66.2. 4. God will hear the cries of the humble, and bend his ear unto their Prayers. *Lord thou hast heard the desire of the humble*, Psal. 9.12. *Thou wilt prepare their heart, thou wilt cause thine ear to hear*, Psal. 10.17 That is, thou dost not neglect their Prayers, or pass by them with a deafe ear, but diligently attend unto them as in a serious matter. 5. *The meek shall eat and be satisfied*, Psal. 22.27. *Yea, they shall dwell in the Land, and be fed assuredly*, Psal. 37.11. Which is ever spiritually fulfilled, they shall be fed at the Banquet of the Gospel, and their souls satisfied with inward consolation, as with fatnes and marrow; also when this life is ended they shall be received into everlasting glory; and as for the things of this life, they shall have for contentation and salvation, though not for abundance. 6. *God will look unto them*, Esa. 66.2. *Give them grace*, 1 Pet. 5.4. *Lift them up*, Jam 4.7,8. *Enrich them with all blessings*, Prov. 22.4 & 29.23. *God will make the meek to tread in judgment, and will learn the meek his way*, Psal. 25.9. That is, he will guide them to walke judiciously, as is right and fit, to judge rightly of all crosses and afflictions that do befall them, that they are not signes of wrath, but fruits of love: yea, he will not only begin his instruction, but continue it all the daies of their life, dealing with them according to their strength and ability. 7. God gives grace to the humble, enriching their hearts with the infallible pledges of his favour, and refreshing them with the living Waters of the Spirit, which maketh them fruitfull Trees of righteousnes, bearing much fruit to the glory of God and their own comfort. An humble heart is a well ordered Garden, of rich soile, plentifully watered and stored with variety of all delightfully flowers and profitable herbes. Humility is a grace, that is the keeper of graces, yea, it is an increaser of them. So a Christians chief way of aspiring is by humility. On the other side, if grace be followed by pride, pride lessens that wherein it seeks to fasten her roots: for grace will lessen as pride increaseth. 8. The lowly in heart are excellent in wisdome, which doth bring glory. *Who is a wise man, and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of Wisdom*, Jam 3.13. 9. Good works without humility are nought worth. For excellent works with loftiness of minde, do not lift up, but oppress and overwhelme. He that gathereth vertues without humility, is like the man that carrieth dust in the wind. In a Christian life humility is the first, second and third thing; it must goe before, accompany and follow all our actions. Humiliation hath this priviledge, that he that is thus made low cannot fall, for there is nothing lower then the earth.

שפל Isa. 57.15. Phil. 2.1,2,3. שפל Psal. 138.6. 2 Sam. 6.22. Psal. 136.23.

Q. *What are the Effects and Evidences of Humility?*

A. 1. An humble heart is apprehensive of Gods Majesty and his own vileness, when he is to appeare before the Throne of grace, he layeth aside all conceit of worth. Thus *Abraham* abaseth himself to the dust in his presence, *Gen.* 18.27,30. *Let not my Lord be angry, and I will speak, who am but dust and ashes*. 2. In all things it seeketh the glory of God, though with its proper disgrace. *Ye men of Israel, why marvell ye at this? or why looke ye so earnestly upon us, as though by our own power and holiness we had made this man to walke?* Act. 3.12. Pride challengeth all glory to himself, being grieved that others should be preferred: but the lowly mind is well contented with any disparagement, that may redound to the glory of God, *Ye your selves beare me witnes, that I said, I am not of Christ, but that I am sent before him.*

Eccl. 5.1,2, 3,4,5. 2 Sam. 6.22.

him, Joh. 3.28. *The friend of the Bridegroom rejoyceth greatly becauſe of the Bridegroomes voice. This my joy therefore is fulfilled.* 3. True humility teacheth to worſhip God purely according to his appointment and the direction of his Word. It may carry a ſhew of humbleneſs of mind, it is groſs preſumption, for a man of himſelf to attempt any thing in the matter of Gods worſhip. It is a thing beyond his reach to preſcribe how the moſt high will be ſerved. *Let no man beguile you of your reward in a voluntary humility and worſhiping of Angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind*, Col. 2.18. 4. The humble are ever thankfull and forward to ſing the praiſes of God: for they eſteeme themſelves *leſs then the leaſt of his mercies*, 1 Chro. 29.13, 14, 15. *They ſhall praiſe the Lord that ſeek him*, Pſal. 22.26. *Thy Saints ſhall bleſs thee, they ſhall ſpeak of the glory of thy Kingdom, and talke of thy power*, Pſal. 145.10. 5. A lowly man compoſeth and fitteth his mind according to the Word of God, which he admitteth as his only counſellor. He will attempt nothing without direction from the truth; In afflictions he quieteth his heart, and will not fret or murmur againſt the Lord, nor uſe unlawfull meanes for his deliverance. He will not meddle with other mens matters, but keep himſelf within the limits of his proper Calling. He will not in confidence of his wiſdome or ſtrength, thruſt himſelf into the practice of things too high for him: but in humility waite till the Lord ſhall call him forth. *Lord my heart is not haughty, nor mine eyes lofty, neither do I exerciſe my ſelf in great matters, or in things too high for me*, Pſal. 131. 1. 6. Proud men deride judgement, and caſt off the Commandements, either ſtubbornly reſiſting, or ſlighty regarding what the Lord hath ſpoken: but the humble with fear and trembing ſubmit themſelves to the univerſall obedience of Gods Law. *Hear, and obey, be not proud, for the Lord hath ſpoken.* 7. The humble are much in ſupplications. He that hath no confidence, findes no conceited fulneſs in himſelf, will ſeek abroad for ſupply of his wants. When we underſtand that of our ſelves we can reſiſt no temptation, endure no croſs patiently, do no good duty, promiſe no good ſucceſs to our labours, uſe no mercy well without Gods continuall aide, ſupport and bleſſing; how earneſt ſhall we be to ſeek helpe from on high? Surely he will ply the ſeate of mercy both early and late, that feels this ſpirituall emptineſs in himſelf. 8. If the heart be humble it is eaſily wrought to remorſe for ſinne: but pride knoweth not to confeſs, *Luk.* 18.11. But if the heart be humble it will quickly bleed at the remembrance of what hath been or is amiſſe, and fall to free and hearty confeſſion. Thus it is noted of *Joſiah*, *That his heart was tender, and he humbled himſelf before God, when he heard his word againſt Judah and Jeruſalem*, 2 Chro. 34. 27. 9. Pride cauſeth repining at the good credit and advancement of others, ſpecially our equals: but the humble rejoyce at their Brethrens welfare. *The humble ſhall hear it, and be glad*, Pſal. 34. 2. 10. The humble do all things without reaſoning or murmuring, eſteeming others better then themſelves. In ſpeech they talke not of high matters and proud things, *Phil.* 4. 11. 11. The humble do highly prize or eſteeme the favour of God, *Pſal.* 119. 74 12. An humbled begger will ſtay your leaſure: So the poor in ſpirit have learned to ſubmit and waite till it pleaſeth God to look down.

An hunger ſtarved begger, give of the courſeſt, or but a little, Oh, it is good Maſter.

Iam. 1.21. Ier. 13.15. Pſal. 9.12.

2 Chro. 32.26.

Q. What courſe ſhould be taken for the Obtaining and Preſervation of this Humility?

A. Firſt, Acquaint thy ſelf with the want of this grace, and the excellent beauty of it, the benefit it bringeth, the promiſes made unto it. Moſt ſee not that they are proud, few how deeply it hath infected them: many have humility in contempt, as if it were a diſgrace, not an Ornament;

there is not one of many hundreds that doth truely poſſeſs the comforts of it. Theſe are the reaſons why it lieth contemned, and is not looked after. Thy height of pride may be diſcerned, by inordinate ſwelling, boiſterous paſſions that move within thee, by diſcontent, carnall anger, ſelf-conceitedneſs, ſecret grudgings at the proſperity of others, and bold attemptings of lawfull affaires without asking leave and ſeeking help of God. Thy ſcantneſs in humility, by dulneſs in prayer, remiſſneſs in praiſes, ſpirituall fulneſs, that takes away appetite after heavenly things, and makes the exerciſes of Religion unſavoury; that hinders digeſtion of the word by hearty meditation, and cauſeth a ſecure going on from day to day as if we needed not greatly the aſſiſtance of God. When the ſtomack is clogged with meate, men come to their meales as though they regarded it not, they feele not the want of it: So fareth it with the ſoul when it is ſurcharged with ſpirituall fullneſs; men come to prayer, hear the Word, read the Scriptures, but as if their neceſſity did not require them. If we try our ſelves by theſe things, we ſhall eaſily perceive how farre ſhort we come in this duty of humility. The excellency of humility is this, that it is the Baſis of other vertues, the precious Garment of a Chriſtian, that doth more adorn him then Pearles or precious Stones. As for the comfort of it, God will dwell with the humble, they ſhall walke in ſweet Communion with him; he will enrich them with his graces, and they ſhall beare much and good fruit. The lowly are freed from thoſe boiſterous luſts, diſtracting cares, and unbridled paſſions that torment and vex the heart, more then any croſſes or cruell enemies. Who would not ſtirre up himſelf to get the poſſeſſion of a grace ſo neceſſary, ſo excellent, ſo comfortable in every reſpect? Secondly, By faith look up to Chriſt, and walke with him, who is *meek and lowly in heart*, Mat. 11. 29. & 21. 5. Friends that converſe much together, do much reſemble each other in manners, ſpeeches, behaviour. If we walke in the Sunne we ſhall be died with its hue: If we commune much with Chriſt, we ſhall grow like unto him. Earneſt and often cogitations imprint the Image of the object upon the heart. Chriſt the Sonne of God became poor, that he might enrich us; he humbled himſelf to the death, that we might be advanced unto glory: he endured hunger, reproach, poverty, and diſpiteſull uſage contentedly. His whole life was a life of ſorrowes, yet did he never repine or complain. Look upon his ſufferings, he was falſly accuſed, buffered, ſpit upon, whipped, condemned and nailed to the Croſs: yet he opened not his mouth. His example is a perfect Samplar of humility, whereunto we ſhould compoſe our ſelves. Chriſt is our Captaine, followers muſt imitate there Guide and Leader. Chriſt ſuffered for us what our ſinnes deſerved: and if he did patiently beare the puniſhment of our tranſgreſſions, for his ſake it becomes us to endure whatſoever it ſhall pleaſe God to lay upon us. Thirdly, Remember thou ſtandeſt in need of a Saviour. What art thou in thy ſelf, but the Vaſſall of Sathan, accurſed by the ſentence of the Law, ſubject to eternall wrath? It is of grace through Chriſt that thou art delivered from everlaſting confuſion. If a man have held up his hand at the Barr, and been acquitted onely by the favour of the Judge, ſay we not, he hath no cauſe to be proud? We muſt condemne our ſelves before we can be received to mercy, what cauſe have we then to be humble? Can we eſteeme our ſelves miſerable and wretched, worthy to be caſt into Hell, and yet be ſelf-conceited of our ſelves? Fourthly, Learne that whatſoever thou art it is of grace. He hath no reaſon to be lifted up in himſelf that lives on the Almes-basket. *What haſt thou which thou haſt not received?*

1 Pet. 5. 6.

And

And if thou haſt received it, why doſt thou boaſt? Faith excludes boaſting in the matter of Juſtification, becauſe it receiveth remiſſion of free grace: and by the ſame reaſon, he cannot be proud of any grace, gift, advancement, that doth acknowledge it to be given of meer and undeſerved favour. Humility comes by the knowledge of our ſelves what we are, and what we ought to be. Moſt men have learned to ſpeak the Language of *Canaan*, and to profeſs that whatſoever good thing he poſſeſſeth is given of free mercy without any merit: but if the heart be puffed up with health, ſtrength, skill, honour, wiſedome, or conceit of holineſs, it is really infected with that leaven of popery that it is beſtowed of merit or worthineſs. Fifthly, Call to remembrance the admirable Royalties and Prerogatives that God of his rich mercy hath vouchſafed unto thee. The Prophet was abaſed in himſelf at the conſideration of Gods bounty to man in the ſtate of innocency, in that he made him *Ruler over all earthly Creatures*: but God hath raiſed us from the depth of miſery to the top of Dignity; as our ſinne abounded, his mercy hath ſuperabounded. Who is not aſtoniſhed at this mercy of God, that he ſhould give us his Sonne, pardon our ſinnes, adopt us to be his Sonnes, and intitle us to that inheritance reſerved for his Saints in light? *Lord, what is man that thou doſt ſo regard him, or the Sonne of man that thou viſiteſt him?* I am abaſed at the very thought of thy love that paſſeth all knowledge, and the rich effects thereof that cannot be comprehended. I will never glory in my ſelf, nor lift up my heart againſt thee: for I am leſs then the leaſt of thy mercies. Sixthly, Acquaint thy ſelf with the Lord, and conſider his incompreſible greatneſs. Ignorance of God, joyned with meaſuring of our ſelves by our ſelves, or others, is the breeder and nurſe of loftineſs and pride: for we never come to know our ſelves, what we are, how vile, feeble and wretched, till we know the Lord. The world in compariſon of him is as *the ſmall duſt of the Balance*; *The Angels are not pure in his ſight*: Much leſs any of them that *dwell in houſes of clay, whoſe foundation is the duſt, which are cruſhed before the moth.* The more we look up to him, the lower ſhall we be abaſed in our ſelves, as having nothing wherein we ſhould be compared. Seventhly, Make uſe of all chaſtiſements; for the Lord ſendeth afflictions to open the ear, and to hide the pride from man.

1 Cor. 4. 7, 8.
Rom. 3. 27. 28
1 Pet. 5. 6.
Iſa. 40. 14.
Job. 4. 18.
Iob. 33. 17.

Chap. XI.

The tenth Property of a godly life, viz. Dilligence, *or* Conſtancy. *What things are therein employed. Reaſons to ſhew the neceſſity thereof: The advantage and benefit of* Dilligence *and* Conſtancy. *The danger of ſloth and inconſtancy, together with the courſe to be taken for the remedy thereof.*

Q. WHat is the laſt *Property of a godly life?*

A. It muſt be dilligent and conſtant. *Let the fear of the Lord be in thy heart continually,* or *all the day long*: which implieth a dilligent care to pleaſe him in all things, with conſtancy and continuance. *Give all dilligence to joyne with your Faith Vertue. He that looketh into the perfect Law of liberty, and abideth therein, ſhall be bleſſed. If ye continue in my Word, then are ye*

Deut. 4. 9.
Heb. 12. 15.
Prov. 27. 17.
Deu. 11. 22.
2 Pet. 1. 5.
Phil. 2. 12.
2 Pet. 1. 10.
Iam. 1. 25.

my Disciples indeed, Joh.8.3. *Be steadfast and unmoveable, alwaies abounding in the work of the Lord*, 1 Cor.15.58. For the life of a Believer is a continuall proceeding in godlineſs, a ſetled courſe in repentance, a conſtant walking with God; and not an idle and uncertain ſtumbling upon ſome good actions, whiles a great part of his life is neglected, and not looked after. The Lords ſervice is not like the diſordered attendance of many unreformed Gentlemen, who look for nothing of their Servants but to waite at dinner and on horſback, giving them leave at other times to runne whither they will: but it may be reſembled to a well-governed family, where all are appointed their Office and place, in one thing after another to be well occupied, and kept from idleneſs; ſo that the end of one work is the beginning of another; and yet all without toyle and tediouſneſs. For ſo hath God provided, that his Servants may be merry at their work, yea, whatſoever they ſhall put their hand unto: and the more duties they do (redeeming the time from idleneſs and unprofitableneſs) the merrier.

Col.1.23. Labour is Vertues Progreſs. Luk.17.7. Deut.12.7. Mat.11.30. Deut.12.8.

Q. *What things are implied herein?*

A. 1. It notes a watchfull and conſtant care to nouriſh all good deſires and holy endeavours, after they be once planted in us. Dilligence is the Daughter of Prudence, and in doing any thing maketh us prevent all incident hinderances to that we would effect. Thus we take Phyſick *cum cuſtodia*, we will not go into the ayr, nor do ought, nor uſe diet which ſhould be a let to the working of it. 2. It imports care and readineſs to take all occaſions and opportunities of doing good, and ſhunning evil; not onely that which is groſly evil, but common idleneſs and unprofitableneſs, that ſo they might bring forth much fruit in their ſeaſon. Dilligence is a Task-maſter or Surveyor to other vertues in their works: it doth ſee to this that every circumſtance be done to the full, as is fitting for the purpoſe which we intend; it is never abſent from us in doing any thing, which our judgement duely eſteemeth, and our will is well affected unto: it will not let ſlip an occaſion that offers it ſelf, or can be redeemed with labour or foreſight. 3. Dilligence hath reſpect to every good work. If a Maſter give many things in charge to his Servant, he thinks it not well that one be done and the reſt neglected. 4. It requires a continuall proceeding and going forward from one good duty to another, and that while life doth laſt, without wearineſs, wavering, ſlackneſs, or ſtarting aſide in reſpect of diſcouragement, lets, *&c.* It is none of the meaneſt Rules for the maintenance of our ſouls health, to keep alwaies an appetite to ſome new duty, when we have performed the old. *He that abideth to the end, he ſhall be ſaved.* 5. It is requiſite not onely that we keep our hearts and lives in the ſame good eſtate, whereunto by dilligence we have already brought them: but alſo wax more fruitfull, and have our hearts more enlarged, that we may finiſh our courſe with joy, and our latter daies be better then our former.

Heb.12.14. Eph.5.15,16. Rom.16.19. & 12.11. 1 Tim.5.10. Joſh.22.5. Job 23.11,12. Mat.24.13. Rev.2.19.

Q. *What Reaſons may ſhew the neceſſity of this Dilligence and Conſtancy?*

A. 1. No duty is well performed without them. *Curſed is he that doth the work of the Lord negligently.* 2. Chriſtianity is a Trade, wherein men go from one work to another, and uſe great dilligence if they look to thrive. Nay, the work of a Chriſtian is great, and of divers ſorts, that he hath no time to be careleſs or remiſs without extream loſs and hinderance. He hath many ſinnes to weed out, and labour againſt, and therefore is not heedleſly to marre all his work in an houre, that he hath well followed ſundry daies. He hath alſo many duties to look unto, towards God, his neighbour, and himſelfe: wherein it ſhall be found requiſite for him to be carefull, after the doing of one, to go to another: and not to admit any thing againſt the peace of his conſcience, no not in his recreations, nor in his weightieſt worldly dealings, feaſtings, company, *&c.*

Jer.48.10. Joſh 22.5. *Nomen cordis proprie ſumtum atque intelligentiæ, vel voluntate hominis poſitum eſt: anima vero, proeſt animi parte, quæ corporis perturbationibus cruciari imprimis ſolet.* Muſ. in Joſh. 22.5.

but

but to ſee the *Unity of the Spirit kept in the band of Peace.* 3. By nature we are dull and backward to whatſoever is good, apt and forward to all kinde of evil: therefore if we would have grace to get up and grow, we muſt ſtrive with utmoſt endeavour. *Be not ſlothfull, but ſtrive through faith and patience to inherit the Promiſes*, Heb.6.12. He who doth row againſt the ſtreame, muſt ply his Oare, or he will go down the ſtreame: ſo it is here, we muſt hold hard, and ſtand faſt, for we go againſt the ſtreame of corrupt nature, ſo farre as we go in grace. 4. In what buſineſs ſhould a man be dilligent, if not in the work of God? Wherein will a man be conſtant, if not in the purſuit of his own ſalvation? *I forget the things that are behind, and reach forth unto thoſe things that are before; I preſs towards the marke*, Phil.3.13,14. 5. The Lord will not accept of ſuch as ſlipt aſide, and follow him by ſtarts: his ſervants muſt wholly cleave unto him; as *Caleb* ſaith of himſelf, *That he wholly followed the Lord God*; that is, he did not onely live holily and godly in private, but did alſo procure the glory of God and the ſalvation of his Brethren, by what meanes he could, even to the laſt act of life; and faithfully, attentively, with courage, diligence, and conſtancy did execute the charge that God laid upon him. Nor doth any courſe though cheerfully undertaken deſerve commendation, if either by idleneſs, or carnall fear or levity, we ſtand before we come to the marke. 6. All ſound Chriſtians have taken *Davids* Oath. *I have ſworne, and will performe it, that I will keep thy righteous Judgments*: How long? *even unto the end*; all and every day of our life. And without this reſolution it is in vaine once to think of entring into Covenant with the Lord: for this he requireth of his people, that they ſhall ſtick unto his Commandements for ever. *Thou ſhalt keep all theſe Commandements to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his Waies.*

Num.32.11. Ioſh.14.8. Numb. 14.24. Pſal.119.106. Pſal.119.33. Deut.11.1. & 19.9. Pſal.1.9.4. Deut.28.1.

Q. *What are the benefits of Dilligence and conſtancy?*

A. This dilligence and conſtancy, in whatſoever they be uſed, they bring great things to paſs, whether it be in any Trade, or in the ſearching out of things obſcure and hard to be found out, even where onely the light of reaſon is followed: and who doubteth then, but that in holy duties wherein men are guided by the Spirit of God, moſt excellent effects are brought forth by them? Firſt, Hereby we weane our ſelves, our hearts and minds from much draffe and worldly luſts, which would, if they might finde lodging in the ſoul, much annoy us: and are much more readily diſpoſed unto duty, then ſuch as will not embrace them; who being contented with any uncertain and deceiveable perſwaſion of Gods favour, and refuſing to be holden within ſuch narrow bounds and ſtraights of this holy and Chriſtian counſell, break out oftentimes to their trouble, danger, and diſcredit, when the other are quiet and merry. Labour is irkeſome to ſuch as runne after pleaſure: eaſie to them that follow it with conſtancy. Secondly, *The hand of the dilligent makes rich, and the ſoul of the induſtrious ſhall be ſatisfied with the fruit of his labours.* Surely he that goeth forward by dilligence and conſtancy in the courſe of piety, he ſhall grow plentifully in grace, and be repleniſhed with abundant conſolation. The ſucceſs of worldly travels are ſubject to caſualty and hazard: but we have the firme Promiſe of God, which never failes: uſe what thou haſt received, and thou ſhalt have in abundance. Thirdly, The fruit of ſuch a courſe is both an happy end here, as it is written; *Marke the end of the upright and juſt, for the end of that man is peace*; and happineſs for ever after; as *Paul* ſaith, *I have fought a good fight, I have finiſhed my courſe, and kept the faith: from henceforth is laid up for me the Crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day; and not to me onely, but to all that love his appearing.*

2 Pet.1.8,9, 10. Pſal.37.37. 2 Tim.4.8. Prov.23.18.

Q. *What is the danger of ſloth and inconſtancy?*

A. They

A. They that do not dilligently and constantly buckle themselves to one good work or another, shall never finde that sweet fruit of their lives which otherwise they might and should: but by their negligence and inconstancy shall by little and little plunge themselves into such deep unsetledness, out of which it will not be easie for them to recover. Joynts often removed out of their places, are seldome setled, ever painefull. To them that love liberty to the flesh, the yoke of Christ is very tedious, as constant labour is to him that delighteth in roving or ranging up and down. Besides, he seldome thrives that shifteth to many Trades, sticks to none; that travelleth many Countries, planteth not himself in any. An inconstant and fickle Christian never groweth to any pitch or substance in grace, but doth ever remaine bare and needy. *The sluggard*, and so the inconstant shifter, *shall be clothed with rags.* Lastly, As Gamesters pay dear for their pastimes many times, so doth the negligent Christian for his stolen liberty. He that in feeding respecteth more the delight of his Palate, then the continuance of his health, must look to feele the knawings, gripes and pangs of sickness: so fareth it with them, that to satisfie their lusts, neglect the peace of a good conscience. The pleasure of carnall liberty is recompensed with loss of inward peace, which is not easily regained in a long time.

Q. *What course must be taken to remedy sloth and inconstancy?*

A. First, We must finde our selves guilty. The Traveller will not return, till he see himself out of the way. Amendment presupposeth sight of what is amiss. There needs not much paines to prove us faulty, if we shall but consider what liberty we have given to our thoughts, how indulgent we have been to our lusts, what opportunities we have omitted, how we have fallen from our good purposes, how dull we are to good, superficiall to holy dutyes, and vaine in our speeches. What daies have we wasted in idleness? How oft do we let loose our hearts to range up and down in vanities, after we have spent some part of the morning or afternoon in reading the Scripture, Prayer or such like good exercise? Secondly, the heart must be wrought to shame and sorrow for our idleness and inconstancy. How can I think of my sloth and fickleness in Gods service, and not be ashamed? If my Servant have loitered his day over, and not done my work, he blusheth, and is afraid to come before me: and shall I not change countenance, and be moved, that I have been so unprofitable in the works of God? If I neglect opportunities for earthly affairs, I am disquieted in my self, and condemne my oversight: and shall I not grieve, that I have let pass the gracious seasons of doing good to my soul? O the unthankfulness whereof I stand guilty before God: how could I answer it, if he should call me to account! Or how should I confess it to begge pardon without grief and sorrow! Ah, poor soul, what comfort can I take in my vaine thoughts, foolish delights, slight performance of good duties, and carnal ease that I so much affected! It hath robbed my soul of grace, my heart of comfort, my life of sweetness: and nothing is left of all that vanity, but remorse and shame. Lord I am confounded in my self, to think of my great reckonings, and what slender account I can give unto thee! Thirdly, We must quicken our selves to more dilligence and constancy. Princes require exact dilligence in their followers; if they send upon a message, they look it should be done with expedition to the full, and an answer returned at the time appointed: how attent, industrious, and constant should I be in the service of the great King and Lord of Hosts! Our affection to God should be most intire, our bond to him is strongest, his work is most honourable, his pay incomparably the greatest: all which do call for all possible dilligence at our hands. The Pismire gathers in Summer; the covetous seeks wealth early and late; the ambitious hunteth for honour with all his might; the naturall man regardeth the things that pertaine to this life naturall:

turall: and shall I not follow after the true Riches, Honour, and Life, that exceeds the rest beyond comparison, with the swiftest speed and motion untill I do possesse it? To be carefull of things temporall, careless of things eternall, what greater madnes? To prevent earthly danger with the hazard of the true Treasure, what more extreme folly? To please men with dilligence, and to displease God through remisnes, is to be penny wise and Pound foolish. It is enough and too much that I have negligently husbanded my time and flock of grace, as though nothing had been sufficient for the world, every thing too much for Heaven: for the time to come I will set upon a wiser course, and with all constant assiduity addres my selfe to do the will of God in all things. Fourthly, we must fly to God by hearty Prayer, entreating him to confirme and stablish this purpose in us for evermore. Lord my resolution to walke in thy Laws, is wholly grounded upon thy assistance, without which I can neither think, will, nor do any thing that is truly good and acceptable in thy sight. Give me, I pray thee, an heart to keep thy Commandements alwaies. Thou art the God of Peace, subdue mine affections that rebell against thy Spirit, and sanctifie me throughout, that I may wholly yeeld my selfe to thy good pleasure all the daies of my life.

Chap. XII.

Of the Titles that are given to them that believe in Christ. They are called Saints. Mercifull Ones. Excellent *or* Precious. True *or* Faithfull. Elect *and* Chosen. *The Priviledges of the* Elect, *with the Signes of* Election.

Q. *What Titles are given to them that believe in Christ, and walk before God according to his Commandements?*

A. They are called Saints or holy Ones. *To the Saints that are on earth, all my delight is in them.* Thus almost in every Epistle the faithfull are called *Saints. To the Saints that are at Rome, Corinth, Ephesus, Philippi; the Saints salute you,* &c. Psal. 16. 3. Apoc. 13. 7. 1 Cor. 14. 33. Rom. 1. 7. 1 Cor. 1. 2. 2 Cor. 1. 2. Eph 1. 2. Phil. 1. 1. Col. 1. 2. Rom. 16. 15. 2 Cor. 13. 13. Phil. 4. 21, 22.

Q. *Were all that professed Religion in* Rome *or* Ephesus, *Saints by Calling?*

A. A Saint is inwardly a Saint, or by outward Profession: Now *Paul* was not ignorant, that there were bad Fish as well as good, chaffe as well as Wheate in this visible Church; nevertheles he doth well call them Saints: First, Because they were all so by outward Profession of Doctrine and Participation of the Sacraments; yea, by temporary faith and conformity, for ought we know. For, look how a civill vertuous man doth not like to have in his house uncivill rake-shames: so the most holy God will not allow any in his Family, openly unholy. Like Master, like man, at least in outward conformity. Secondly, There were many Saints in *Corinth*; and the better part, not the bigger giveth the denomination. Wine and water is called Wine, Gold and Silver Oare unfined, is called Gold and Silver, though yet much drosse be intermedled with it.

Q. *Is this Title of Saints given onely to them that believe in Christ, either in Truth or Profession?*

A. God is often called in Scripture the *Saint*, or *Holy One of Israel, and the King of the Saints.* Holines is ascribed unto God in the Word, both by Angels Hos. 11. 12. Isa. 5. 19, 24.

Pſal.71.22. & 78.41. & 89.18. Rev.15.3. Eſa.6.3. Rev.4.8. Pſal.99.3.5. 1 Joh.1.5. Jam.1.13. Luk.20.8. Joh.17.17. Jude v. 1. Iſa.5.16. 1 Sam.2.2. Pſal.145.21. Pſal.97.12. Eſa.30.12,13. Pſal.22.3. Mar.1.24. Rev.3.7. Iſa.54.5. Luk.4.1. Mat.3.11. Act.1.5. Pſal.106.16. Deut.33.2. *with* Act.7.53. Iude v. 24. Iob 15.15. Deut. 33. 3. Rom. 1. 7.

Angels and men, in two reſpects. Firſt, Becauſe he in himſelf is ſanctity and purity it ſelf; and it is impoſſible that in him ſhould be any evil, ſinne, or uncleanneſs. *He is light, and darkneſs in him there is not any.* Secondly, Becauſe he is the only Author and Effecter of all holineſs and ſanctimony in whomſoever; ſanctifying us his people, and advancing us hereby above all Nations which he hath made; this being one of his principall bleſſings. *So that none is holy as the Lord; he is a holy God ſanctified in Juſtice; and let all fleſh bleſs the Name of his holineſs for ever and ever.* He is called the Holy One of *Iſrael*, becauſe in ſpeciall manner he made himſelf known unto them, whom he ſeparated from all Nations of the earth, to be a peculiar people to himſelf, who were to beare his Name and do him ſervice; and to whom he ſhewed himſelf moſt bountifull, in ſpeciall manner, proſecuting them daily with his favours. Jeſus Chriſt, as he is God manifeſted in the fleſh, is the Saint of God, *the Holy One, and the True, even the Holy One of Iſrael*: being himſelf full of the Holy Ghoſt, wherewith he baptiſeth his Church whereof he is the Mediatour. The High Prieſt in the Law, as a Type of Chriſt, *is called the Saint of the Lord.* The Elect and bleſſed Angels are alſo Saints, having ſanctity by creation continued and confirmed unto them for ever. All men and women called to the faith of God, are Saints by Calling and Separation from the world, being ſanctifyed by Chriſt Jeſus; and one with another are holy Brethren. Of theſe, ſome are Saints departed this life, and ſleeping in the Lord: other ſome are on earth, and whiles they here live (nowithſtanding their many infirmities and afflictions) are Saints of the moſt High, a holy Nation.

1 Cor. 1. 2. Eph. 6. 18. Heb. 3. 1. 1 Theſ. 5. 27. Mat. 27. 52. Dan. 7. 18. 21, 22, 25. 1 Pet. 2. 9.

Q. *Let us hear further how it may be proved that there be Saints on Earth?*

Pſal.37.28. Pſal.50.5. Pſal.132.9.16. Eph.3.8. Rom.12.13. & 15.25. Eph.4.12. Rom.16.2. 1 Cor 16, 15. Pſal.34.9. Rev.13.10. & 14.12. 2 Cor.9.1.

A. The Scriptures are moſt plain and plentifull. *The Lord forſaketh not his Saints; Gather my Saints together unto me; thoſe that have made a Covenant with me by Sacrifice. Let thy Saints ſhout for joy.* *Paul* calleth himſelf *the leaſt of all Saints* And Chriſt gave Miniſters to his Church, *for the gathering together of the Saints.* So we read, *Fear the Lord ye his Saints*, &c. Here is the *patience and the faith of the Saints.*

Q. *What things go to this that we be Saints?*

Deut.26.19. Apoc.14.12. & 11.18. & 7.14. Eph.5.3. Col.1.22. 1 Pet.1.15. 1 Pet.2.9. Col.3.12.

A. Three things: Firſt, The purifying of the heart. Secondly, The Profeſſion outward of holineſs. Thirdly, Holy converſation. The Saints *keep the Commandements of God, and the faith of Jeſus; they ſerve God night and day in his Temple. Fornication and uncleanneſs, let it not once be named amongſt you, as becometh Saints. As he that hath called you is holy, ſo be ye holy in all manner of converſation.*

Q. *How are we made Saints?*

Act.15.9. 2 Cor.4.13. Rom.10.10.

A. By faith in Jeſus Chriſt. Firſt, *Faith purifieth the heart.* For as a counterpoyſon coming in, the poyſon that is weaker is expelled, and as the Sunne riſing, the darkneſs of the night is driven away and vaniſheth: ſo Chriſt the Sonne of righteouſneſs, by faith riſing in our hearts, the ignorance and luſts of ignorance are diſperſed and fly before him. Secondly, Faith begetteth profeſſion of holineſs. *Having the ſame Spirit of faith, we cannot but ſpeak*, ſaith the Apoſtle: and *believing with the heart*, and *confeſſing with the mouth*, go together.

gether. Thirdly, Holy converſation ſpringeth from faith. *If you have learned Chriſt as the truth is in him, you have ſo learned him as to put off the old man, and to put on the new.* Faith worketh by love, even as a Tree, hath both his leaſe and fruit; and as if a Tree ſhould be changed from one kinde to another, the leaves and fruit ſhould likewiſe be changed; as if a Peare-Tree ſhould be made an Apple-Tree, it would have leaves and fruits agreeing to the change made in it: ſo man by faith having his heart purified, made a Tree of righteouſneſs, he hath his leaves and fruit; leaves of profeſſion, fruit of action. So again, man as a new Tree ſet into and growing out of Chriſt, beareth a new fruit; he converſeth in holineſs and newneſs of life. Eph. 4.20,21, 22. Gal.5.6.

Q. *What Reaſons be there to ſhew the happy condition of the poor deſpiſed Saints in this world?*

A. 1. God is the King of Saints, their Protectour, and defence againſt all their adverſaries. They are in his hand, power and guidance, under his care, protection and cuſtody. *He will be for a ſhadow to them in the day time from the heat, and for a place of refuge, and for a covert from ſtorme and from raine.* And by this we learne that the ſtate of the Saints is ſafe and bleſſed, for no adverſe power can hurt, whom God will helpe. *None can take them out of his hand.* 2. They are the beloved Ones of the Lord, his choice Jewels of price, dearer unto him then all the world beſides. They are his *peculiar Treaſure*, or people of peculiar Poſſeſſion; his own proper good which he loveth, and keepeth in ſtore for himſelf, and for ſpeciall uſe. Princes Favourites can want no wealth, honour, or preferment: but much more bleſſed are they that be in high eſteeme with God. 3. The Lords *Portion is his people, and he is the Portion of his people.* He hath divided them unto himſelf, and hath freely given himſelf unto them. *Thou art my Portion in the Land of the living.* 4. *The Spirit maketh interceſſion for the Saints:* that is, it teacheth them with ſighes and groanes to lay open their cares unto God, who is acquainted with the voice of his Spirit, and will not deny the requeſts which he enableth us to put up according to his will. 5. They are *fellow Citizens of the new Jeruſalem, of the houſhould of God, Inheritours of the Kingdom of Heaven.* Chriſt is the great Heire of all things: the Saints are co-Heires with Chriſt. A Chriſtians Tenure is the faireſt, firmeſt, and moſt ſure: for though his life be changeable, and his daies on earth muſt have an end, yet his Inheritance endures for ever. When *Daniel* had deſcribed the greatneſs and glory of the Princes, Potentates and mighty States in the four Monarchies, at laſt he comes to ſpeak of a Kingdom, which is the greateſt under the whole Heaven; and that is the *Kingdom of the Saints of the moſt High.* So glorious is the ſtate of the poor deſpiſed Servants of God in the Kingdom of grace. And if there be ſuch ſuing on earth, to become Free-men of great Cities, eſpecially to live in the Courts of great Princes, how great is the felicity of every Saint, who is no more now a forreiner or ſtranger, but a free Denizon of the *New Jeruſalem.* 6. In that great, and laſt, and terrible day, *Chriſt will be glorified and made marvellous in his Saints*; that is, he ſhall glorifie them with that glory, wherewith he as man is glorified. For their glory, is his glory, and he is glorified in his Saints, as by glorifying them he doth manifeſt his grace, power and goodneſs to the whole world. 7. *The Saints ſhall judge the world*; they ſhall as Benchers ſitting with Chriſt, applaud his moſt righteous Judgment on wicked ones, who have not believed, nor obeyed the Goſpel. 8. The Saints ſhall ſave the Iſland. *Hoſ.* 11.9. *I will not make thee as Admah*, &c. *for there be many Saints in the midſt of thee.* Eph.2.19. Col.1.12. Dan.7.27. 2 Theſ.1.10. 1 Cor.6.2.

Q. *The Saints of God are much afflicted, hated, diſgraced, yea ſmitten of God and humbled.*

A. 1. Though Gods ſtroakes ſeem to be ſtroakes of War, yet Gods words are words of Peace: the Word and Spirit of God, are ſure Fountains

Apoc.15.3. Deut.33.3. Eſa.4.6. Joh.10.29. Deut.33.3. Mal.3.17. Deut.7.6. & 14.2. 1 Pet.2.9. Deut.32.9. Pſal.142.5. Jer.10.16. Rom.8.27.

of reſt and peace, to the heart and conſcience of Gods afflicted people. 2. The Saints may be in want, but they are never forſaken or left utterly deſtitute. The Lord throweth them down with one hand, and raiſeth them with the other. Their neceſſities are but fatherly chaſtiſements, orbitter Potions to purge corruption, or ſharpe trials to prove their ſtrength, that their peace and comfort might be the more excellent in the latter end. 3. If the men of this world hate and perſecute the Saints, *God will maintain their cauſe, and be their refuge*: but as for their enemies, *He will cover them with ſhame, and trample them under feet.* The ſpiteſull enemies of ſincerity ſhall never eſcape Gods hands: but the Saints ſhall finde ſuccour from him in due ſeaſon.

Pſal.10.18. & .18.27. & 23.4. & 28. 7. Pſal.34.17. & 40. 17.

Q. *What Signes or Evidences are laid down in Scripture, by which the Saints may be diſcerned?*

A. 1. The Saints *are humbled at the feet of the moſt High, to receive the words of his mouth*; which they receive and poſſeſſe as a thing of worth and excellency. *Thy Teſtimonies have I taken as an Heritage for ever: for they are the joy of my heart.* 2. They ſtand in awe of God continually. *Fear the Lord ye his Saints: for there is no want to them that fear him. God is greatly to be feared in the Aſſembly of the Saints; and to be had in reverence of them that are round about him.* 3. The Lord is the Portion of his Saints; though they have hopes or poſſeſſion of great things in the earth, yet Gods favour is that they moſt prize, and ſpirituall things are to them the faireſt part of their Inheritance. 4. In extream afflictions the Saints faint not, ceaſe not to ſeek unto God by hearty prayer, runne not unto wicked and ungodly meanes to help themſelves: but *patiently commit themſelves unto him in well-doing, and hope in mercy.* 5. The faith of the Saints is confirmed by afflictions, and the experience of Gods dealing towards them. Therefore they be not diſmaied, though they meet with manifold trials, but follow after the Lord with more dilligence, ſtink faſter unto him, and cleave unto his Teſtimonies. 6. It is the conſtant ſtudy of the Saints to keep themſelves from the pollutions and defilements of the world, as they be a people ſeparated from the world to the ſervice of God. 7. The Saints of God do heartily love and affect eachother, be they in outward eſtates never ſo different. True Chriſtian ſanctity, next to God and our own ſouls, makes us affect thoſe that are ſanctified, who expreſs in their life the vertues of our heavenly Father, by whom we are called from darkneſs to light. Hence it is that the Saints, the houſhold of faith, the Brethren, are commended as perſons whom we muſt affect and do good to before all other. Thus *David* loved, *All my delight is in the Saints*; Thus *Paul*, *We love none according to the fleſh.* Every Creature loveth and liketh to be with thoſe who are united with it in the Communication of the ſame nature; So ſanctified Chriſtians cannot but love and like to be moſt with them, who have received the like Divine nature, in which themſelves are partakers; yea, thy love all Chriſtian Saints, not ſuch who have other parts pleaſing and contentfull: but they love every one in whom they can ſee the Image of God ſhining. For it cannot be but that love which truely loveth one perſon as he is holy, ſhould love every one, ſo farre forth as he is holy. And from this love iſſueth willingneſs to miniſter to the neceſſities of the poor Brethren. Yet, though we are to eſteeme and inwardly affect men, as we ſee them holy, we are not bound to ſhew them the outward effects of our love anſwerably. The nearer perſons are tied to us in naturall and civill Bands, the more muſt our providence be for them, and love ſhewed them in outward things, unleſs their fooliſh lewdneſs diſpriviledge them this way; for then the Proverb taketh place, A wiſe Servant may be preferred before a fooliſh Childe. 8. It is the priviledge of the Saints that they have part in each others Prayers: and it is their duty and practice to pray for one another. *Praying alwaies with all prayer and ſupplication in the Spirit, and watching thereunto with all perſe-*

Deut.33. 3,4. Pſal.119.111. Pſal.34.9. Pſal.89.7. Pſal.16.5. Jer.51.19. Eph.1.15. Col.1.4. Eph.6.18.

verance,

vrance, and ſupplication for all Saints?

Q. *What uſe may be made of this point?*

A. 1. This lets us ſee the fearfull eſtate of many amongſt us, who like as they tell of *Halifax* Nuts, which are all ſhels, no kernels; ſo theſe profeſſe themſelves Saints, but their ignorance, their idle courſes, their riots, their blaſphemies, proclaime that there is nothing within which belongeth to Saints. Nay, many will not ſtick to profeſſe they are none of the holy Brotherhood, to jeſt at ſuch as indeavour to holineſs; ſaying, that young Saints prove old Devils. It is a wonder that ſuch helliſh Owles dare fly in the Sun-ſhine of ſo Chriſtian a Profeſſion as is made amongſt us. Such Believers, who are mockers of Saints, who will not be accounted Saint-holy, and ſuch who are not changed into new creatures, walking in newneſs of life, they may well fear that their belief is not true, ſuch as doth unite them with Chriſt. For whoſoever is a true Believer, is a Saint, whoſoever is by faith in Chriſt, is a new creature. 2. Hence we ſee the vanity of the Papiſts, in tansferring and appropriating this Name of Saints, to thoſe whom the Pope hath put in his Kalendar, and to whom he hath adjudged Divine Honours, Holi-daies, Invocation, Candles, Church, *&c.* Theſe Saints were not heard of in S^t *Pauls* time. A man may be in Hell, who hath all ſuch things performed about him. For the Pope doth continually erre in taking that upon him which was never in his power, *viz.* to canonize Saints in that manner; and in the particular object he doth groſsly miſtake, ſetting notorious and publique Homicides, Traitours, Murderers of Princes, Incendiaries, and groſs Ideots in the Catalogue of Saints. Saints are Triumphant or Militant; Triumphant, ſuch who now walk by ſight, enjoying the preſence of God; Angels, Spirits of the righteous departed, who have now reſted from all the labours of their Militant condition. Militant, who walk by Faith in holy profeſſion and converſation, holding Chriſt their Head, by whoſe power apprehended by Faith, they are kept to ſalvation. 3. This may ſtrengthen us againſt temptations from our imperfections, the Lord doth reckon of us, and hold us as Saints: He that by Faith hath put on the Sunne of righteouſneſs, is more clear and bright, then if he were arrayed with the Beames of the Sun. Again, though we have ſinnes too many, yet the better part giveth the Name. Corne-fields we ſee have weeds, yet we call them Corn-fields, not Fields of weeds: ſo here, yea grace, though it ſeem *little* over that ſinne ſheweth to be, yet it will in time overcome it; as Carloe is much higher then the Barly, yet the Barly getteth up and killeth it: The Spirit that is in us from Chriſt, is ſtronger then the ſpirit of the world.

Q. *If the Name of Saints be Common to all Belivers, how ſeemeth it to be appropriated to the Apoſtles and Evangeliſts in the Titles of thoſe holy Books which they penned?*

A. This Title or Epithet, though it be both common and ancient, yet queſtionleſs was not annexed by any of theſe Writers, ~~as not~~ agreeable to true Chriſtian diſcretion and modeſty: yea perhaps it was alſo, if not injurious, yet likely to prove offenſive to all other Believers, that a Title common to all and every Chriſtian, ſhould be made proper to ſome few, though principall Members of the Church. You will object (it may be) that theſe Writers ſtile themſelves Apoſtles; as if they deſired to have their Dignity and Office known to all men. True it is, that they do ſo indeed in their Epiſtles. But neither did that Name belong to all the Faithfull, or to any, but ſome certain men: and it was neceſſary for the authorizing of their Writings. How then? Do I condemne the Title, or the firſt Authours, or continuers and uſers of it? Nothing leſs. For I gladly acknowledge both that the Apoſtles and Evangeliſts had eſpeciall intereſt in that Name, and that there could be no danger of ſcandall, ſeeing it was not taken by themſelves, but given to them as an honour, by the conſent as it were, and

for ſo it could not ſeem agreeable

with the liking of all true Christians; whose purpose it was, not to make them Mediatours of intercession betwixt God and men upon earth; but to shew the reverent opinion they had conceived and did hold of such worthy and holy men.

Chesed *pro decore ponitur.* Prov. 14. 34. *pietas nationum* Prov. 14. 34. *quia omnis illorum pietas in idola est.*

a חסד This Title is given to God himself. Jer. 3. 12. Job. 2. 8. To the Church Act. 13. 35, 36. To Aaron, Deut. 33. 8. To all the faithfull, Isa. 57. 1. Psal. 4. 3. Deut. 33. 8. Psal. 31. 23. Psal. 12. 1. ὅσιος Mic. 7. 2. εὐλαβὴς Psal. 79. 2. Psal. 116. 15.

Q. *What other Titles are given to Believers?*

A. They are called a Mercifull Ones, or the Mercifull Ones of God. *Know that the Lord hath wonderfully set apart him that is Mercifull for himself. Love the Lord all ye his Mercifull Ones. The Mercifull man ceaseth; the Mercifull or godly man is perished out of the earth. The flesh of thy Mercifull Ones have they given unto the Beasts of the Field. Precious in the sight of the Lord is the death of his Mercifull Ones.*

Q. *What things are implied hereby?*

A. 1. It notes one that God of his free, undeserved benignity, love and mercy doth graciously accept, repute as his Sonne by adoption, and compass with his favours above others. *Thou wilt not suffer thy* b *Mercifull One to see corruption*; that is, him towards whom thou wilt shew thy self bountifull. So saith the Prophet *Esay*, *Esa.* 40. 6. *All flesh is grass, and all the goodliness thereof is as the flower of the Field*; where that glorious grace which man hath from God, is called mercy, grace or bounty. 2. It signifieth one, that upon the sense of Gods mercy freely vouchsafed to him, doth address himself to the studious practice of piety towards God, and of kindness and mercy towards men, that publiquely and privately he might approve himself unto the Lord, and unto men. For the love of God doth work us to the similitude of it: he cannot but love God and his neighbour, that hath tasted of the Lords free grace and tender compassion. *Neh.* 13. 14. *Wipe not out* [saith *Nehemiah*] *my kindness that I have done for the House of my God.* Hos. 6. 6. *I desire mercy, and not sacrifice.* Psal. 18. 25. *With the Mercifull thou wilt shew thy self Mercifull*; that is, thou wilt bless and do good to them, that love thee and be mercifull towards their Brethren.

Psal. 144. 1. Psal. 30. 4. Psal. 69. 10, 17. 2 Par. 6. 41. Psal. 10. 10. Psal. 52. 9.

b חסידך

Q. *Let us hear what is the happy estate of them that be thus qualified.*

A. 1. God is the Defender of the Mercifull; though they be opposed and oppressed, they shall not be overthrown. The Lord forsaketh not the godly bountifull, they are preserved for ever. *He will keep the feet of his Mercifull Ones*, 1 Sam. 2. 9. 2. God will give peace and prosperity with all good blessings necessary, unto his Mercifull Ones, that have made Covenant with him. *Psal.* 85. 8. *I will hear what the Lord God will speak: for he will speak peace unto his people, and to his Mercifull or gracious Saints*; that is, he will load them with all blessings, specially with inward peace and comfort of the Holy Ghost. For the Lords words are effectuall; he speakes in wrath to the wicked, when by his fearfull Judgments he maketh it appear that he was angry with them: and he makes peace to his people when he restores tranquillity, subduing or scattering their enemies, and bringing them to confusion. For the commands of God are joyned with effect, power, authority and speed; he commandeth blessings when in truth he powreth them upon such as call upon his Name. 3. The Lord doth nurture them by afflictions that they will look to themselves, and not provoke him by their wickedness

Prov. 2. 8. Psal. 18. 25. Psal. 37. 28. Jer. 7. 5. 7.

Psal. 133. 3. Psal. 42. 8. & 44. 4.

wickedneſs as heretofore: and he doth look upon them in mercy and ſend deliverance, that they ſhall not deſpaire and ſinke under the burden of calamities. *He will ſpeak peace to his people, that they may not return again to folly.* 4. The Merciſull ſhall ſing for joy of heart. Let thy gracious Saints ſhout aloud for gladneſs, they ſhall be gladſome in glory, with exceeding great joy. Nor is this their joy momentayn, as is the joy of the wicked, which vaniſheth as a ſhadow: but ſuch wherein they conſtantly reſt. 5. This comely honour God giveth to his gracious Saints, even to *bind Princes in Chaines, and Nobles in Fetters of Iron; to execute upon them the Judgment written.* 6. God hath wonderfully ſeparated to himſelf the Merciſull man, and will hear when he crieth. Pſal.132,9. 16. Pſal.149.5. Pſal.149.5. Pſal.4.3.

Q. *What are the proper Fruits or Evidences of thoſe Merciſull Ones?*

A. 1. They will cry unto the Lord in diſtreſs, and with confidence make their ſupplications unto him. *Preſerve my ſoul, for I am one whom thou favoreſt: O thou my God, ſave thy ſervant, that truſteth in thee.* 2. The love of God which ſhineth upon them, doth inflame their hearts to love him intirely. *O love the Lord all ye his gracious Saints: for the Lord preſerveth the faithfull; and plentifully rewardeth the proud doer.* 3. They bleſs the Lord with cheerfull hearts, and ſing aloud of his praiſe. *Thy gracious Saints ſhall bleſs thee. They ſhall ſpeak of the Glory of thy Kingdom, and talke of thy power,* Pſal.30.4. *Sing unto the Lord* [*O ye his Merciſull Ones*] *and give thanks to the remembrance of his holineſs.* 4. They are bountifull to the needy, and give liberally. *The Merciſull man doeth good to his own ſoul,* Prov. 11. 17. In this ſentence *Solomon* deſcribes the practice of the godly, and the benefit of his courſe: he is inclined to mercy, and fruit returnes into his own boſome. For beſides the conſcience of well-doing which doth ſweetly refreſh, liberality doth open the Fountain of Gods bleſſings, which doth plentifully water us with ſtore and variety of good things. The godly poor are the Lords rich ſoile, which being ſowed, the Almeſ-deeds do return an hundred-fold increaſe to them by whom they were dreſſed. Pſal.31.6. Pſal.86.1,2. Pſal.31.23. Pſal.149.1,9. Pſal.145.10, 11. Pſal.97.12. Eccl.11.1. *with* Iſa.32. 20.

Q. *What Uſe is to be made of this Point?*

A. The world is much deceived in their cenſure, when they judge the righteous to be utterly loſt and forſaken, becauſe they are afflicted for a time. *The ſonnes of men inſult over the Generation of the Juſt,* Pſal. 4. 2. As if they ſhould never riſe when they are once down; yea, as if there were no help for them in God. But the Scripture aſſureth us, that they are the men of Gods ſpeciall favour, which he hath wonderfully ſeparated to himſelf, and will compaſs about with mercy and loving kindneſs. In all their ſufferings the Lord ſuffers with them. He filles up their prayers, puts their teares into the bottell, numbreth their ſtripes, preſerves their blood, enricheth them with grace, and will bring them to glory. 2. The ſlander of the ungodly is hence confuted, that condemne ſuch as profeſſe Religion for cruelty, unmercifulneſs, hard dealing: whereas none but they that have received mercy of the Lord, have learned to put on the bowels of mercy and compaſſion. Pſal.4.3.

Q. *What other Title is given to them that walke in the fear of God?*

A. They are called the Excellent or Glorious. In this world they are deſpiſed, afflicted, and counted as the off-ſcouring of all things: but in the Judgment of God, who eſteemeth all things according to their worth, they are the onely men of renown upon earth. Pſal.16.3. 1 *Pet.*2.9. Eph.5.26, 27. Iſa.61.7.

Q. *Why are they ſaid to be Excellent or Glorious?*

A. They are borne of God, adopted to be his Sonnes, and intitled to the Inheritance of Eternall Glory. If Nobility of Birth or greatneſs of Inheritance procure reſpect to men upon earth, worthy is every Child of God to have 1 Joh.12,13, Rom.8.17. Jam.2.5.

have the preheminence herein. 2. They are arrayed with the comely Robes of Christs righteousnes, which makes them bright and splendent in the sight of God. Their food is heavenly Manna, fatnes and marrow in the Sanctuary. 3. They beare the Image of God, and be enriched with righteousnes and true holines, then which graces nothing is more eminent. If men be famous for their gifts, they must be the most glorious, that do most resemble God: for those gifts are the best, that make likest unto our heavenly Father. *Prov.* 12. 26. *The righteous is better* or more excellent *then his neighbour*; better beloved and graced of God, more esteemed of godly wise men, and hath that in him which maketh him more commendable then any other that is unrighteous and sinfull. As any person or thing is more holy, it is more honourable. though a man should be able to speak with the tongue of men and Angels, and could move Mountaines, or work Wonders; yet, if destitute of true righteousnes, he is in no sort to be compared to them that fear God 4. The acts of the righteous are surpassing valourous, noble, and praise-worthy. For they deny themselves, overcome their passions, renounce the world, endure hardnes with patience, stand fast in the profession of the truth against all opposition; set light by the reproach and disgrace of the world, that they might approve themselves unto God, forgive their enemies, put Satan to flight, and triumph over the powers of darknes. These are true Heroicall Acts exceeding whatsoever hath been undertaken with skill and cost in the daies of peace, or with wisdome and manhood in the time of war. The Heathen man can tell us, He is stronger that conquereth himself, then he that winneth a well-fenced City. The Treasure of the righteous is the Word of God. They dwell in the Church the House of God. *They have free access to God*, Deut 4.6. 5. The holy Angels are appointed to Minister unto, and guard them against all evil; yea, the wicked are made servants to them, so farre as shall be for their good. *Strangers shall stand and feed your Flockes, and the Sonnes of the Aliens shall be your Plowmen, and your Vine-dressers*, Isa 61. 5. 6. After this life ended they shall be put in actuall possession of that glory, to which they are of grace adopted. The Crown of Glory which never withereth, shall be set upon their heads, and they shall abide with the Lord for ever in unspeakable blessednes.

Psal. 45. 13. Can. 6. 10. Jam. 2. 1. Prov. 3. 14, 15. 1 Cor. 3. 1, 2, 3. 1 Phil. 4. 13. Gal 5. 24. 1 Sam. 24. 10 11. Heb. 1. 14. 1 Psal. 91. 11. Col. 3. 4. 1 Joh. 3. 2. 1 Thes 2. 12.

Q. *What Use is to be made hereof?*

A. 1. The sincere worshipers of God are to be observed with great attention, that we take speciall care to gather our selves into their society. Which we shall do if we truly repute with our selves what is true Dignity and Excellency, and be not dazled with the pompe of the world. A good man honoureth them that fear the Lord. 2. The judgment of the world is erroneous touching true excellency: For if comparison be made betwixt man and man, he is esteemed the most noble, that is most honourably descended, of the ancientest stock, hath the largest demeanes, is best underpropped with riches, friends, honours. Piety and justice clean cast out, as not worthy to ascend into the Balance; nay, they are imputed as matters of disgrace and infamy. But the judgment of God is, that Piety is the truest Nobility: the rich in Faith, not the weighty in Purse, are honourable with him. Grace is the best gift, good works the richest clothing, that doth most commend. The Just man, though basely borne, meanly clad, many waies afflicted, and had in reproach, is incomparably more excellent then he, that abounding with all heaped store of good things for this present life, is destitute of saving grace. 3. This may comfort the godly against the scorne and contempt that is cast upon them, when the ungodly live in credit and prosperity. What though men despise and tread them under feet, when they are approved, esteemed, respected of God? The world knoweth not their worth, cannot judg of their happines; and then no marvell if they judge amisse. Nay, to suffer reproach or loss for Christs sake, is greater honour then all the praise

Psal. 15. 4. Jam. 2. 2, 3, 12. Isa. 57. 12. 20. 1 Tim. 2. 9, 10 Prov. 1. 9, 10. Jer. 5. 1.

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or applauſe of the world. Honour is the ſharpeſt ſpurre to prick men forward to any action, let it force us upon this of ſeeking to be renewed according to the Image of God, *Lev.* 19.2. *Heb.* 11.26.

Q. *What is a fourth Title given unto them?*

A. They are called True or Faithfull. *Mine eyes ſhall be upon the Faithfull of the Land. The Lord keepeth the Faithfull.* And the wicked are ſaid to be *a Nation or people in whom is no faith.* Pſal.101.6, Pſal.31.23. Act.16.15. Apoc.7.14. Deut.32.20.

Q. *Why are they called Faithfull?*

A. Becauſe they do ſoundly, conſtantly, inſeparably adhere to the Lord, and keep their conjugall love, and cleave to the whole word of God, even to all the Promiſes and Commandements of the Lord. Herein is required, Firſt, Faith uniting to Chriſt. He cannot be faithfull, that hath not a juſtifying faith, whereby he is made a lively Member of Chriſt Jeſus. Secondly, Conſtant and ſound adherence to all the Precepts of God, with an upright performance of all holy Promiſes, which in diſtreſs inward or outward were made unto God. And therefore the *Iſraelites* are charged not to be faithfull, becauſe they *ſought God in their affliction*, but *rebelled againſt him moſt unthankfully, when the viſitation was removed.* Thirdly, Sincerity and purity in Gods worſhip, without the mixture of vaine inventions, or the veile of hypocriſie. And thus *Judah* is ſaid to be faithfull with God: becauſe as yet the worſhip of God was preſerved amongſt them in the ancient purity, in which the old *Patriarchs* and Saints did worſhip the God of their Fathers, according to his revealed will. Fourthly, Faithfulneſs is exerciſed in the conſcionable improvement of the Gifts, Graces, and Talents received, to the glory of God, the increaſe of our Gifts, and the inriching of our ſouls with true ſpirituall gaine. And thus he is ſaid to be *a good and faithfull Servant, that having received five Talents, hath gained with them five more*, &c. Fifthly, It ſhews it ſelf in diligence, conſtancy, and care to promote and further the cauſes of God, and the Church, with the conſcionable diſcharge of all ſuch duties as belong unto that ſervice. Thus *Timothy* is praiſed to be *faithfull in the Lord*, 1 Cor. 4. 17. And thus the Apoſtles or Apoſtolique men were *faithfull, when they could do nothing againſt the truth, but for the truth.* Sixthly, Faithfulneſs implies courage for the truth in the time of perſecution and danger, yea for every part of it, great and ſmall. *Moſes* will not leave one horſe hoof behind him in *Ægypt*. *Be faithfull unto the death, and I will give thee the Crown of life*, Rev.2.10. Seventhly, The faithfull do with all dilligence and ſingleneſs of heart, look to the full diſcharge of the duties of their Calling, in the ſeverall branches of it, whether they be concerning things ſpirituall or temporall. It is noted of *Moſes*, that he was *faithfull in the Houſe of God, delivering to the people Iſrael all the Statutes and Ordinances of the Lord without addition or diminution.* It was a ſingular praiſe in *Daniel*, that when his enemies ſought occaſion againſt him, they could finde none *concerning the Kingdom*, he was ſo faithfull and without blame. Eighthly, Faithfulneſs is ſeen in the right uſe and profitable diſpoſing of our riches, and thoſe outward bleſſings God hath given us. He that is faithfull in that which is leaſt, is faithfull alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much. *If therefore ye have not been faithfull in the unrighteous Mammon, who will commit to your truſt the true Treaſure?* Ninthly, The faithfull are wary in counſell to adviſe what is right, to ſpeak the truth, to deale plainly, and to walke honeſtly. *A faithfull Witneſs will not lie. A faithfull man ſhall abound with bleſſings. A faithfull man, who can finde?* It is noted of the Work-men that had the overſight of the Houſe of the Lord, in the daies of *Joſiah*, that they did *the Work of the Lord faithfully.* Pſal.101.6. Heb.3.2. Numb.12.7. 1 Sam.2.35. & 3.20. Dan.6.4,5. 1 Sam.22.14. Luk.16.9,10, 11. Prov.14.5. Prov.28.20. Prov.13.17. Neh.13.13. Prov.20.6. 2 Chro.34. 10,12.

Q. *What be the Priviledges of the Faithfull?*

A. 1. God will be faithfull to them in the accompliſhment of all his Promiſes. *Eſa.* 26. 2. *He will reſtore perfect Peace to the Nation that keepeth the truth, and* 2 King.22.7.

preſerve

preserve them that be faithfull in his Covenant. 2. The faithfull shall abound
Psal.31.23. in blessings temporall and spirituall. *To him that hath shall be given, and he*
Prov.28.20. *shall have in abundance*, Luk. 19.26. The Lord will trust them with the Pearles of his grace, that are carefull to improve them to most advantage; He shall not want a competent stock of spirituall things, that will trade with them diligently to bring increase. 3. To the faithfull shall be a firme reward. *Be faithfull to the death, and I will give thee the Crown of life.* What danger would not the godly undergo willingly, being assured of such a reward? To exchange this present life, for eternall Life, what better Merchandize? Is not this more then a thousand for one?

Q. *What other Titles are given to them in Scripture?*

A. They are the Elect and Chosen of God, actually separated and effectually sequestered from the world and worldly courses to the practice and profession of
Apoc. 17. 14. piety and godlinesse. They which are with him, are called, and chosen, and
Col.3.12. faithfull; *As the Elect of God, holy and beloved, put on the bowels of mercies*, &c. So *John*, 2 *Joh.*1. writeth to the Elect Lady, and her Children: unless Elect be rather put for Excellent. So *Paul*, *Rom.* 16.13. *Salute Rufus chosen in the Lord*; that is, Excellent or renowned in faith or honesty. Most plain is that of the Apostle, *Ye are a chosen Generation*, 1 Pet.2.9. And thus may that of our Saviour be understood, *Many are called, but few chosen*, Mat.20.16. & 22.14.

Q. *What are the Privileges of the Elect?*

Deut.10.15. A. 1. The Lord doth ever avouch them for his *peculiar people*, to make them
Deut.26.18, 19. high in praise and in honour: He will own them as *his portion* that he hath taken to himself out of the whole earth. *As the girdle cleaveth to the Loynes of a man,*
Phil.3.14. *so have I caused to cleave unto me the whole house of Israel, and the whole house of*
Heb.3.1. *Judah, saith Jehova: that they might be unto me for a people, and for a name, and*
Esa.56.5. *for a praise, and for a glory.* 2. The Lord will helpe them and comfort them in all
Zeph.3.19,20 strife, *he will be a wall of fire round about them, and the glory in midst of them: but the*
Psal.135.4. *men of their strife shall surely perish, and come to nothing.* 3. The Lord hath
Jer.13.11. & 33.9. covenanted to *write his Law in their hearts*, Deut.26.18. *And to put his fear in*
Esa.41.8,9, 11,12, *the inner man, that they shall not depart from his fear*, Jer. 31.33. Which as he hath promised in mercy, he will effect by Operation of his grace. 4. The chosen of the Lord shall be satisfied with the abundant good things of his house, the comforts of his grace and presence. *Blessed is the man whom thou chooseſt, and takeſt near unto thy self, he shall dwell in thy Courts; we shall be satisfied with the good things of thy Palace*, Psal.65.4. He will use them as friends, he will hear their prayers, and communicate his secrets unto them. Now since this is the state of the godly, let us continually take unto us the words of the Psalmist, *Remember me, O Lord, with the favour of thy people, and visit me with thy salvation, that I may see the felicity of thy Chosen, and rejoyce in the joy of thy people, and glory with thine Inheritance*, Psal.106. 4.5.

Q. *But we see it often falleth out in the world, that falshood and deceit have the upper-hand, when the cause of God goeth to the wall, and the godly be overcome of their enemies*

A. We must needs confess and acknowledge, that those are the most profound waies of God, whose counsels are above our reach: But if we shall go into the Sanctuary of the Lord, there we shall understand the reason of these his wonderfull works, and be made to know that there is just cause of that his proceeding, both in respect of the godly, and the ungodly, of his people, and of their ene-
Luk.18.7. mies. There we shall learn, that God is patient and long suffering, who can indure that his cause and the cause of his people should be hindred for a time, and that the ungodly domineer; not that he is mindless of his glory, and the prosperity of his servants: but that his honour might be the more advanced, when once he begins to drive back his enemies, and to lift up the heads of his Children, which

before

before were dejected and cast down. Hear what the Lord to this end saith by his Prophet; *The earth mourneth and languisheth, Lebanon is ashamed and hewen down, Sharon is like a Wilderness, and Basan and Carmell shake off their fruits; now will I rise saith the Lord,* [seeing my people are so much confounded, and every man thinketh, they are wholly overthrown] *now will I be exalted, now will I lift up my self,* Esa.33.9,10. *I have long time holden my peace,* saith he, *I have been still and refrained my self, now will I cry like a travelling Woman, I will destroy and devoure at once, the enemies of my people.* This is Gods purpose when he suffereth his people for a time to be over-run and mastered by their enemies: which if we consider well, we will no longer be abashed thereat, nor stumble at Gods works, though things go never so cross for a time with his people. When we read of the prosperity of *Haman* that cruell and sworne enemy of Gods people, and understand that he prevailed so farre that all the people of *Israel* were judged to die, and that he being their greatest and most bitter enemy, had the execution thereof committed to him, would not men conclude, looking upon the outward untoward proceedings, that the Lord had abandoned and forsaken his people *Israel*; and yet we know in the end, all the circumstances of that business, did make much for the comfort of the godly, and the honour of God; the insolency of the enemy, the poor and weak condition of the *Israelites* appointed to destruction, did turn to the praise of God. So wonderfull is the Lord in his works: whereby it appeareth, that even then when he suffereth the cause of his people in a manner to fall unto the ground, he still holdeth the rudder in his hand, and hath an eye on them, and a care that they shall not altogether be overthrown. Esa.42.14.

Q. *What are Signes or Testimonies of this Election?*

A. 1. They fly the corruptions of the world through lust, and compose their lives according to the policy of the *New Jerusalem.* 2. They are arrayed with the comely Garment of Compassion, Gentleness, Meekness, Love, *&c.* 3. Their study and endeavour is, *to joyn to their Knowledge Faith,* &c. 2 Pet.1.4. Col.3.12,13.

But it followeth next to speak of the Forme and Parts of a godly life, where these things will come to be handled.

The End of the First Book.

O The

THE SECOND BOOK, Of the Parts of a godly Life.

Chap. I.

All Sinne is to be loathed and forsaken; Not for a time onely, but for ever; Not in Judgment and Affection onely, but in Practice also. The Use that the People of God are to make of their slips and fallings; and the gaine that they may get thereby. It is not enough onely to abstain from evil, but we must be alwaies ready prepared for the doing of good. Encouragements to the doing of good, with the benefits thereof. And Comforts against all discouragements in the waies of well-doing.

Question,

What are the Parts of a godly Life?

Psal. 34. 14. & 37. 27. Isa. 1. 16, 17. Act. 26. 18. Tit. 2. 11, 12. Eph. 4. 22, 23, 24. Prov. 3. 7. 1 Pet. 3. 10, 11.

A. They are two: First, Abstinence from all sinne. Secondly, Exercise of all good, with all the powers of the whole man. For a godly life standeth in the right disposition and free imploiment of every faculty of soul and body according to the will of God, turning from sinne, and pursuing that which is good.

Virtus est, vitium fugere: & sapientia prima stultitiâ caruisse Hor. lib. Ep. 1. Epist. 1. Psal. 97. 10. Prov. 8. 3.

Q. *Is it not sufficient to loath some sinnes, though we love others?*

A. All ungodlines and not some part or kinde onely, is renounced of him who will soundly profes to live godly: for they who trust in God, and have addressed their heart to walke with him, are out of love and favour with the whole course of iniquity, which was their onely delight and pleasure before. God will not be served with a divided heart, he will have all or none. The Husband requires entire love, and will not accept of parted affection. Nor can a man soundly and in truth loath any sinne, if he love one. Out of indulgence to naturall inclination or corrupt affection, the prodigal person may abhorre covetousnes, and the covetous man condemn prodigallity, the furious hate fearfulnes, and the fearfull detest rashnes: But out of conscience for the Lord, in obedience to his will, no sinne is cast off, where any one is harboured. The Lord hath taught, that we must not lie, slander, swear vainly, defraud or covet, as well as that we must not steale, commit adultery, or defile our hands with blood: *and they that are taught of God as the truth is in Jesus*, do so judge, and therefore disclaim the one and the other. As pure water and filthy cannot come from one Fountain: so neither doth the heart reformed send forth good and evil, love light and darknes, affect sinne and holines: for that were to do contraries. Look, as a man in prison or banishment hardly dieted, feedeth greedily on scraps or parings, and thinketh himself well, if he may fill his belly with them; but set at liberty and living with his Father and Friends, where he findeth variety and plenty, he cannot fall to his old fare, nor finde sweetnes in such unsavory offals: even so it is with him that hath besotted himself with the deceitfull pleasures of sinne, and

Jam. 3. 11.

is bound with the chaines of Satan, if once he come to ſee the miſery of his preſent eſtate, and to have a taſte of the liberties and priviledges of a Chriſtian life, he caſteth out that former draffe as vomit, and by no meanes will be brought to take pleaſure in it any more. And without queſtion, great is the benefit of this change, greater then all the Princes in the world are able to beſtow upon us. For this will not ſuffer us to hunt after variety of ſinfull pleaſures, but rather with *Moſes*, to renounce them, when we might have our fill of them; and count it a greater happineſs to ſuffer affliction with the godly, then to flouriſh in wealth and honour with the wicked. This will not ſuffer us with *Cain* to hate our Brethren for their good works: nor with *Saul* to be grieved for the reputation and graces of the Servants of God; nor with *Ammon* to pine away with unlawfull love: nor with *Ahab* to be ſick for the Vineyard of our neighbour; nor with *Haman* to fret at the advancement of our enemies. This will not ſuffer the *remembrance of death to be bitter unto us*, but rather make us deſire *to be diſſolved and to be with Chriſt*. 1 Joh. 3. 12. Eccl. 7. 3. Phil. 1. 23. 2 Cor. 5. 3.

Q. *Is it ſufficient to forſake all ſinne for a time, or in a good moode onely?*

A. No: but we muſt renounce and ſtrive againſt all ſinne, and that with great adviſedneſs. To caſt off ſinne for a time, in a good mood, by conſtraint, for company ſake, for fear of ſhame and puniſhment, or hope of profit or worldly preferment, is little worth: ſuch as of conſcience renounce ſinne, they do in all earneſtneſs, upon ſober deliberation caſt it away as a ragged Garment, they be at utter defiance with it, and abjure it for ever: ſaying with *Ephraim*, *What have I to do with Idols*; [which yet before had been his glory,] *I am aſhamed and bluſh, becauſe I beare the reproach of my youth*. But this purpoſe and reſolution is not builded upon their own ſtrength, as though they had ability to performe ſuch a weighty Vow: but after due conſideration, what cauſe they have ſo to do, how infinitly they are bound to God to diſcharge it, by faith they relie upon him for grace to be made fit and able to do what they have promiſed. 1 Cor. 5. 8. Phil. 4. 24. Eſa. 30. 22. Neh. 10. 29. Hoſ. 14. 8. Pſal. 106. 3. Deut. 19. 9. Jer. 31. 19. Pſal. 119. 31, 32.

Q. *Doth it ſuffice that we diſallow ſinne in Judgment, or hate it in affection?*

A. No; but we muſt forego it in practice alſo. We muſt inwardly deteſt it, and outwardly abſtaine from it. It is the profeſſion of *David*, *I hate every falſe way*, *I have refrained my feet from every falſe way*. *The wiſe man feareth and departeth from evill*. It is the note of a righteous man, *He will do none iniquity*. Indeed it muſt be granted, that power to depart from ſinne with willingneſs, is not obtained without much ſtriving, and that it will coſt many prayers to weaken corruption, and to hold rebellion under, with much ſighing and ſorrowing, to ſee what unlikelihoods there are of ſubduing ſuch unruly paſſions, through our manifold weakneſſes. But what then? Is it much, if ſo great a work require our watching thereto and dilligence, when God is pleaſed that it be beſtowed that way, and without it no common work will go forward? Or is that any juſt cauſe of diſcouragement to us, to take paines for great profit, when we are ſure of it before we go about it? Pſal. 119. 104. 101. 128. verſ. Prov. 14. 16. & 16. 17. Pſal. 119. 3.

Q. *Do Gods ſervants alwaies prevaile in ſtriving againſt evil, and obtaine that which they ſeek thereby?*

A. As God often helpeth them, that they do overcome; ſo they are oft overcome themſelves of their affections, againſt which they ſtrive. Which ſlips or defects they neither paſſe over lightly without regard, nor be diſmaied at and dejected above meaſure. They are taught, that they ſtand by grace, not by their own goodneſs, and live by faith, not by feeling, though

that be a comfortable thing: therefore they caſt not away their hope, though corruption prevaile for a time. But on the other ſide they conſider, that their ſinne diſpleaſeth God, which raiſeth godly ſorrow, and draweth them to take better view of their own frailty, ignorance, and negligence, and confeſs the ſame to God, and take ſhame to themſelves. Thus the godly are neither careleſs of their courſe, nor diſmaied at their foiles; they caſt not away their confidence, nor give place to ſecurity: but be incouraged to hope for pardon, and made circumſpect to look to their waies with more diligence for the time to come.

Q. *Do Gods Children then gaine by their falls?*

A. Through the mercy of God they gaine very much. For Firſt, Such ſlips are very neceſſary to pull down our pride, and to give us experience of our own frailty, idleneſs, vanity, as alſo of Gods gracious working in us, and tender love over us, which otherwiſe we ſhould not have had. Secondly, By this meanes, that which through ignorance and weakneſs of faith, they feared would have ſeparated them from God, doth faſten them more nearly to him, and the ſorrow which they conceive for a time, is turned into ſound rejoycing. The malice of Satan in this caſe, may fitly be compared to the malice of a certain Souldier mentioned in Stories, who thruſting his enemy into the Body, with full purpoſe to have killed him, did thereby lance the Ulcer which no Phyſician was able to cure, and let out the corruption, that would have coſt him his life.

Q. *Is it enough to abſtaine from evill?*

A. No: but we muſt ſtand prepared and readily diſpoſed to do good as opportunity is offered. As well the omiſſion of neceſſary duties, as the commiſſion of evils and enormities, may make a man ſtand guilty of ſinne in Gods ſight, and bring Gods wrath down upon perſons and people. Not ſerving of God, and not ſacrificing is a ſinne, as well as prophane ſervice: yea, not ſacrificing, as well as the prophanation of a Sacrament or Sacrifice, may bring peſtilence upon a people. *He that obſerveth not the Paſſover in his due time, or that humbleth not his ſoul at the ſolemn time of Faſt, that ſoul ſhall be cut off from among his People.* It was the not ſlaying of *Agag*, that loſt *Saul* his Crown; and the not circumciſing of *Moſes* his firſt borne, that had like to have coſt *Moſes* his life. And not the robbing onely, but the not relieving and compaſſionating of the poor, was the rich man his ruine, and ſhall be ſufficient matter to condemn many at the laſt day. It is not the omiſſion of evil onely, but the practice of Piety, Charity, Juſtice and Equity that God requireth of thee. We are taught of God, to *deny ungodlineſs, and to live ſoberly*: We are exhorted, *to forſake ſinne, and to embrace holineſs*; to lay aſide *malicionſneſs and ſinne, and as new borne Babes, to deſire the ſincere milke of the Word.* When a good man is deſcribed, uſually the Scripture ſaith of him, *He eſcheweth evil, and feareth the Lord.* Not onely they that take part with the enemies of God, but ſuch as come not *to helpe the Lord againſt the Mighty*, are ſubject to the curſe of *Meroz*. For there are affirmative as well as negative Precepts: yea, as every affirmative includeth a negative, ſo every negative hath an affirmative infolded in it: and there is a curſe impoſed as a Penalty, as well on the breach of the one, as on the breach of the other: and the one is as well broken by the omiſſion of that that therein is enjoyned, as the other by the practice of that that therein is inhibited. Again, Chriſtian men are in the Word of God compared unto Trees: and thoſe not ſuch as by nature and kinde are unfruitfull, and beare no Fruit, or bad Fruit; but ſuch as by nature are fruitfull, and beare good, ſweet, ripe Fruit, as Vines, Olives, Figgs, *generous* or *Noble Vines, Olives planted in a fat Soyle*, and ſuch like. Now in ſuch Trees, barrennſs or unfruitfulneſs alone, is cauſe ſufficient to ſet them apart for

fewell.

Amos 5.15. Pſal.1.1,2. Iſa.59.4. Jer.5.28. Mal.3.18. Eccl.9.2. Exod.5.3. 1 Cor.11.29. 30. Num.9.13. Luk.13.20. 1 Sam.15.8. 11.26. Exo.4.24,25. Luc.16.19,20, 21. Mat.25.40.41 Jam.1.27. Tit.2.11,12. Eſa.1.16. 1 Per.2.1,2. Iob 1.1,8. Luk.1.5. Act.10.2,3. Judg.5.23. & 21.5. Deut.27.26. Gal.3.10. Eſa.61.3. Pſal.80.8,14. Pſal.52.8. Jam.3.12. Jer.2.21. Iſa.5.1. Pſal 92.13, 14.

ſewell. And therefore not the *wild Vine* onely, that beares ſower Grapes, or the *empty Vine* that beares Fruit to it ſelf, but the *barren Vine*, and the *fruitleſs Fig-Tree*, and every Tree that either beareth not, or beareth not good Fruit, is adjudged to the Fire. Moreover, Chriſtians are the Lords Husbandry, which he continually watereth and dreſſeth with his Word and Spirit, of whom he expecteth good Fruit meet for him, by whom they are husbanded. What man would be at coſt and paines to manure, till and ſow barren ground, that yeelded no increaſe? *The earth that bringeth not forth good Fruit is rejected, and nigh unto curſing.* Barrenneſs alone is cauſe ſufficient, why the ground ſhould be caſt forth and laid waſt of the Husband-man: and better acceptance we cannot expect of God, if we continue barren and voide of Fruit. To theſe may be added, that the Faithfull are Branches of Chriſt, the true and living Vine: *But every Branch that beareth not Fruit in him, is cut off and caſt away.* Will any man ſuffer a fruitleſs Tree to grow in his Orchard, and trouble the ground? Sure we are, the Branches that abide in Chriſt muſt bring forth increaſe of Fruit. The Trees that are planted upon the *Bankes of the Rivers of Life*, do bring forth *new Fruit in their Moneths, never conſuming Fruites, even twelve manner of Fruites, twelve times a year.* Laſtly, Not to do well is to do evil, not to relieve is to kill, not to give is to rob. This is evident by the ſpeech of our Saviour to the Scribes and Phariſees; *Is it lawfull to do good on the Sabboth daies, or to do evil? to ſave life, or to kill?* However men may conceive that he is a good man that doth no evil; it is moſt certainly and undoubtedly true on the other ſide, that he is an evil man that doth no good, and he that doth not good, doth evil. Wherefore let us be exhorted and incited to a diligent practice of thoſe good duties that God requireth of us; and not content our ſelves with a bare forbearance of evil, but to apply our ſelves to a carefull and conſcionable performance of all ſuch religious Offices, as our callings either generall or ſpeciall, publique or private exact of us. For would any of us endure idleneſs or ſlothfulneſs in our ſervants, though never ſo honeſt or innocent otherwiſe? But we are Gods ſervants, and no more will he endure the like in us, then we would in them. And therefore not onely the *riotous and waſtfull Steward*, that imbezled his Maſters goods, but the *idle and thriftleſs Servant* alſo, that imployed not his Maſters money, ſhall be *bound hand and foot, and caſt out into utter darkneſs to his everlaſting deſtruction.*

Eſa. 5. 4. Hoſ. 10. 1. Ezek. 15. 2, 3, 4. Luk. 13 6, 7. Mat. 3. 10. & 7. 19. Heb. 6. 7, 8. Joh. 15. 1, 2. Joh. 15. 3, 5. Ezek. 47. 12. Apoc. 22. 1, 2. Pſal. 1. 3. Jer. 17. 8. Mar. 3. 4. Luk. 16. 1, 2. Mat. 25, 30.

Q. *What Encouragements have we to do good?*

A. The Benefits of fruitfulneſs are ſo many ſtrong Motives hereunto. Firſt, it brings ſpeciall glory to God. *Herein is my Father glorified, that ye beare much Fruit.* Secondly, It is a ſure teſtimony that we are the Diſciples of Chriſt, and have ſoundly received the Word which bringeth forth Fruit in them that believe. Thirdly, It is the ground work of true proſperity. *The Tree that beareth Fruit in his ſeaſon, ſhall ever proſper.* Fourthly, He that is fruitfull in good works, is ſure to ſpeed well when he hath any ſuite to God. *Ye have not choſen me, but I have choſen you, and ordained you, that you ſhould go and bring forth Fruit, and that your Fruit ſhould remaine: that whatſoever ye ſhall aske of the Father in my Name, he may give it you.* Fifthly, The fruitfull ſhall be enriched with Gods graces, and the comforts of the Spirit. *The Earth that yeeldeth Herbes and Fruites meet for him by whom it is husbanded, receiveth bleſſing of God. The Branch that beareth Fruit ſhall be purged, that it may bring forth more Fruit.* Sixthly, Good works are better riches then all all earthly treaſures: *for they ſhall be rewarded in Heaven.* God will give to every man according to the *Fruit of his waies.*

Ioh 15. 8. Ioh. 15. 8. Col. 1. 6. Pſal. 1. 3. Ier. 17. 8. Ioh. 15. 16. Ioh. 15. 2. Ier. 17. 10. 1 Cor. 15. 58. Heb. 6. 10.

Q. *But the godly that endeavour to do good works, expoſe themſelves to many dangers, diſgraces, and ſorrows in this World?*

A. If they ſeem to lie open to tribulations, reproaches and griefes amongſt men,

men, they have God to be their *buckler and defence, their rock and salvation, their glory, and the lifter up of their head.* God is a good mans Shield of protection, his piked Buckler of defence that cannot be pierced, his Shield that compasseth him about, and covereth him all over, and that for ever. *Thou Lord wilt bless the righteous: with favour wilt thou compass him as with a Shield. His truth shall be thy Shield and Buckler. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the Shield of thy help! My Buckler is upon God, who saveth the upright in heart. He is a Buckler to all them that trust in him. Our soul waiteth upon the Lord; he is our help and our Shield. The Lord is our Shield, and the holy One of Israel is our King. Thou art my hiding place and my Shield: I hope in thy Word. Fear not Abraham, I am thy Shield, and thy exceeding great reward. Scatter them by thy power, and bring them down, O Lord, our Shield. The Lord is our defence, or Shield, and the holy One of Israel is our King, in whose favour our horn shall be exalted. Behold, O God our Shield, and look upon the face of thine anointed. For the Lord is a Sunne and Shield; the Lord will give grace and glory. Ye that fear the Lord, trust in the Lord: he is their help and their Shield.* All which places confirme, that God is the Protector of them that put confidence in him, and fly unto him for help. And to the same purpose he is said to be their Defence, their Salvation, their sure Refuge, and high Tower that cannot be approached unto. *The God of Jacob is our Refuge. He onely is my Rock and Salvation: he is my Defence or high Place, I shall not greatly be moved. Because of his strength will I waite upon thee: for God is my Defence. Blessed be the Lord my strength or Rock, which teacheth my hands to warre, and my fingers to fight. My Goodness, and my Fortress, my high Tower and my Deliverer, my Shield, and he in whom I trust, who subdueth my people under me.* The state of the godly is not naked and destitute as men imagine, but well fortified and surely fenced; for the Lord stands betwixt them and all dangers, till he be pierced (which is impossible) they cannot be hurt. As he is the Protection of a good man, so is he their glory, not onely the matter of their glorying, but the maintainer of their credit and reputation, their dignity and worth. *In God is my salvation and my glory.* For he will honour them that honour him. And is the lifter up of their heads; if they be in heavinesse he will restore comfort unto them; if in disgrace, he will exalt them to honour. What should the godly fear, that have such a Protector and Defender, against whom no power of man can prevaile? whose wisdome is unsearchable, power unresistable, and goodness unmeasurable. They walk in safety, and sleep securely, that have God for their Keeper. No evil can reach them that lie under the shadow of the Lords Wings.

מגן תהלה
Psal. 5. 13. & 28. 2.
Tsinnah is a Shield or Buckler, broad in the higher part to cover the heart, and in the lower, sharp like a Sword because the body is lesser, and that it might not hinder running.
Psal. 5. 12.
Psal. 35. 2.
Psal. 91. 4.
Psal. 84. 11.
Deut. 33. 29.
1 Sam. 7. 10.
Psal. 18. 30.
Prov. 30. 5.
Isai. 33. 20.
Isai. 89. 18.
Psal. 119. 114.
Gen. 15. 1.
Isai. 59. 17.
Psal. 89. 18.
Psal. 84. 9.
v. 12.
Psal. 115. 9, 10, 11.
Psal. 28. 7.
Psal. 46. 11.
Psal. 37. 39.
Psal. 62. 2, 6, 7.
Psal. 59. 9.
Psal. 144. 1, 2.
Psal. 71. 3, 7. & 91. 1, 2.
Psal. 61. 2, 3, 4.
Psal. 46. 7.
Psal. 9. 9. & 32. 6, 7. Deut. 32. 4. Psal. 118. 14, 15. Psal. 62. 7. Psal. 3. 3. Psal. 17. 1, 2. Psal. 121. 4, 5.

Q. *Is it sufficient that a man do some good Works outwardly?*

A. No: but we must seek and keep the Commandements of God with the whole man, and all powers of soul and body continually. For God is the Former, Preserver, Glorifier of soul and body, and is to be honoured in soul and body, according to their severall faculties, from whence the Operations do arise.

1 Chro. 28. 8.

CHAP.

Chap. II.

Of the first Operation of Man, viz. Knowledge *or* Understanding. *What* Knowledge *is. The end of Spirituall* Knowledge. *The Sinnes contrary thereunto, that are to be avoided, and the Meanes by which True* Knowledge *is to be obtained.*

Question,

What is the first Operation of man?

A. Knowledge or Understanding, wherewith the minde is delighted and perfected. And thus man is to exercise himself in the knowledge of Divine Truths, made known for our direction and comfort. First, The knowledge of God in Christ, his will, and works, is with all care and diligence to be sought after. *Acquaint now thy self with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thy heart. The works of the Lord are great, sought out of all them that have pleasure therein.* This knowledge is the perfection of the minde, the ground of confidence, the beginner of sound comfort and refreshing. This *Paul* prayeth for in behalf of his *Colossians, That they may be filled with the knowledge of God, the spirits of their minds being opened to look toward him.* Even as our Image in the glass doth look toward us, from whom it is reflected: so God his Image in us doth make the eyes of our minde view him, the Author of it in us. But men must not curiously prie into needless matters that pertaine not to them, nor search into that which is not revealed. *Secret things belong unto God, but things revealed to us and to our Children.* Secondly, The knowledge of things belonging to our state and vocation is not to be neglected: for hereby we are fitted the better to glorifie God in our standing. *Be thou diligent to know the state of thy Flock.*

Psal. 139. 3. Prov. 2. 9. Prov. 7. 3, 4. Iob 22. 21, 22. Rom. 2. 17, 18. Eph. 5. 17. Rom. 2. 17, 18. Psal. 139 14. Psal. 111 2. *Quilibet actio maxime perficitur circa suum perfectissimum objectum.* Psal 78, 7. Col 2. 1, 2. Col. 1. 9, 10, 11. Rom. 15. 14. 2 Pet 3. 18. Deu. 29. 29. 1 King. 3. 9. Prov. 27. 23.

Q. *What is the end of Knowledge?*

A. The end of spirituall knowledge is, First, Communion and fellowship with God in Jesus Christ. 1 *Joh.* 1. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Sonne Jesus Christ.* Ignorance doth estrange us from God, and knowledge doth acquaint us with him. As the eye becometh one with that which it seeth, and is after a sort in that light it beholdeth: so are we by the Vision of God, which is begun in us, one with him, and in him. Secondly, Practice and obedience, is another end of knowledge. Knowledge is the Usher and Guide of Practice; and Practice the perfection of Knowledge. *If ye know these things, happy are ye if ye do them,* Joh. 13. 17. *Hereby we know that we know him, if we keep his Commandements,* 1 Joh 2. 3. For Gods scope in giving his Law, was not to make triall of mens wits, who could sharpliest conceive; nor of their memories, who could most faithfully retaine; nor of their eloquence, who could most neatly discourse; but of their hearts, who would most obediently submit unto them. The Herbs, Plants, Starres were made for use; not meerly for sight, onely to shew a glorious outside. Man was not created to know onely, but to work according to Knowledge. Some Sciences, in comparison of others more operative, are tearmed speculative, but there is not one of these, whose speculation tends and ends not in some operation, by which man is profited, and God is honoured. This is most true of *Divinity*, the Science of Sciences, *whereby we are made wise unto salvation, throughly furnished unto every good work.* The Law was given that we might obey

Keckerin Phys. lib. 4. cap. 4. *de fine intell. 6.* Iob 28, 28. Ier. 22. 16.

obey it: the Precepts are best learned, when most circumspectly practised.
Ier.13.15. Deut.4.1. Practice promotes the glory of God. For admirable gifts of Science, Learning, and Memory, men may admire thee: but they give God thanks only for the good they receive from thee. The Sunne it self if it did not shine and give warmth unto the creatures, were the glorious hue of it ten times more then it is, none would half so much bless God for it. The
Mat.5.16. men for whom our heavenly Father is glorified, are such, *whose works shine before men*, who warmeth the loynes of the poor. Who commends a School-master, whose Scholars can say and understand their Rules, but speak not, write not any good stiles by them? Who praiseth a Captaine, whose Souldiers can skill of Military tearmes and orders, unless their acts and exploits of warre be suitable? For such men as joyne practice with knowledge, God is blessed of them, and such men shall be blessed of God in their deeds. As the more knowing, without doing, shall procure the more stripes, because God for them is the more blasphemed: So the more doing, with knowing, shall have double honour, because God was doubly honoured in them. Some luscious delight there is in studying good Books, ruminating on good notions, not unlike that which is in tasting and swallowing sweet Meates: but all the benefit is in the strength and nourishment it breedeth after concoction, when thoughts breed works, and studies turn into manners. All discourses of faith and hope, are but drie things, in comparison of the acts and practice of them, which are sweet and delicate above the Honey and the Honey-combe. What profits it to know the measure, price, goodness of Land, when thou hast nothing in Possession or Title belonging unto thee? Liveless knowledge is a very dull commodity, that may be carried with wearisomeness, cannot be vented with profit. Of all men they are fools, that bend their studies to Divinity, not intending to be doers, as well as Students and Preachers; not much wiser, such as will be Professors of Re-
Mat.7.26,27. ligion, and not practitioners. *He that heareth the Word and doeth it not* [is compared by Christ] *to a foolish man, that built his house upon the Sand*, which is easily overturned with every blast of winde. As the praise, so the pleasure of vertue consisteth in action. What profiteth wit or other naturall parts, if not used aright? What comfort can the Traveller take in his knowledge of the way, if himself go in the clean contrary path? The practice and use of all operative Arts is all in all; in Divinity the chief of all. Search the Scriptures, and see, if any Covenants or Grants be made to knowing, and not all to the practisers of Gods Commandements. *Rom.2.7. To him that doth ill, shall be tribulation and anguish to every soul of Jew and Gentile: to him that doth well shall be honour and peace, upon all the Israel of God.* The comfort of practice is great to the doer himself, the profit much to others. A speechless life hath more life in it to winne others, then a liveless speech. Good works are invincible Arguments, the only Miracles of these Times, to confirme Doctrine, and make entrance for it into the heart. An Archer puts not more force into an Arrow he shoots, then the life of the speaker into his speech. The disordered life of the Physician, doth much discredit his Prescriptions of diet; few will care to observe the Rules which he breaks without regard. The most forcible perswasion is, *As ye see me do, so do ye.* The Martyr that answered *Bonner, My Lord, I cannot dispute, but I can die for the truth*, moved the spectators as much, as many learned discourses. By godliness of life *Peter* would have Christians winne their Neighbours; and Wives their Husbands, and Servants their Masters. Arguments are dark if good life put not lustre and light into them. Perswasions are weak, if holiness make not entrance for them. Words are but wind, and vanish into the wind, leaving no print or impression, more then a Ship in the Sea, in comparison of actions which men marke and take no-

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tice of. Most men are like Sheep, easier following example, then driven or led by Precepts and Rules. In matters of this life we hearken to them that can speak by experience, and have made good proof with happy successe, of that which they counsell or advise. The innocency of the Saints with their patient sufferings of most cruel torments for the truth, forced many to like of and embrace that heavenly Religion. Good life and holy conversation addeth weight to admonitions, forceth liking of the truth, convinceth the conscience of the obstinate that will not conforme himself to the good example that is set before him. It is unbeseeming for a coward to commend fortitude, or the luxurious to praise chastity. 1 Pet. 2, 12. & 3. 1.

The legges of the lame are not equall: so is a Parable in the mouth of fools. Esa. 29.13. *The pace of the lame is deformed, so is gracious speech in a foule mouth* [or from a prophane heart.] Excellent Communication in the mouth of an ungodly man, is hurtfull both to himself and others. *As a thorn standing up in the hand of a drunkard; so is a Parable in the mouthes of fools.* Let us therefore affect goodnes above cunning: for that is a good signe, and a good help and step to be such an one, especially when this desire breeds Prayer for power to do, knowing that *without Christ, we can do just nothing.* And as helps of Practice, First, acknowledge thine own disability, or rather deadnes to every good work, and commend thy self to the work of his grace, for the will and the deed, intreating him not only to regenerate thee, and give thee new principles of motion, but to renew his inspiration upon every new act of thine, that by Christ, or rather Christ in and by thee, may do all things. Pray, as if thou hadst no will; Vow, as if there were no grace; that is, seriously both. Secondly, In the use of all meanes of Practice, pray and desire thou maist light upon profitable and pertinent matter, Books and Sermons. No meanes ordinarily will do thee good, unles thou go with a mind to be bettered by them. Thirdly, In the use of these, attend to thy self as well as to the matter: have one eye and ear fixed on what is said, another on thy self. Lay thy self to the Rule, and say, What is this to me? how do I and that agree? Look thy face in the glass, and take notice what thou art, what thou oughtest to be. Aske thy heart, how do I practice this? How doth this reprove me? What comfort may I take by such promises? How am I to make use of these things in my daily busines and occasions of life? When thou art well perswaded to do any thing, resolve throughly to do it; and when resolved, dispatch and execute it speedily. Fourthly, After the Sermon is ended or the Chapter read, meditate upon it till it be made thine own. After reading or hearing, do as men do after dinner; sit a while, concoct it, digest it, and after draw it out into practice. A Doctrine is never well heard, till it be stamped upon the heart, and expressed in life; So do such as learn Musick or Writing, they play over their Lesson, write after their Copy. Fifthly, In all thy talke, discourses and counsels to others, look first to thy self, and labour to possess what thou exhortest, teachest, commendest to the Saints. That wise man is a fool, that is not wise for himself. Each man is desirous to reap the fruit of his own wisdome or skill: To counsell another to the Good, that thou regardest not, is most egregious madnes. Sixthly, Take daily accounts of thy self, as Masters of their Journey-men and Apprentices. Aske of thy conscience, what good thou hast done? How thou thrivest in grace? What proceedings thou hast made? What thou hast gained by the exercises of Religion? Seventhly, Where thou shalt take thy self tardy in any matter, labour to be affected with it in good earnest, and humble thy self before God for it heartily. Hearty confession is the way to reformation: for sinne will be gone when it cannot rest quietly in the bosome: a grim look will not dash it out of countenance, so it may finde entertainment; but when it is daily drawn forth and accused before the Throne of grace, it will not dare to shew the face.

Q. *What are the Sinnes contrary to this, that must be shunned?*

A. 1. Ignorance of God, his will and waies. How can he serve God with the whole man, whose eyes are not opened to see what God requireth of him? who is not acquainted with his excellency, nor desirous to be informed of his mind and pleasure? This is a sinne to be lamented and amended. If our eyes were sore, blood-shot, (our eyes wherewith we see but one another, creatures like our selves) we would seek out for them, and wash with strong smarting waters, but we would restore them: and shall we not seek to God in Christ, to restore the sight of our spirit, wherewith we may see him, and the things of our peace within the Vaile, even in the Heavens. 2. Dulnesse; when through sloth, passion and idlenesse we have made our selves unable to conceive of the truth, which is taught and might be comprehended, if we would stirre up our selves, and keep the heart in order. *Perceive ye not yet, neither understand? Have ye your hearts yet hardened*, Mar.8.17,18. *Having eyes, see ye not? and having eares, hear ye not? O fools and slow of heart to believe all things that the Prophets have spoken*, Luk.24.25. 3. Negligence, when we let passe what is taught without observation, and regard not what God doth for us in all estates. We are like Infants in a manner new borne: they are kept by the loving Parent from fire and water; they are fed, laid to sleep, made ready, unready, shifted in their shapes, but they know not who doth all this for them: So doth our heavenly Father by us in Christ, but (he knoweth) little understanding have we of him. The Lord readeth us many a Lecture in the Ministery of the Word, and Government of the world: but like Trivant-like Scholars, we have our mindes occupied about other matters, all the while, or as soon as it is done we cast away our Books, and never regard it after. 4. Curiosity, which is a preposterous desire to pry into things not revealed, or to know things needlesse or not pertaining to us. *Secret things belong to God, but things revealed, to us and to our Children*, Deut.29.29 When *Peter* would faine know what should become of *John*, our Saviour reprehends him thus: *If I will that he tarry till I come, what is that to thee? follow thou me*, Joh.21.22. 5. Presumption: when men being rashly puffed up of their vaine minde, do fondly imagine that they know all things, when they know nothing, as they ought to do. *Thou sayest I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* 6. Erroneous and perverse conceits of God, his will and waies, are opposed to knowledge. *How long ye simple ones, will ye love simplicity? And ye scorners delight in scorning, and fools hate knowledge.* 7. Vaine knowledge that swimmes in the braine, and vanisheth in discourse: but is not planted in the heart, appeareth not in practice. *My people is foolish, they have not known me, they are foolish Children, and they have none understanding*, Jer 4.22. *They are wise to do evill, but to do well they have no knowledge*, Judg. 2. 10. 8. Unwillingnesse to be acquainted with the knowledge of divers things contained in the Word; as of Temperance, Justice, and the last Judgment.

Gal.4.1. Eph.4.18. 1 Pet.1.14.

Act.1.6. 1 Tim.1.4.

1 Tim.1.7. Joh.7.27. 2 Tim.6.4. Rev.3.17.

Prov.1.22. *Vid. Mero. in hunc loc. Clavv* in Prov. 1.22.

Q. By what Meanes is true Knowledge to be obtained?

A. First, The impediments which hinder the knowledge of the truth, must be removed: and these are; 1. Inordinate passions, as envy, anger, hatred, &c. for, these corrupt and trouble the eye of reason and faith, that it cannot rightly discerne the object presented. 2. False prejudice, for this is as a coloured spectacle, through which whatsoever we behold, appeareth to be of the same colour, be it green, red, or the like. 3. Ambition, which makes men think it some crack to their credit or reputation, if they give place to the truth, and confesse their errour. 4. Love of contention and contradicting others, which causeth men to seek victory more then truth. 5. Fear of losing those good things which we possesse, and bringing upon our selves those evils and dangers which by the vitiousnesse of men, are wont to follow the profession of the Truth. 6. Pertinacy

1 Tim.6.4.

Jam.3.14.

tinacy in defending the opinions which heretofore we have taken up, or received from others. Secondly, The meanes whereby the truth is obtained, muſt be uſed with diligence and conſtancy. And they are, 1. Diligent and attentive reading and hearing of the holy Scriptures, and other good, ſound, approved Authours. 2. Earneſt imploring of the aide, aſſiſtance and helpe of God. We muſt take notice of our ſpirituall blindneſs, and come unto him who ſelleth the eye-ſalve, who hath the Spirit of illumination, who openeth the eyes of the blind; and cry unto him for mercy. 3. Ardent deſire and ſtudy to learn the truth of others, and to ſearch it out by induſtry and paines. The inſtruction of the Teacher, without paines and diligence in the Learner, is not effectuall for the gaining of ſound knowledge. The preaching of the Word cannot make men skilfull in ſpirituall things, unleſs their be added deſire to learn thoſe things, which be propounded in the Word of God. Theſe two are partiall cauſes of knowledge, which muſt both concurre to the producing of that effect.

Pſal. 119. 18. Verſ. 169.

Chap. III.

Of the Second Operation of Man, viz. Memory. *Wherein it conſiſts. Upon what things the Memories of the godly are to be exerciſed. What it is to remember things after an holy manner, with the Benefits of ſuch a Remembrance. The courſe to be taken for the obtaining an holy* Memory. *And what the Sinnes, that are oppoſite thereunto, which muſt be ſhunned.*

Queſtion,

WHat is a Second Operation of man?

A. Memory or remembrance, whereby we keep things known, or call to mind what we had forgotten. As in all things the force of conſerving doth depend upon the force of getting and laying up: ſo alſo in man the force of keeping doth wholly depend of the force of forming and judging that Image, which ought to be conſerved: and therefore the memory is never happy, where there hath not gone before a good underſtanding. If things be not laid up well in the Cheſt, they can never be kept well in the Cheſt. He can never have an happy memory, who hath not a good underſtanding. It is a good part of memory, to underſtand the matter throughly, diſtinctly, explicitely; then order cauſeth that what hath once overſlipped, to be eaſily recalled. Memory ſtandeth ſpecially in three things; Underſtanding, Order, Care. In order of nature memory of words, doth depend upon memory of the things: and they do happily remember words, and the propriety which is in ſeverall words, who have obtained the underſtanding of the things, and by the things do commit the words to memory. The memory of things is conſerved and ſtrengthened by the ſame meanes, or places by which the knowledge of things is obtained: for memory doth anſwer unto and depend upon the underſtanding. He that excelleth with a wit explicative and probative, he doth happily call to remembrance things forgotten, and that ſpeedily and upon every light occaſion: And this is done by the eſſentiall vertue of order, which by it own nature doth further remembrance, as light of it ſelf is viſible, and needs not to be enlightened of any other thing. The cauſes of remembrance of things forgotten are, Firſt, Diligent diſquiſition made by the cauſes, effects, adjuncts, and reaſonings from

Nihil prodeſſe poteſt homini innatam eſſe rei percipiendæ poteſtatem, niſi haberet etiam ejuſdem retinendæ facultatem.

Vis memorativa pendet a virtute formatrice imaginum in mente.

Bonus & accuratus intellectus facit felicem memoratorem. Verbaque praviſam rem non invita ſequentur.

one thing to another. Secondly, Restauration or recovery of the conceit of the thing formerly understood, which before was lost, or at least obscured. The furtherance of it is consideration of the circumstances, specially of the time past, wherein we know or apprehended such a thing as we desire to call to remembrance.

Q. *How are the Memories of the godly to be exercised?*

A. In the holy and safe keeping and recalling of what we know concerning God, his Law, Works and Ordinances; our own sinnes, frailties, wants and infirmities; the distress, misery, and prosperity of Gods Church, and such like, that it be in readiness for use as occasion and opportunity requireth. *It shall be unto you for a fringe, that ye may look upon it, and remember all the Commandments of the Lord, and do them*, Numb. 15.39,40. *Let thy heart retain my words: keep my Commandements and live. Get Wisdome, get understanding, forget it not*, Prov. 4.4,5. *Wise men lay up knowledge*, Prov. 10.14. & 2.1. & 7.1. *I will not forget thy Word*, Psal. 119.16. *We will remember thy love more then Wine*, Cant. 1.4. *I will remember the loving kindness of the Lord*, Esa. 63.7. *I will remember the Works of the Lord: surely I will remember the Wonders of old*, Psal. 77. 11. *Remember this day, in which ye came out of Ægypt, out of the house of bondage*, Exo. 13.3. *Remember and forget not, how thou provokedst the Lord thy God to wrath in the Wilderness*, Deut. 9. 7. *Thou shalt remember that thou wast a bondman in Ægypt*, Deut. 16.12. *Remember what the Lord thy God did unto Miriam by the way*, Deut. 24.9. *By the Rivers of Babylon, there we sate down, ye We wept: When we remembred Sion*, Psal. 137.1,5,6. Remember the words of the Lord Jesus, how he said, *It is a more blessed thing to give then to receive*, Act. 20.35. *Remember them that are in bonds, as bound with them*, Heb. 13. 3. By these and such like passages of holy writ, we learn, what things are specially to be carried in minde of them that intend to live godly.

Deut. 11.18. & 6.6. Luk. 2.19,51. De 1.24.18. Heb. 2.1. Deut. 32.7. Psal. 36.1. Prov. 3.1. 1 Thes. 3.6. 1 Cor. 11.2.

Q. *What is it to remember these things after an holy manner?*

A. 1. To minde them in season when fit occasion and opportunity is offered. 2. So to remember them, as to be affected with them according to the nature of the thing it self, and condition of the time. To remember the Law as to obey it; to remember God, is to trust in him, to walke before him in truth and uprightness; to remember his Judgments, is to fear and stand in awe of his Highness; To remember *Sion* in heavinesse, is to sorrow with her, and to commend her state unto God.

Q. *What is the Profit or Benefit of this Remembrance?*

A. 1. It withdraweth the heart from carnall confidence, be the present aide or strength never so great, and raiseth it in confidence against fears, be the danger in likelihood never so apparent. *Some trust in Charets, and some in Horses: but We will remember the Name of the Lord*, Psal. 20 7. *If thou shalt say in thy heart, These Nations are more then I, how can I dispossess them? Thou shalt not be afraid of them, but shalt remember, What the Lord thy God did unto Pharaoh, and unto all Ægypt*, Deut. 7.17,18. 2. The safe keeping of what we know, is the best meanes to increase and grow rich in spirituall understanding. Christ is the onely Alchimist. Men of small gettings grow to great substance by continuall saving, holding together what they have gotten, and adding somewhat to it daily. Should one have never so great takings, if one should filch out his gaine as it came in he should never increase in substance. If men spend as they get, let the Sea of wealth flow in upon them, yet they shall never have but from hand to mouth: So it is with Christians that hear much, lay up nothing, they cannot thrive in grace or knowledge: but who so keepeth what he hath received, and addeth somewhat to his former store, he shall increase abundantly. 3. The remembrance of God and his works doth sweetly sustaine and refresh the soul in bitter agonies and inward distresses. *I remembred God, and was humbled: I*

have conſidered the daies of old, the years of ancient times. I call to remembrance my Song in the night. I will remember the years of the right hand of the moſt High. My heart within me is deſolate; I remember the daies of old. 4. Serious remembrance of God, his Word, and Works; of our ſinnes, and the temptations of his Church, is of ſpeciall uſe to keep the heart in an heavenly tenderneſs, and holy diſpoſition to free and willing obedience, and fitteth the heart to mourne, pray, praiſe unfainedly. *Pſal.* 119. *It cauſeth departure from iniquity, keepeth in awe of the Commandements of the moſt High,* [and driveth unto God at all times to ſeek refuge, and reſt under the ſhadow of his wings.] 5. *The mercy of the Lord is from everlaſting to everlaſting, to ſuch as keep his Covenant, and to theſe that remember his Commandements to do them,* Pſal. 103.17,18. Pſal. 77.3,5,6. Ver. 10.11. Pſal. 143.4,5. Pſal. 119.52.

Q. *What courſe ſhould be taken to obtain an holy Memory?*

A. 1. Boiſterous paſſions and ungodly luſts muſt be ſubdued and brought into ſubjection: as anger, fear, immoderate ſhame, *&c.* Envy, covetouſneſs, pleaſure, *&c.* for the truth cannot make impreſſion in a diſtempered heart, no more then the face can cauſe reflection in troubled waters. Beſides, as with a ſponge men blot out what they have written in Tables, ſo doth paſſion what is engraven in the underſtanding. 2. Things that we would keep ſure, muſt diſtinctly, ſoundly, explicitely be underſtood. Good Leſſons do eaſily fall from us, becauſe we leave off to ſtudy them before we well conceive the truth: whereas if we would dwell longer in the ſearch of what we ſlightly apprehend, we ſhould the better keep what we have found, and recall it as occaſion requireth. 3. He that would faithfully retain what he hath learned, muſt be inſtructed in the principles of Religion, that he may be able to referre what he heareth, obſerveth, and hath ſeen, to ſome head. Order is to Memory, as light to the eye. The Merchant that knowes not where to finde any thing, ſo long as his Wares lie confuſed in an heape, can readily ſhew every thing when they be ſorted into their places. *Ye are dull of hearing, becauſe ye have need to be taught what are the firſt principles of Religion,* Heb. 5.11,12. The man that is well catechiſed, is beſt able to lay up and keep ſafe what he hath received. It is not to be thought that by this meanes we can obtain the remembrance of every word in each ſentence, but the generall ſenſe and ſubſtance of matter we ſhall keep in minde. 4. Siniſter cogitations and by-thoughts muſt be forgotten, when we would commit any thing to memory: for forgetfulneſs is ſuch a beginning of memory, as privation is of Generation. The minde diſtracted with vaine cogitations, cannot ſeriouſly faſten the ſtampe or impreſſion of things received upon the retentive faculty. Thou muſt ſuccinctly gather thy ſelf together, and gird up the loynes of the minde. The face is not ſeen in running waters: nor can things underſtood be written in memory, if the powers of imagination be not united cloſe and fixed upon it. Lead is capable of engraven Charectars, becauſe it is firme and ſolid: Quick-ſilver, becauſe fluid, will not admit them: In like manner an inconſtant wandering minde, which is carried into new, ſtrang, divers cogitations, can reape ſmall fruit by what he readeth or heareth. 5. In reading or hearing thou muſt diligeatly obſerve the matter intreated of, the ground of the Diſcourſe, the Arguments whereby it is confirmed, the Methode in which it is handled, and the Similitudes wherewith it is illuſtrated. If the Methode be exact and perfect, it doth moſt availe to the remembrance of the whole: for what went before, will give light to that which followeth; and one thing draw on another. And as for Similitudes, as they convince, affect, and give light, ſo do they much further Memory by their perſpicuity, familiarity, and powerfull operation. 6. The chief heads of what we read or hear, muſt briefly, yet heedfully be runne over, before one thing

Mens diſtincta melius apprehendit, quam confuſa.

Prompta recordatio, a perfecta rerum memorandarum intellectione, magnâ exparte provenit.

Methodus cæca memoriæ.

have

have driven out another. But in recalling the principall points already delivered, we muſt take care, that what is ſpoken for the preſent, do not over-ſlip us. And if we cannot readily call to minde ſome Head propounded, whiles we are buſied in hearing, we muſt not ſtand long to diſcourſe about it, but paſs forward to ſome other things, and return again to enquire after it as opportunity is offered. 7. Delight and care is a great ſtay to memory. Old men remember what they regard. The ſhorteſt wit can call to minde where he laid his Gold. *I will delight my ſelf in thy Statutes: I will not forget thy words*, Pſal. 119.16. 8. Work the heart to a lively ſenſe of what we hear, read or apprehend. Whatſoever doth affect with more then ordinary joy or ſorrow, that is not eaſily blotted out. Why do men remember their wrongs received, ſickneſſes felt, travels undertaken, and apparent dangers eſcaped? becauſe they are ſenſible of them. The Doctrine that doth affect kindly, will ſtick faſt by us. 9. Take ſpeciall notice of that which thou haſt not learned or heard before, think upon it often and ſeriouſly: for things before learned and digeſted, will more eaſily return into memory upon the hearing or repitition. 10. Experience is a great prop to Memory. We can with much eaſe call to minde what paine we endured in ſickneſs, what meanes we uſed for recovery: Once repetition is ſufficient to preſent all this afreſh unto the underſtanding. Get experience of the Word, and finde the truth of it in thy ſelf, ſo will it eaſily be borne in remembrance. What is there almoſt in the whole Book of God, whereof a Chriſtian renewed by grace, may not have experience in himſelf, if he will take paines to become acquainted with his own ſoul, and to get poſſeſſion of the Word? What the Scripture ſaith of the miſerable and ſinfull eſtate of man by nature, he findeth and feeleth in himſelf: and if we diſcerne not the work of Grace, enjoy not the comfort of the Promiſe, temporall and ſpirituall, all is not as it ought to be. 11. Meditation is the chief help of Memory: for it doth concoct and digeſt what is heard, that it may be laid up with more ſafety. The manner of Meditation is (1.) To learn by parts what we would commit to memory; that is, we muſt call to minde and buſie our thoughts upon one part after another, till the whole be runne over; and then repeate the whole in the ſame order and methode in which it was delivered or ſet down. (2.) If the minde be fluid and wandering, it is not amiſſe to uſe the helpe of a mild, moderate voice, and to learn by heart with a ſtill noiſe or murmuring, that the memory may be holpen with the double motion of repeating and hearing, and the heart kept from ſtraying and roving up and down. But if the mind be firme and ſtayed, it is a more expedient way and ſtronger to imprint notions, to repeate them with ſilence, in thought without the uſe of the voice. (3.) If any point or memorable part have over-ſlipped us, we muſt by diligent ſearch and enquiry labour to finde it out, calling to mind what went before, what followed after, to what place or Head of Diviniſty we referred it in hearing, conſidering what might be ſpoken in that matter more then we remember to be delivered, what we have read or obſerved in others. If by this meanes thou canſt not recover it, aske of thy companion or familiar friend with whom thou art lincked in ſociety; for by his aſſiſtance that may be regained, which of thy ſelf thou canſt not finde. (4.) What thou haſt learned or obſerved in the day, that repeate at night before thou betake thy ſelf to reſt, that what is lightly imprinted in the minde by day thoughts, may be firmely ſealed by night cogitations. And it is wonderfull to be ſpoken, and not eaſie to be unfolded, what firmeneſs, the ſilent reſting of the minde upon a matter all night without diſtraction, doth bring to Memory. (5.) As ſoon as ſleep is ſhaken off,

off, and thou haſt made thy ſelf ready, before thou ſetteſt upon other ſtudies or buſineſs, recall to minde in the morning, what thou haſt meditated over-night. For it profiteth little to meditate before ſleep, unleſs thou ruminate upon it after ſleep. (6.) The fitteſt time to begin this Meditaion, is immediately after thou haſt heard or read what thou deſireſt to be laid up, before the minde be called from it by other occaſions, or Satan have ſtolen the Word out of the heart. Good Husbands cover their Seed with the Harrow as ſoon as they caſt it into the ground, leaſt the ſowles of Heaven ſhould devoure and pick it up. (7.) Becauſe a vehement and bent inclination of minde is required in Meditation, which doth much weaken the ſpirits, we muſt take heed that we ſpend not too much time in Meditation, leaſt the edge of the minde be dulled therewith. And becauſe we aſſigne but little time to Meditation, we muſt take heed that we loſe no moment of that time: but when it is neceſſary to meditate, do that willingly, and without tedionſneſs, which is neceſſary. 12. The minde is to be exerciſed daily in the learning and recalling ſome thing that is good and profitable, that by the uſe and exerciſe of remembring, Memory might be perfected. For as the ſtrength of body is increaſed by continuall labour and exerciſe, but diminiſhed by ſloth and intermiſſion of labour: ſo the vigour of mind is revived by exerciſe and daily ſtudy, by intermiſſion and ſloth it is withered and drieth up. And as frequent diſputation makes a skilfull Logician, and frequent declaiming a skilfull Oratour: ſo the frequent practice of committing things to memory, doth make a more prompt memory. For there is nothing that doth more rejoyce in labour and work, nothing that is more eaſily corrupted, and gathereth ruſt with reſt and idleneſs, then Memory. Uſe makes the Work-man. 13. Read and hear the Word of God with application, and labour to make that thine own; for if we joyn confeſſion, prayer, ſupplication, interceſſion and thankſgiving, as occaſion is given from thoſe things we hear or read, we ſhall not onely remember them better, but we ſhall edifie our conſcience. And if the ſtamp of the truth be fixed upon our hearts, and appeare in our converſation, it will not be hard to recall it, becauſe looking upon our ſelves we ſhall finde it engraven in our breaſts, and ſhining in our practice. 14. Divine aide is to be craved by earneſt and continuall prayers, that by his grace he would ſanctifie our hearts. For the influences of Divine grace poured of God into our hearts, do much recreate and refreſh them.

Q. *What ſinnes are oppoſite to this remembrance which muſt be ſhunned?*

A. Firſt, Forgetfulneſs of God, his Word, his Workes, our ſinnes, and the diſtreſſes of his Servants: which ariſeth from negligence, ſecurity, earthly-mindedneſs, delight in vanity, pride, and ſuch like. *Beware that thy heart be not lifted up, and thou forget the Lord thy God, who brought thee out of the Land of Ægypt*, Deut. 8. 14. *According to their paſture, ſo were they filled: they were filled, and their heart is exalted: therefore have they forgotten me*, Hoſ. 13. 6. *Bleſs the Lord, O my ſoul, and forget not all his Benefits!* Pſal. 103. 2. *I will not forget thy Precepts, for by them thou haſt quickened me*, Pſal. 119. 93. Verſ. 61. Secondly, Slight remembrance, when we can think and ſpeak of the Word and Works of God, but are not affected with them as is meet. Vaniſhing knowledge is great ignorance, and dull empty remembrance, is groſs forgetfulneſs. God is not remembred, when his Commandements

Prov. 3. 1. Pſal. 116. 16. Pſal. 44. 19, 20, 21, 22.

Psal. 50. 22. Deut. 8. 11. commandements are not obeyed, when he is not loved, trusted in, feared, worshipped as he hath prescribed. *Beware that thou forget not the Lord thy God, in not keeping his Commandements. They made a Calfe in Horeb and worshipped the molten Image: They forgat God their Saviour: Who had done great things in Ægypt. The wicked shall be turned into hell, and all the Nations that forget God. I have not forgotten thy Statutes. Of the Rock that begat thee, thou art unmindfull, and hast forgotten God that formed thee. My zeal hath consumed me: because mine enemies have forgotten thy Law*, Psal. 119. 139. *Can a maide forget her Ornaments, or a Bride her Attire? yet my people have forgotten me, daies without number*, Jer. 2. 32. Thus sinnes are forgotten, when we be not humbled; kindnesses, when we be not thankfull; former mercies, when by them we learn not more confidence in God. *Have ye forgotten the wickednes of your Fathers, and the wickednes of the Kings of Judah, &c.? They are not humbled even unto this day, neither have they feared, nor walked in my Law*, Jer. 44. 9. 10. *Remember these (O Jacob and Israel) for thou art my servant, I have formed thee: thou art my servant, O Israel, shew not thy self forgetfull of me*, Esa. 44. 21. & 57. 11. *Having eyes, see ye not? and having eares, hear ye not? and do ye not remember?* Mar. 8. 18. Thirdly, Unseasonable remembrance, when things are not called to minde till opportunity be past, or when the heart should be set upon other matters. Fourthly, Exercise of the memory in a sinfull manner, treasuring up vanity and earthly things, neglecting the safe custody of what is worthy to be retained; recalling the thought of sinnes past with delight, and rejoycing in the miseries of the Church. Fifthly, Tumultuary reading or hearing, without Knowledge or Meditation. For, as it availes not to the health of the body to eate much, but to digest well what is eaten: so deliberate reading and meditation is more profitable to the minde, then greedy scambling over much, when little is thought upon. Sixthly, It is a fault to let that slip away, which for a time we kept and did affect, whether it was for comfort, direction or humiliation; for the treasure of the Word should be kept safe continually. I meane it not of the Words and Syllables which are as a Vessel to convey it: but of the pith and substance which endures for ever.

CHAP.

Chap. IV.

Of the third Operation of Man, viz. Thought *or* Cogitation. *What it is.* Thoughts *are not free. The Reaſon why men think* Thoughts *to be free, with the danger and miſchief of ſuch Deluſion. The Seate or Subject of* Thoughts. *Of good* Thoughts, *what they are, and the Beneſit thereof. Of evill* Thoughts, *what they are, and the danger thereof. Rules to be obſerved for the government of our* Thoughts. *How the* Thoughts *of the godly, and unregenerate differ. Of Fathers, Young men, and Babes in Chriſtianity; How each of theſe have their mindes occupied. The beſt are not free from evill* Cogitations; *Reaſons why God ſuffers his Children to be moleſted therewith. And the courſe to be taken for the preventing thereof.*

Queſtion,

WHat *is the third Operation of man?*

A. Thought or Cogitation, which is a motion whereby man doth weigh or conſider with himſelf the thing underſtood, or that comes into underſtanding. *Sunt cogitationes rerum imagines. Ideo aſſimulatio eſt imago in mente, formata ad ſimilitudinem rei cogitatæ. Moll.* in Eſa. 10. 7. & 13. 14.

The Word is generall for every thing that the heart firſt imagineth, formeth, purpoſeth.

1 Chro. 28.9. & 29 8. Jer. 49. 30. Act.9.25,26. Jer.11.19. Pſal. 30. 4. & 41. 7. Pſal.140.4. Pſal.73.16 & 77.5. & 119 59. & 56.5. Job 35.12. Joh.4.24. Pſal-33 10, 11.

Q. *Are thoughts free, or left to the liberty of man?*

A. Thoughts come not within the compaſs of humane juſtice, being exempted from his knowledge: but they are open to the view of God, and liable to his cenſure. Firſt, *God is a Spirit, and will be worſhipped in ſpirit and in truth,* even with the heart, and all the powers thereof. And good reaſon; for having created and redeemed both ſoul and body, he is to be glorified both in ſoul and body. Secondly, God who *ſearcheth the heart, and trieth the reines, and underſtandeth our ſecret thoughts long before,* he will not onely judge us according to our words and works, but according to our thoughts. Thirdly, The Law of God is ſpirituall, and reacheth to the very thoughts. *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, with all thy thought, and with all thy might.* Fourthly, The Lord calling them to repentance that have gone aſtray, doth will them to reforme their thoughts, and crave pardon of them. *Put away the evill of your thoughts,* Iſa.55.7. *Circumciſe your ſelves to the Lord, and take away the foreskin of your hearts,* Jer.4.4. *O Jeruſalem, waſh thine heart from wickedneſs, that thou maiſt be ſaved: how long ſhall thy vaine thoughts lodge within thee?* Jer.4 14. *Cleanſe your hands ye ſinners, and purge your hearts ye wavering minded,* Jam.4 8. Fifthly, The Scripture differenceth the ungodly from the righteous, more by their thoughts, then by their words and actions. *The thoughts of the righteous are right: but the counſels of the wicked are deceit,* Prov.12.5. Others cannot judge of us but by externall works, ſayings and doings; but we muſt paſs ſentence of our ſelves according to our inward Cogitations. For they are the fruits, that beſt ſhew the ſap of the Tree, according to which we may give judgment. If the ſap be evill, [as all men

Prov.23.26. The *Civilian* ſaies, *Cogitationis pœnam in noſtra ſoro nemo luat.* 1 Cor.6 20. Pſal.139.2. Jer.17.10. 1 Cor.2,10, 11,12. Act.1.24. 1 Chro 29.9. Eccl.11 9. & 12,14. Rom 2 16. Deut.6.5. Luk 10.27. Mar.12.30. Act.8.22.

are by nature,] the thoughts are answerable: if we be changed by the power of the Holy Ghost, the cogitations are suitable. Fruits follow the nature of the sap and soile, where bred and nourished: Children resemble their naturall Parents. Sometimes this may faile in the naturall generation, in the spirituall, never: the mind alwaies begetteth conceits like unto it self. Words and actions are open to sight, subject to the punishment of Law; for which cause they are often cunningly forced, disguised, constrained, the heart purposing one thing, the tongue and hand going another way; as one may talk of honesty, liberality, love, whose heart is set on wickednes, covetousnes, malice. Satan can change himself into an Angel of light? so can his Ministers: nothing being more common, then for him, that intends mischief, to pretend friendship. But thoughts are more free, being naturally discerned by him onely that seeth the heart, trieth the reines, and keepeth a Court for the conscience: Who then is afraid of evil imaginations? Onely that man that dreadeth the presence of God, trembleth at his Word, and hath his heart filled with awe of his Majesty. Thoughts are the immediate issues or productions of the mind, a perfect Image and resemblance of the soul, naturally expressing the quality and disposition of it, as Streames do the nature of Fountains whence they flow: but words and actions are more remote, subject to mixture, and cannot give so clear and lively representation of the hidden man. Many millions of thoughts and formes of imaginations are framed continually within, and do spring out of the heart, without mask or fear, reservation or restraint, being exempted by reason of their secrecy from the privi'est search that man can make: But words and actions are obvious to censure, and shadowed with false colours. The soul fashioneth thoughts according to her mould and temperature: but externall fruits are coloured according to the Times, Companies with whom we converse, or purposes intended. Sixthly, The godly and ungodly, both are chalenged for their evill thoughts or imaginations. *Why do thoughts arise in your hearts? God saw that the wickednes of man was great upon earth, and that every imagination of the thoughts of his heart was only evill continually. The thoughts of the wicked are abomination to the Lord. Their thoughts are thoughts of iniquity*; Jesus knowing the thoughts of the Scribes, said, *Wherefore think ye evill in your hearts? If all Prophesie, and there come in one that believeth not, or one unlearned; he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest.* But if the Word convince of evill thoughts, or command good, they are not free. Seventhly, Man being created of God after his Image, in righteousnes and true holines, doth owe absolute and intire obedience unto his Majesty, in the whole man, and all the powers thereof. He is our supream and absolute Sovereign: and we his Subjects, to do him all spirituall homage. Eighthly, In the state of grace we are renewed in the inner man, *in the spirit of our mind, our hearts are purified by faith*, and washed with the pure and clean water that issueth out of the Sanctuary. But if the disposition of the soul be changed, and new qualities produced, the thoughts of the heart must not be rotten and corrupt. Ninthly, Thoughts do knit the heart to God, or draw and turn it from him. Good thoughts do much further communion with his Majesty: evill thoughts hale the soul another way.

Luk. 24. 38.
Jam. 2. 4.
Gen. 6. 5.
Luk. 1. 51.
Hos. 7. 15.
Prov. 15. 26.
Esa. 59. 7.
Psal. 10. 2.
Mat. 9. 4.
Psal. 35. 4.
Ezek. 38. 10.
Prov. 24. 8.
1 Cor. 14. 24, 25.

Eph. 4. 23.
Act. 15. 9.
Heb. 10. 22.
Col. 3. 1, 2.

Q. *How are men drawn to think that thoughts are free?*

A. 1. The Laws of men take no hold of them, and most men esteeme things according to ordinary proceedings in Courts of Justice. But Gods sovereignty is not like mans, nor his sight as mans, nor his Law as the Laws of men. He is of absolute sovereignty, he seeth the heart, and by his Law obligeth the thoughts and motions of the soul to good abearance. The men of this world expect hearty love from friends, willing subjection from inferiours, and esteeme kindnes according to the good will of the party from whom it proceedeth: no marvell

marvell then if the Lord require ſubjection in heart and thought. 2. It is not poſſible to avoid evill thoughts, and we are apt to think nothing amiſſe that cannot eaſily be forgone. But if we cannot avoid evill imaginations, the greater is our ſinne, bondage, and miſery, which we muſt acknowledge before God with ſhame and confuſion of face. Though we cannot avoid them, we muſt condemn them, and by all holy and good meanes ſtrive to ſubdue and overcome them through the power of Jeſus Chriſt. We are the Souldiers of Jeſus Chriſt, and muſt fight againſt thoſe fleſhly luſts that rebell againſt the Spirit. Nor is this bootleſs, though we obtain not perfect victory: for if they be let alone they will quench the Spirit, and wholly over-ſpred us; but if we mortifie them by the power of grace, they ſhall not get head, but rather they ſhall wither by little and little, and be as ſpurres to drive us to God in prayer and well doing. 3. They come ſuddenly and unexpectedly ſometimes againſt liking and approbation, and therefore men imagine no reaſon that account ſhould be given for them. But the ſuddain riſe of evill imaginations argueth the deep corruption of the heart, which is not yet purged as it ought. Again, they are condemned by the Law, becauſe exorbitant and reaſonleſs: and the wiſe in heart will not faile to be humbled for them, and to ſeek their removall that they prevaile not to peſter and moleſt the quiet diſpoſition of ſoul. Is it a light matter that the heart ſhould be taken up with unreaſonable imaginations, when it ſhould be ſet upon God, and ſtand prepared with every power to do him ſervice? 4. Thoughts do no body any harme, if the blind conceit of moſt men may be taken for true ſentence But when they are aberrations from the Law of God, tend to the diſhonour of his glorious Name, rob him of his glory, are the greateſt galls to an holy heart, that would faine intirely ſolace it ſelf in God, how can we ſuppoſe they do no hurt? Beſides, they do hurt many waies: for they are the grounds of all evill, the hinderances of much good, and in that reſpect more eſpecially to be judged and reformed. 5. Groſs ignorance of God and his Law, reigneth in the moſt men, for they conceive of both according to their carnall apprehenſions, and judge nothing to be diſallowed of the moſt holy Lord in his righteous Law, but what is croſs to their likings and approbations. In the night men diſcerne not the danger of their way: nor can the ignorant take notice of the hainouſneſs of their wicked imaginations. 6. The reformation of the thoughts, is a work of much labour and tediouſneſs, in compariſon of that we need to take about our words and actions, ſpecially if we ſtrive no further then to approve our ſelves before men. And the better to free our ſelves from this labourious toyl of keeping imaginations in compaſs, we flatter our ſouls as if it were ſufficient to look to the right ordering of the outward man; preferring a treacherous and baſe peace, to a ſafe and honourable Warre. 7. By nature we are ſick of ſelf-love, apt to think well of our ſelves, not willing to croſs our deſires in that which is pleaſing unto them: But this we cannot do, if we look to our thoughts. For their aberration will ſoon diſcover to man the loathſome filthineſs of his heart, his proneneſs to evill, and untowardneſs to good, that he muſt dote extreamly, if knowing the truth of his naturall eſtate, he can be in love with himſelf, or indulgent to his own deſires. And this may be ſome reaſon, why of ſelf-love we perſwade our ſelves that thought is free, that we might not come to the ſight of our nakedneſs.

Q. *What is the danger of this Deluſion?*

A. The miſchiefs of it are many and great. Firſt, It denieth the government of God in the heart and conſcience, to whoſe authority every thought ſhould yeeld ſubjection. Secondly, It keepeth men ignorant of their naturall eſtate, that they cannot bewaile their condition, nor earneſtly ſeek unto Jeſus Chriſt to be healed and refreſhed. Thirdly, It produceth a preſumptuous

power to limit and prescribe the Ordinances; that they ought not to search the heart, captivate the thoughts, and bring them into obedience; but that they serve onely as matters of policy, with some to approve and maintain civill honesty and outward holiness, for the attaining of worldly ends. Fourthly, It nourisheth security, hardness of heart, and desperate impenitency: for how can that man labour the amendment of his heart and life, that thinketh no holiness necessary, but onely outward conformity to the Laws? How can he offer up his heart to God, that freely letteth it loose, to wander up and down in every sinfull vanity? Fifthly, God in his just and rightous Judgment, [when he seeth men to be regardless of his present,] doth give them over to the temptations of Satan, and the sinfull lusts of their own hearts, whereby they are carried to all excess of riot, to commit sinne with greedinesse. Sixthly, Neglect of our thoughts, is the nurse of pride, presumption, and self-conceitednes. He can never know how poor and naked he is by nature, what daily need he hath of continuall assistance from above, how farre he is from perfection, that doth not set upon the mastery of his thoughts.

Q. What is the seate or subject of Thoughts?

1 Chro. 28. 2. Mat. 9 4. Gen. 8. 21. Mat 15. 19. Isa. 10. 7.

A. The heart or soul: Thoughts proceed from it, and rebound again upon it, stirring and affecting the heart to the liking or disliking of what is conceived. Thoughts do not onely delight the heart from which they spring, but stir up further to like or disallow what is presented.

Q. How may Thoughts be divided?

A. They are good or evill.

Q. What are good Thoughts?

A. They are motions of the sanctified heart, stirred up in us by the Spirit of God, whereby we seasonably and holily weigh and consider with our selves what we know and understand, that we might be affected according as the nature of the thing requireth. The root of holy thoughts, is a sanctified heart: *For men gather not Grapes of thornes, nor Figs of thistles*, Psal. 14 2. The Tree must be good before the Fruit can be good. If the Vine be not generous, the Grape is not sweet. According to the work of grace in the soul, and the remainders of Gods Image, so are the thoughts of men. In the naturall man there remaineth some reliques of the defaced Image of God, and he may have some thoughts good in themselves, touching morall vertues, and the affaires of this life: In the temporary Believer there is some work of the Spirit, but superficiall, and of an inferiour nature; and according to this work, so are his thoughts touching the affairs of Heaven, slight, inconstant, subordinate. The true Christian is soundly wrought upon by the Spirit of Sanctification, and his thoughts are answerable to the disposition of his soul, solid, substantiall, lively, constant, and pleasing to God. The Author of all good cogitations is the Spirit of God: *For we of our selves are not* [no not the regenerate] *sufficient to think a good thought, but all our sufficiency is of God*, 2 Cor. 3. 5. The Spirit enlightens the understanding with the knowledge of the truth, heales and renewes the heart, and so kindles in it thoughts and motions to serve God, shunne sinne, and walke in the undefiled way.

Q. What is the Benefit of good Thoughts or Cogitations?

Psal. 139. 23.

A. Exceeding great. First, They are notable Evidences of integrity and growth in grace. As our hearts are less pestered with worldly and carnall thoughts, as they are more repleniſhed with heavenly Meditations, so have we gotten a greater hand over corruptions, so have we a more plentifull increase of the grace of God. As good Meditations and Thoughts do more abide with us, are more affected and delighted in, and are more powerfull to enable us to holy actions, so doth the grace of God increase in us. Secondly, They are gracious trials and warrants of Sincerity in all private duties and outward actions.

For

For it is not ſo much what we do, as what we mind; what the lips utter, as what the heart indites; not what the eye or ear attends, as what the thoughts and affections faſten on. The Lord loveth *truth in the inward parts*, and regards the outward ſervice according to the inward intention. Thirdly, Good thoughts are ſenſible tokens of preſent grace, and ſtrong inflamers of earneſt deſires after more grace. Cogitation kindles deſire, and as our thoughts, ſo are our deſires of heavenly things. Fourthly, Good thoughts are Meſſengers of happy reconciliation with God. For God ſheweth himſelf to be at peace with us, when he ſanctifieth our nature; and every heavenly motion of the heart to what is truly good, is an Embaſſadour ſent from Heaven to aſſure us of peace concluded, never to be diſanulled. Fifthly, Incredible is the comfort of good thoughts. In nothing do we more reſemble the purity and ſimplicity of God, in nothing do we more communicate with him, then in our nimble and pure thoughts. By theſe, when abſent in body, we are preſent with him; by theſe, when the body reſteth in the night, the ſoul may ſolace it ſelf with God. When we want opportunity to hear, read, or pray ſolemnly, by holy cogitations we may conferre with God.

Pſal. 51. 6. 1 King. 8. 39. 1 Theſ. 5. 23. Pſal. 139. 17.

Q. *Is it lawfull to think upon our ſinnes or tranſgreſſions?*

A. In a ſeaſonable and holy manner it is lawfull to think upon our ſinnes paſt, and preſent infirmities, that the heart may be ſtirred up to more tenderneſs, godly ſorrow, and deteſtation of them. But wiſdome and circumſpection muſt be uſed, leſt whileſt we endeavour to work the ſoul to the hatred of evill, it be ſecretly enſnared and defiled with the delight thereof.

Q. *What is the iſſue of good Thoughts?*

A. They provoke to an actuall and conſtant approbation and practice of what is pure, honeſt, praiſe-worthy, and of good report; they refreſh the heart with ſweet content, joy and comfort; they raiſe the ſoul to a conſtant and deliberate deteſtation of all ſinne and wickedneſs more and more.

Q. *What are evill Thoughts?*

A. They are motions of the ſoul ariſing from nature, ſuggeſted by Satan, or occaſioned by externall objects, whereby the ſoul is turned from God in ſome ſort, and ſtirred to the diſlike of good, or the liking of evill. The root of evill cogitations is the corrupt heart, which is ſufficient to poyſon the whole man with all kinde of wickedneſs, being naturally as a boyling Sea, or Sepulchre of corruption, ſteeming and vaporating up continually a world of all wicked and ill-diſpoſed imaginations. Satan ſpareth not to inject evill motions into the heart, as Oyl into the flame, to make it more vehement and dangerous. And to hurt and annoy, he taketh advantage of our corruption, which is as apt to entertain his ſuggeſtions to evill, as tinder is to take fire. But the temptations of Satan could not hurt, were not the heart corrupted, or at leaſt, did it not yeeld and give place to his allurements. Satan is ſubtile, and knoweth in what ground to ſow his ſeed; he is buſie to moleſt, and vigilant to take all opportunities to do harme: but corruption of heart giveth him the advantage, ſetteth open the door for him to enter, giveth ear to his perſwaſions, delighteth in his ſuggeſtions; and man himſelf is the ſole authour of all his miſery. Externall objects, though good in themſelves, by reaſon of our corruption, do occaſion evil thoughts: but this evill is not from the object, but from the heart that is corrupted, or willfully turneth aſide after evill upon ſuch occaſion. Before the fall of man, evill was firſt ſuggeſted by Satan, and they corrupted themſelves by liſtening and conſenting to that temptation, which they might have repelled, but would not: But ſince the tranſgreſſion of our firſt Parents, the heart is poyſoned of it ſelf, apt to ſend forth evill motions, which are increaſed and inflamed

Exo. 5. 1, 2. Rom. 7. 12. Dan. 4. 27. Gen. 37. 8. 2 Sam. 16. 10. ſee *Mart. com. plac.* Part. 1. cap. 17. ſect. 14.

flamed by the injections of Satan, and seconded by the world with all occasions that are therein, all serving as fuel to augment the fire, and as matter to nourish and maintain it, till all be set on fire.

Q. What is the danger of evill Thoughts?

Prov. 15. 26. & 6. 18. Mat. 15. 18, 19. Mar. 7. 21. Psal. 21, 11. & 35. 4, 20.

A. The thoughts of the wicked are an abhomination to the Lord. First, Evill thoughts proceed from a corrupt heart, and argue the Fountain whence they issue to be unclean. Secondly, Evill thoughts are the Seed and Parents of all wickedness; and what justice is it to punish the Children, and let the Mother go free? If common reason do award that the Principall must be punished, at least equall with the Accessary, then must not evill thoughts escape the censure, seeing they are ring-leaders, and fire-brands to all sinnes: for no outward objects and occasions could hurt, but by the thoughts embracing and affecting them. Nay, if the greater sinne, the greater punishment; then evill thoughts cannot pass free, in that they are often conceived, harboured, delighted in, nourished, cloaked, and so made the greatest sinnes. Thirdly, In cases of Treason, and some other, humane Laws condemn thoughts and purposes of evill, though they break not forth into action, that others may be terrified from imagining and contriving the like against such eminent persons or so near unto us: which reasons do much more condemn the evill of thoughts, being commence against the great God, who infinitly excelleth all earthly sovereignty, and meeteth with evill thoughts to prevent the out-breach of evils. Fourthly, Husbandmen that would rid their grounds of noysome weeds, do not onely cut down the herb or stalke, but pluck up the root, as knowing their labour would else be vaine and to no purpose. If we strive not the stifling of corrupt imaginations, it will profit but little to lop off the buds and blossoms of other sinnes. When the corrupt heart is a Nest or Cave wherein many unclean Birds are hatched, not onely the Birds are to be killed, but the Cage or Nest is to be cleansed, which cannot be done, if we suffer wicked thoughts to lodge quietly, and labour not their removall. What reformation or cleanness is that, to cleanse the outside of the Cup or Platter, and suffer the inside to remain corrupted with rust and filthiness? Fifthly, Amongst mortall men, what King or Prince, though never so Potent, who doth not exact of his subjects an account of pence and half-pence, and not onely of hundreds and thousands: why should we think that God will not reckon with us for our thoughts, as well as for our words and actions? When God made the whole man entire and perfect, not onely in words and actions, but in thoughts; by good right he may exact that innocency, which he bestowed. And when as men punish the evill that falleth under the sense of their eyes or ears; why should not God, who knoweth, seeth, and heareth what the heart speaketh, shew himself a revenger of that hidden wickedness? Sixthly, It is no small offence to suffer the heart or any power thereof to be withdrawn from

Mat. 15. 19.

God, to whom we owe our selves and all that we have: But every wicked thought withdrawes the heart from God, or some power of it. For the power, whereby conceits are framed in the mind, is from God, and should be imployed constantly in obedience to his will, according to his Commandement. Seventhly, Evill thoughts allay the heate of the Spirit, defile the heart, interrupt and disturbe the holy performance of good duties, and the acceptance of them with God. And as good thoughts minister occasion of sweet rejocing and incredible comfort: so on the contrary, evill thoughts do cause much grief and sorrow. To say nothing, that they fill the heart with much restless unquietness, and continuall torture and vexation. The thoughts of the proud, cholerick, Ambitious, covetous, how do they pierce the bones, eat up the marrow? Eighthly, Evill thoughts conterning God or man, argue want of love to God and man. Why are we apter to follow vanity, then to commune with the Lord, but because these things beare too great sway in the heart? When the fear of men restraineth

from

from evill ſpeeches, or actions, why doth not the fear of God keep the heart from conceiving or plodding upon idle, vaine, wicked things? but becauſe the heart is deſperately wicked, and deſtitute of the fear of God, at leaſt in great meaſure. Ninthly, Evill thoughts are arguments of Gods diſpleaſure, ſpecially if reigning and rebellious: for every high thought that exalteth it ſelf againſt the knowledge of God, muſt be brought into ſubjection, before perfect peace can be poſſeſſed with God.

Q. *Are onely thoughts in themſelves unlawfull to be eſteemed evill?*

A. No: but vaine, idle and unſeaſonable imaginations. Exceſſive thoughts about the affairs of this life; unſeaſonable thoughts about things of a better life, are not onely without fruit, but unlawfull; As for a man to be thinking upon ſome point of inſtruction that he hath heard or learned, in the time of prayer, *&c.*

Q. *What Rules are to be obſerved for the good government of our Thoughts?*

A. 1. It is good to begin the day with holy thoughts and meditations, not ſuffering our ſelves to be interrupted by any unneceſſary occaſions. Give God thy firſt thoughts, that he may hold the chief part in thy heart: and this will ſweetly reliſh the heart, and by eſtranging it from worldly impediments, fit it, and keep it in preparedneſs for all good occaſions. 2. Diſcerne wiſely between thy thoughts, and avoid all unneceſſary imaginations; amongſt thoſe that be good lay hold on them that be moſt fit and neceſſary, faſtening thy thoughts diſtinctly upon ſome one thing, and purſuing it untill it be brought to ſome iſſue. It is the policy of Satan to ſeek our hinderance, by drawing our minds from one thing to another, without fruit or benefit; it muſt be our wiſdome to watch againſt his ſubtilty, that we be not deceived. 3. Reſtraine thy thoughts to ſuch particular duties, as are incident to each ſeaſon and occaſion. And herein avoid vaine ſpeculation and curioſity; let it ſuffice to know things revealed, and keep thy thoughts in obedience to the will of God. 4. Spend thy ſpeciall thoughts in the meditation of Gods nature, properties and works, his grace and love; the death of Chriſt, the benefits of his paſſion; the day of death, thine eſtate in grace, how thou art to walk, what duties God requireth, how thou maiſt preſerve communion and maintain peace with him; Adde unto theſe, ſome thoughts of the miſeries of the Times, the diſtreſſes of the Church, and the coming of Chriſt unto Judgment. Theſe are matters of ſpeciall importance about which our thoughts ſhould be buſied in all earneſtneſs. 5. If thy thoughts concern the world, put them back, keep them from the world, (ſave onely as much as needs muſt, for the moderate maintaining of thee and thine,) leſt heavenly thoughts be drowned and hindered. The reaſon is, becauſe our hearts being earthly, do preſently conceive a ſweetneſs in earthly things. Now ſpirituall wiſdome requireth, that we diminiſh the love of the creature, that we may increaſe the love of the Creatour. But if they will runne upon the world, then turn the courſe of them a little, to conſider the vanity and miſery of the evill world, the painted vizor of the pleaſures of it, the uncertainty of life; the deceitfulneſs of riches, how they be not ours; what evils and incumbrances we have received from the world, what fools they have made us in treaſuring on earth, whoſe home and expectation is in Heaven. 6. If thy thoughts concern thy ſelf, or others thy Brethren, Labour to think better of others then thy ſelf: for thou ſeeſt no ſuch thing in them as in thy ſelf. Yea, the more thou ſeemeſt to excell others in gifts, the more humble labour to be. For this purpoſe, conceive not onely what thou haſt received, but what thou wanteſt, and what good things thou art without: and then with *Paul* ſay, thou haſt not yet attained to perfection. 7. If thy thoughts concern any ſinne, be ſure it be to hate and renounce, to bewaile and mourn for it, in thy ſelf or others. For there is a ſlyneſs

Pſal. 108. 1. & 139. 18. Pſal. 57. 8.

Pſal. 48. 9.

2 Tim 6. 9.

Phil. 2. 3.

Phil. 3. 12.

neaſs and ſubtilty in ſinne, which while we think of, it eaſily gaineth ſome tickling and conſent, which at leaſt hindreth that through-hatred, that we ought to maintain againſt it. 8. Rectifie thoughts daily by reading the Word of God, and often private prayer. 9. It is good to take occaſion in the night, to exerciſe our thoughts on God, and ſuch occaſions as then ſhall be ſeaſonably offered, breaking our ſleep not unwillingly to this end.

Q. *But wandering, idle, unſeaſonable, wicked thoughts will ſtill be creeping into the mind, how are we to deale with them?*

A. We muſt withdraw our ſelves as much as may be from worldly vanity, and not give the leaſt way to wandering and fooliſh thoughts, but ſtrive earneſtly to ſuppreſs them with all ſpeed. And to this end, 1. We muſt examine our thoughts whence they come, and whither they go, and what they do in us. By this meanes we ſhall baniſh a number of idle and wandering thoughts, which like roving vagrants, being worth nothing, come either to ſteale ſomething, either time or grace: and ſo ſhall we make room for better. Sturdy loiterers will not haunt where ſtrict government is exerciſed: nor idle thoughts dare frequently to ſhew their head, where diligent inquiſition is made after them. 2. We muſt humble and afflict our ſelves for the vanity of our minds, and deceitfulneſs of our hearts, which miniſter occaſions of ſuch infinite imaginations. Let us conſider with our ſelves, what miſery it is to be clogged with ſuch a burden of idle cogitations; much more to ſtand guilty of taking pleaſure and delight therein. How is the ſoul diſtempered, that can admit of vaine diſcourſes, when ſhe might better be imploied in cogitations about the joyes of Heaven? It argueth want of wit, or love to ſloth, when men ſtand pidling about ſtrawes and ſtickes, neglecting buſineſs of weight when ſeaſon ſerveth. Oh, the folly and vanity that ſwayeth within me, that can give way to roving thoughts, idle, unprofitable, good for nothing, when with more benefit and comfort I might imploy my ſelf in the meditation of heavenly things! Thus are we to obey the checks of conſcience convincing theſe thoughts, and to ſharpen it that it may cenſure more, and we be more deeply humbled for them. 3. Strive we to cleanſe the heart from vanity and ſinne, and to ſtore and enrich it with grace more and more. The beſt methode to cure the diſeaſe is to remove the cauſe. Sweeten the Fountain, and the waters will not remaine bitter. Specially we muſt labour againſt pride, ſelf-ſufficiency and covetouſneſs, which miniſter moſt common and dangerous matter of idle, ſinfull and wounding thoughts. 4. We muſt ſtirre up our ſelves to delight in God, and in his Word. For where our treaſure is, there will our hearts be alſo. *If knowledge be pleaſant to the ſoul, it will lead thee, when thou goeſt; and keep thee, when thou ſleepeſt; and talke with thee, when thou wakeſt.*

Prov. 6. 21, 22.

Q. *How are the minds of good Chriſtians uſually occupied or taken up?*

A. The honeſt and ſound-hearted Chriſtian hath ſold all that he hath, to buy the Pearle of Price, found in the Goſpel; by the Spirit of grace he hath mortified, as all other ſinnes, ſo the beloved ſinne of his unregeneracy, to which he yeelded ſubmiſſion in the daies of ignorance: His heart is purged, his delights altered; the world he doth trample under feet, and renounce the ſinnes that he followed with greedineſs. He is betrothed unto Chriſt, as a pure Virgin eſpouſed unto an Husband, and nothing can pleaſe ſo much as communion with him. The ſtreame, heate and intention of all his thoughts do runne after God: His good affections of love, hope, joy, delight, reverence, *&c.* are improved for the beſt ſervice of his Majeſty, and the good of his people. This is the heavenly temper of his ſoul, and the Cogitations moulded therein, are ſuch as theſe. 1. Having upon mature deliberation caſt off the delight of all ſinnes, he doth with all earneſtneſs ponder and conſider the vanity and miſery of his former

Mat. 13. 44.

2 Cor. 11. 2. Cant. 2. 16.

Luk. 10. 27.

former course, and bethink himself how he may weaken, suppress and keep under, as all other, so especially the sinne of his love, of his inclination, which as he well perceives did most wound his conscience, waste his spirituall estate, defile his soul, and is most likeliy to do him a displeasure, as that which hangeth fast, sueth earnestly, and may easily circumvent. As in a besieged City, look where the greatest breach is made, there the Inhabitants do concurre with greatest strength and resolution to make it up, or resist the entrance of the enemy: so this wise Souldier of Jesus Christ finding what sinne hath made wideſt and most dangerous gaps in his conscience, doth omit no good meanes to fortifie himself and make resistance against it, to crucifie, kill, and keep it under for ever. For knowing that he must die, if sinne live in him, he is willing to be the executioner of his best pleasing sinnes, that he might escape himself. In which resolution he is so firmely settled, that no perswasions, allurements, or fair promises of sinne can alter his determination, or cause the delay of his intended purpose. 2. This good soul sets his thoughts upon the Pearle and Treasure which he hath found and bought: upon this one thing necessary, they runne with greatest content and comfort. If any man in deep distress, should finde upon the way some precious Stone, that is of value abundantly sufficient to supply his wants, hardly could he keep his eyes from gazing upon it, or restrain his thoughts from musing upon his good hap, and happy condition: His excess of joy conceived would both command and confine his sight and heart, to that so rare, hopefull, and welcome Object. Shall not we then conclude, that a man illightned to see his spirituall nakednes and misery, with the excellency of all heavenly graces that are to be found in Christ, and enabled by faith, to lay hold upon all the Promises of Mercy made in the Gospel? Shall we not conclude [I say] that he will rejoyce in this favour for ever, and spend the most, the dearest, the noblest of his thoughts upon this happines? The wise man considers the Pearle before he buy it; after consideration he cannot be quiet till he have gotten possession; and possessing it, he is both cheered and refreshed with the worth and beauty of it: so that he is never well but when his cogitations are taken up about it. He meditates often upon the love of God, his long suffering, goodnes, mercy, and free grace in sparing him so long, calling him so graciously, ptoviding such meanes for his recovery, granting him liberty and encouragment to believe: and not seldome he is rapt up in admiration of his present happines, having passed and escaped the Gates of Hell. And whiles he is in discourse about these things, he seemeth to himself to be in some dreame, it being scarce credible (as he supposeth) that such blissfull state hath befallen him. 3. Having tasted the sweetnes of Gods favour, he cannot but desire it more and more, and in fuller measure to be refreshed with the comforts of it: Therefore he bends all his consultations to this point, *viz.* How he may come to more familiar and better acquaintance with God. (But of this in the next Operation of man.) 4. Nor can an honest heart be unmindful of the rich mercies and incomprehensible kindnesses vouchsafed to him a most wretched sinner. He freely acknowledgeth himself indebted for infinite blessings, and not being able to recompense the least, in all humility he devoteth himself wholly to the service of God, crying out with the Prophet, *What shall I render to the Lord, for all his mercies? O Lord I am less then the least of thy mercies.* 5. Inasmuch as the righteous are still clogged with sinne that abideth in them, though sanctified in part; and are but weak, though willing to be better, they do earnestly bethink themselves in what they come short, and how they might subdue their evill lusts, and chase away those vaine, noysome, wicked thoughts, which still arise from the stinking puddle of corruption; and they unfeignedly study and desire that not onely their words and actions might be acceptable, but their thoughts pleasing in the sight of God: which grace they begge by

Mat. 13. 44.

Psal. 116. 12. 2 Sam. 7. 18.

ſervent prayer, and in part obtain.

Q. *Unregenerate men and temporary Believers do think of good matters ſometimes, how then do the Thoughts of the godly differ from theirs?*

A. When the Child of God diſlikes himſelf moſt, even then he is farre before the beſt of the other, who have not their thoughts freely, voluntarily, ſubſtantially, in an holy manner, exerciſed about heavenly things, but about carnall liberty, pleaſure, profit, long life, revenge, even ſuch things as their corrupt heart moſt deſires. The generall ground of difference is, that all unregenerate men foſter ſome ſpeciall ſinne, or inferiour good in their boſome, about which they ſpend their principall thoughts: for *Where the love is, there the heart is alſo*; the body may, the heart cannot be ſeparated from that which is the principall or onely delight and pleaſure. Of the three ſorts of ground that received ſeed, but brought not forth fruit to ripeneſs, the beſt was naught: and the hearers reſembled by thoſe grounds, were all unſound. By *Simon Magus* practice, you may judge of his proſect and the diſpoſition of his heart. *He believed, and was baptiſed, but had not renounced the world.* Some ſweet ſinne, matter of pleaſure, eaſe, honour, wealth, earthly felicity and carnall contentment is harboured in the ſoul that hath not eſcaped the bondage of Satan, which he will not abandon by any meanes: and as ſinne is more or leſs predominant, ſo do their thoughts more or leſs runne after it. The notorious ſinners and groſs hypocrites have their cogitations wholly bent upon evill: for they are purpoſely reſolved in mind to reap in this life what ſenſuall pleaſures ſoever this world can afford, and not to be debarred from any meanes availeable thereunto. The life of a morall honeſt man is ſuitable to his thoughts; he is ſober, temperate, juſt, no brawler, fighter, defrauder, *&c.* but a deſpiſer of godlineſs, an hater of zeal and forwardneſs: you may aſſure your ſelf his note is this, What needs all this adoe in Religion? this Praying, Catechiſing, running after Sermons? How did our fore-Fathers? they had not ſo much teaching, yet they lived neighbourly together, had all things plenty. I will keep the Commandements, do wrong to no man, follow my buſineſs, live as the reſt of my neighbours, and my truſt is to do as well as the beſt of them all. Thus for matters of piety, he is no leſs vile then the former, though he oppoſe it not ſo much openly; becauſe he loves morall honeſty and little medling. The temporary, as his heart is ſeaſoned with goodneſs of nature, civill honeſty, and generall graces of the Spirit, ſo are his thoughts more fair, ingenuous, ſober, moderate and pious, then any of the former. He watcheth over his thoughts in ſome ſort, as over his words and actions. As he ſhunneth groſs prophaneneſs in life, ſo he deteſteth it in thought. His heart will riſe againſt ſuggeſtions of infamous conſequence; as thoſe of Athieſm, contempt of God, cruelty, murther, adultery, and ſuch like. Conſcience will not ſuffer him to caſt off all care of holy duties, and practice of Divine worſhip. He knoweth the neceſſity of preaching, and can ſet forth and ſpeak of the miſery of them that want the light of Divine truth for their direction. In regard of preſent imploiments he may gaine ſome maſtery over thoughts of heavineſs, or melancholy, over thoughts of rage and revenge, to proſecute his preſent occaſions more cheerfully. Nor is he altogether careleſs of the thoughts that moleſt and trouble him in the practice of good duties; as hearing the Word, Prayer, *&c.* for he hath learned not to reſt in the work done, as though bodily exerciſe were all that is required. Thus farre may this unſound Believer go towards the practice of true piety in his cogitations: But ſtil his heart is earthly, principally affecting things ſubject to ſenſe; whereas the heart of a ſound Chriſtian is heavenly, burning with love to Chriſt; which cauſeth maine differences in their thoughts. Firſt, The temporary without check or ſcruple letteth looſe his imaginations to idleneſs, and vanity, to fruitleſs rovings, ſpecially to worldlineſs, earthly-mindedneſs, or vaine pleaſure: for the heart ſtill holds her intereſt in theſe things,

Mat. 6. 21.

Act. 8. 19, 20.

things, and embraceth them with deareſt affection. As for the upright man, he hath renounced the world with the affections and luſts, and choſen God to be his Portion, and his thoughts are intended and purpoſed to the things of a better life. He ſuffers not his heart to runne after his eye, no not ſo much as to be delighted with it, to be enſnared with the pleaſure of it, but by all meanes he ſeeks to ſtifle it at the firſt riſing. Secondly, You muſt conceive that the temporary Chriſtian, notwithſtanding his glorious Profeſſion, hath ſet up ſome Idol in his heart, to which he doth ſervice with his beſt and deareſt thoughts, with greateſt fervency and continuance; to which Gods honour, word, and worſhip, the motions of the Spirit, checks of conſcience, and admonitions of friends are made ſubordinate. But the thoughts of Gods Child are chiefly ſet upon that one thing which is neceſſary, ſubordinating all other thoughts thereunto. And therefore he uſeth all holy meanes to nouriſh holy thoughts, as prayer, hearing, and reading the Word: and avoideth carefully all meanes which may interrupt or divert them, as idleneſs, ill company, wicked objects, wandering of the ſenſes, diſcontent. Thirdly, Spirituall affairs, care of ſalvation, thoughts concerning the ſincere worſhip and ſervice of God, come into the heart of the temporary Believer by accident, and at reverſion; their entertainment is ſo cold and weak, that other matters better welcome juſtle them out of doores, they never affect the ſoul deeply to cauſe a deliberate and well-adviſed reſolution to purſue them above all tranſitory things that periſh with the uſe. But if the mind faſten upon its beloved object, it dwelleth long upon it without wearineſs, is much affected with its ſeeming beauty, excellency, or profit. And though he generally ſuppreſs and ſmother all ſubordinate thoughts, tending any way to the ſatisfying of the fleſh, yet herein is his deceit, that he intends onely the curbing of ſome preſent, for the injoying of the maine Idoll of pleaſure or profit which he aimes at, that his thoughts being now reſtrained in a leſſer evill, he may have more liberty to proſecute his darling delight: and ſo when he hath obtained his deſire, then the former watch is diſcharged. With the regenerate it is much better; for though they cannot ſet their minds upon ſpirituall things as they deſire and pray, yet they labour to make their heart a gracious receptacle of holieſt thoughts, they covenant to entertain the good, they watch to prevent evill cogitations, and they are proceeded to a conſtant reſolution to follow after the beſt things. Fourthly, If the unſound Chriſtian be touched with thoughts of remorſe leading to repentance for his earthly-mindedneſs, voluptuouſneſs, or indulgence to his boſome ſinne, he ſlights the matter over, ſuffers them to die with the time, and after a ſpace returns afreſh to his former courſe, which in truth he never abandoned. But the true Chriſtian worketh his heart to a ſerious deteſtation of former ſinnes, and ſetled purpoſe never to look to them any more. If Satan by renewing thonghts of it, ſeek to re-enter, he doth wiſely turn his thoughts to prevent re-entry, calling to mind what bitterneſs it hath coſt, what trouble it cauſed, how merciſull God was in his former deliverance, how unthankfull he ſhould ſhew himſelf in returning to ſinne again, and into what anguiſh and ſorrow he ſhould plunge himſelf. This is certain, the thoughts reviving former ſinnes, breed in him more humility, more fear, more watchfulneſs againſt new ſurpriſals; a daily renouncing of himſelf, and relying upon God for ſtrength and grace to reſiſt the temptation.

2 Chro. 29. 18.

Q. Let us ſomewhat more diſtinctly open and look into this Point, for it is a matter of great importance.

A. More fully to open this matter, it muſt be remembred that all Chriſtians are not of one ſtature, age, ſtrength, or growth in godlineſs. There be *Fathers*, *Young men*, and *Babes*, Children and new borne; ſome need milk, others can digeſt ſtrong meates: Some be weak in knowledge, rude and unſetled in the faith; others of good underſtanding are ſubject to carnall paſſions, and ſo Babes.

1 Joh. 2. 14. Heb. 5. 14. Rom. 14. 1. 1 Cor. 3. 1, 2.

The ſtate of a godly man is not alwaies one and the ſame; ſometimes they are carried into the Mount to behold Chriſt his glory, at another time they are toſſed with waves and winds, as a Ship ready to ſink: now they are rapt up with *Paul* into the Paradiſe of God, to ſee things that cannot be uttered, but by and by they are buffeted by the Meſſenger of Satan. They have their alterations and changes, calmes and ſtormes, peace and troubles, combats and conqueſts: all theſe things muſt be conſidered diſtinctly, that we may ſee what are the cogitations of the godly, and about what things the divers ſorts or degrees of them have their minds chiefly taken up, and how they are imploied in their ſeverall Tryals.

Q. *Whom do you call Fathers?*

A. Fathers are ſuch Chriſtians, who through long experience and much acquaintance with the practice of a godly life, have obtained grace of God to walke more conſtantly, cheerfully, fruitfully in the pathes of Chriſtianity then others; who through long cuſtome have had their wits exerciſed to diſcerne good and evill, and by daily paines and travels have brought their hearts into a good and heavenly temper; who have accuſtomed their minds to an heavenly courſe, and by conſtancy in well-doing have wrought their ſouls to delight in obedience as moſt perfect liberty. Theſe, in compariſon of other weak Chriſtians, are termed in Scripture perfect, though they be not come to compleat growth.

Phil 3.15. Phil.3.12.

Q. *How are theſe Chriſtians differenced in their Thoughts from all men unregenerate?*

A. Firſt, they have learned to confine their thoughts to a feeling meditation of God, his Word, or Works, the wiſe managing of the affaires of this life, and the lawfull and right ordering of recreations. They are not flitting off and on, dreaming of earthly felicity and outward peace, nor prophanely buſied about vaine and tranſitory pleaſures, as if they knew no better good things to bring delight. But uſually their minds are ſet upon ſome one or other of thoſe good inſtructions, which they have gathered out of the Book of God, and ſafely treaſured up in their hearts. Their particular diſcourſes, who can reckon up? They ſpend many thoughts in meditation upon heavenly matters, as the infinite Majeſty of God, his everlaſting being, power, wiſdom, goodneſs, mercy, long-ſuffering; his Works of nature and grace, mercy and judgment; how he ſpareth men that provoke him daily, executeth his wrath upon the wicked, correcteth his Children for their amendment, and pulleth men from their delights by the power of his Word and Spirit, from which ſometimes they could not be drawn. Alſo they have their minds occupied with the conſideration of the ſhortneſs, ſinfulneſs, and miſery of this life, the certainty of death, with the uncertainty of the time and manner of it; the bleſſed eſtate of the Elect and faithfull, and the curſed eſtate of the reprobate and unbelievers, both of them beginning in this life, but perfected and continued for ever in the life to come. Again, they are taken up in conſideration of their own eſtate, and the ſeverall parts of their lives, how they might keep on conſtantly in their way, not being turned aſide, what binderances they ſhall finde from Satan, the world and the fleſh; how they might reſiſt the occaſions of evill, defeat the policies of the Devill, and keep on the Armour of a Chriſtian: How they might ſpend well every part of the day, give to every man his due, carry themſelves in all companies and eſtates, and go through the duties of their calling ſo as to be furthered thereby in holineſs. When God calleth them to the practice of their Vocations, they buſie their minds thereupon, as lawfully they may, but they ſuffer not the world to unſettle or diſtract them, to withdraw their hearts from the love of God or goodneſs: ſo that their worldly buſineſſes being finiſhed, they can freely, contentedly, conſtantly fix their thoughts upon ſome myſtery of godlineſs; as

Chriſt

Christ his sufferings, the Covenant of grace, the momentany state of this life, the joys of Heaven, and such like. In a word, they take thought every day they rise, how they may have alwaies a clear conscience towards God and towards men, how they may order well their particular actions throughout the day, that they may make a good account to God at night, and how they may be prepared for the cross to beare it patiently, and profit by it, and so be made fitter and readier to meet the Lord at the last day, and give up a comfortable account of their Stewardship and Talents to him, from whom they have received them. And no marvell; for God hath promised to enable his Servants thus to do, if they seek it at his hands. The man that *binds the Commandements continually upon his heart, and ties them about his neck, shall have them to lead him when he goeth, and to keep him when he sleepeth.* *David* was encumbred with the imploiments of a Kingdom, had many courtly pleasures to draw him aside, and was vexed with manifold indignities that might have distempered his thoughts: but all these could not withhold his intention from the Law of God. *Oh! how love I thy Law! it is my meditation continually.* It is for them that know nothing better then to eat and drink, sport and play, to seek a shut forth to spend the Summer day and Winter night: Such as have been of long acquaintance with the Lord, and merry becaus they knew themselves to be beloved of him, have better pleasures and delights in store. They have laboured much to cleanse the sty of sinne, and empty out that puddle water: they have arrested, condemned, judged their vaine, and idle thoughts, their emptines and barrennes in good meditations: They set diligent watch before the door of their heart to prevent the return of such unwelcome guests, or to espy them presently, if they make re-entry. For experience hath taught them what an hinderance it is to have their hearts disordered with vanities; how it deads their prayers, slackes their proceedings in godlines, disquieteth the comely frame of the soul which they attained with much paines, and cannot repaire, if once it be unsetled, without great industry and labour. Moreover, they have hoarded up provision and treasure, which they bring forth as occasion is offered. They discerne what is good, and have their hearts at command to follow and affect the direction of sound reason: They have tasted and fed upon the sweetnes of Gods Promises, and cannot savour now the white of an egge. Christ is their Welbeloved, their heart is truly fixed upon him, and all their thoughts do feast themselves upon him with deares, most delightfull apprehensions. Can they that sing, *Come Lord Jesus, come quickly*; Can they that pray, *Let him kiss me with the kisses of his mouth*; *Set me as a Seale upon thine heart, and as a Signet upon thine arme*; Can they that fervently long, and impatiently seek for Christ being absent: can they do les then in spirit to ascend up into Heaven, and by faith and meditation to commune with him whom they cannot see face to face? Nevertheles, we must not think that this worthy Christian is altogether freed from evill, unprofitable imaginations. Their thoughts and desires are, not as they would, but in great part vaine, yea oft rebellious, and such as they would not. For their graces are weak, their actions mixed with corruption, and their cogitations savour of the flesh that abideth in them. The Apostle himself (a man preferred before others, as in calling and sufferings, so in the graces of the Spirit) saith of himself, *That the Messenger of Satan was sent to buffet him.* (But of this in its proper place.) Secondly, These Christians are upright in their spirituall debatements of faith or practice concerning matters to believed or done. In all humility they consider what the Lord saith, and submit their wisdom and will to the pleasure of his will. Thy look not aside at hope of credit, pleasure, preferment, friendship, greatnes or gaine: but aime simply at the knowledge of the truth, the glory of God, and maintenance of every good cause. They think not partially in their own cause; will not be blind in the matter that concernes

Prov. 6. 21, 22.

Psal. 119. 14, 15, 97.

Psal. 139. 17, 18.

Psal. 16. 7.

Rev. 22. 20.

Cant. 1. 1. & 8. 7, 8.

cerns their friend; are not transported in passion to surmise evill without ground, but follow judgment, equity and truth. They are not so wedded to their opinions, as willfully to persist therein when they be convinced of errour, nor slavishly addicted to the course of the Times to conform unto them without judgment. They embrace truth for its own sake, and are contented to be smitten, so they be instructed. 3. The state of unregeneration is utterly unacquainted with those thoughts of pure joy, heavenly consolation, spirituall ravishment, astonishment unspeakable and glorious, that this Child of God doth feel. The temporary may *taste of the good Word of God, and of the powers of the World to come*: but this is not comparable to the joy of the godly for measure or continuance. He may sip the waters of comfort, but drinketh not soundly; the living Springs of waters, the Fountain and root of comfort, abide not in him. He is partaker of the Spirit in a sort, but the Spirit of adoption, the inspirer of all sound and endless comfort, dwelleth not in him, as it doth in every true Christian: therefore his joy withereth and drieth up, whereas the joy of the upright is abundant and permanent, flowing still more and more. After some serious renovation of repentance with fresh sighes and grones, or some speciall and set humiliation for sinne, or some generall calamity imminent or lying upon the Church; after some effectuall ferventness in prayer, or an entire gracious sanctification of the Sabbath; upon some strange imputation of fiery tongues, when the innocent heart retyring into it self, findes no cause of such false and cruell imputation, but the defence of Gods truth and profession of holiness; or when the malice of the wicked hath so farre proceeded, as to compass and enclose the poor soul, that it seeth no way to escape; or when it pleaseth God to call forth his Children to beare witness of his truth, and to seale their Profession with loss of goods, liberty, or life: in such like case how wonderfully and unutterably shall sound-hearted Christians, that have formerly felt the burden of sinne, and passed the pangs of the New-birth, finde themselves to be cleared and refreshed. When they blow up the coales of the Spirit, and by meditation, examination and supplication, conscionably stirre up the gifts that God hath given them; When they weigh and consider afresh the promises that are made to such as confess their sinnes with hatred and shame, and in truth of heart cleave unto the Testimonies of God; do they not sometimes (when much molested with wrongs and injuries from men) feel such a sensible taste of everlasting pleasures as passeth understanding, as if they had one foot in heaven already? And no marvell: for an heart seasoned with grace is Heaven it self, God and Christ by his blessed Spirit dwelling in it, whereby it is lifted up above it self in joy and comfort. What else can be the issues of the Spirit and Comforter? Let *David* speak, a man as deeply dejected as ever any; what Psalme of complaint almost doth he make, that ends not in thanksgiving? Now he lamenteth as though quite cast out of mind, anon he rejoyceth as having forgotten his afflictions. The parched, thirsty, and tormented soul, that is full of fear and dread, contrition and sorrow for sinne committed, is not farre from this joy indeed, though he be in sense: for the Lord hath promised to ease the laden, refresh the weary, and help the needy. As for the temporary Believer, he may travell in the deepest points of Learning, busie his mind in the weightiest affairs of Kingdoms and States, give some entertainment to the promises of grace, think in a sort upon the happiness of the Saints with joy, cast some glances upon that which is truly and spiritually good: But his consultations are not upright, scarse universall at any time; he frames his cogitationes according to the current of the Times, and follows that opinion which stands best with his particular aimes; and his joy in the Lord is in nature answerable to his affection to the best things, slight and superficiall. 4. The seasonableness of these Christian mens cogitations will make an apparent difference betwixt them and all others that are not led by the sanctify-

Heb. 6. 5.

Psal. 6. 1, 8. & 22. 1, 2, 22, 24. Vers. & 31. 10, 11, 21, 12. Vers. Psal. 16. 2, 3, 17.

ſanctifying Spirit of grace. An exact conſtitution is diſcerned by the activity and nimbleneſs of the ſenſes, their life and vigour to apprehend their objects, their quickneſs to be offended or ſenſibly delighted with their antipathy or convenience: And the ſpirituall temper or diſpoſition of ſoul is evidenced and made apparent by the promptneſs of the thoughts, apt and ready to apply themſelves to the ſtates and conditions of times and ſeaſons, according to the diverſity of occaſions. The beſt heart is moſt ſoftened with the dew of grace, moſt apt to receive the ſtamp and impreſſion of the Word, moſt ready to be moved according to the ſeverall occurrences that fall out and happen at home or abroad. Now theſe ſtrong and wel-experienced Chriſtians have ſought by all meanes to bring, and by the mercy of God have obtained grace to bring their hearts into good plight and order, whereby they are enabled to change and alter their cogitations, as doth beſt ſuit with occaſions. When God calleth to ſackcloth and aſhes, to weeping and lamentation, then they apply that part of the Word which is meeteſt to provoke to humiliation and mourning, and faſten their thoughts upon ſome judgments which may further to penitency. When God promiſeth mercy, offers peace, enriches his Church with manifold ſpirituall bleſſings, their eyes are open to behold his goodneſs, and their hearts enlarged in thankfulneſs. When Religion ſpreadeth, the godly proſper, the Saints encreaſe, the Goſpel hath free paſſage, and comely order is obſerved in the Aſſembly and amongſt the Members of the Church, then they are clothed with garments of gladneſs: but if prophaneneſs be countenanced, Religion diſgraced, godlineſs decay, the freedome of the Goſpel interrupted, good order neglected, and the Saints had in contempt, then they put on the weeds of ſorrow, and make lamentation in ſecret. If God give proſperity, they call for knowledge, ſeek increaſe of faith, patience, peace, and comfort; rouſe up themſelves to watchfulneſs, humility, and care to take the preſent opportunity, leſt when it be to late they repent their folly. If God ſend adverſity, they examine their waies, acknowledge their wretched and miſerable condition, call to remembrance the ſweet promiſes of mercy, look to the providence of God, conſider that the end of all chaſtiſements are peace to the godly: And thus ſeeking greater aſſurance of forgiveneſs of ſinnes, power of grace, peace of conſcience, and evidence of eternall happineſs, they quietly yeeld themſelves in theſe outward things to the good-will and pleaſure of God. The like may be ſaid of other particulars: for God hath given them wiſdom to ſee what advantages are offered for the enriching of his ſoul, what courſe is to be taken for the encreaſe of his ſpirituall ſtock, what impediments lie in the way, how they are to be removed, and what meditations are fitteſt to procure good, and to preſerve themſelves from the contrary danger. Have the thoughts of a temporary Believer their changes, their ſeverall ſeaſons and ſucceſſions? ſurely they alter as his outward condition of life doth: for upon it they are moſt conſtantly and contentedly ſetled. As the world doth fawne or frown upon him, ſo is he moved either with joy or ſorrow. Spirituall objects if they touch not his temporalities, make no deep impreſſion in his heart, take not up much room in his thoughts. Let God bleſs or blaſt a Kingdom, let the Word runne ſwiftly or finde great oppoſition, let ſincerity be caſt to the wals and prophaneneſs countenanced, he matters not greatly, ſo he may ſleep in a whole skin, and keep his worldly comforts entire. This is that which gives life to his thoughts; if this faile, his thoughts are heavy, dumpiſh and deſperate. Well may he conform and conſort with others in words, geſtures and actions: but ordinarily his thoughts admit no change, ſave onely ſo farre as his private temporall felicity is endangered by publique judgment, or enlarged by ſhowers of mercy and bleſſings from Heaven, unleſs the flouriſhing of Religion cauſe ſecret grutching out of fear leſt anothers credit ſhould be his diſgrace. 5. Great is the wiſdom and dexterity that God hath given theſe Chriſtians,

ans, both to guard their hearts and governe their thoughts with good ſucceſs for the attainment of that end they aime at, though not in that meaſure they would and do deſire. Their care is to prevent former evils, and to be quickned in holineſs and comfort: which they feel in ſome meaſure, comparing their preſent ſtate with what it was in former times. Experience hath made them wiſe to make choice of the right way, and to decline the Rocks upon which they dashed heretofore. By long travell they have found out where they ſtruck awry, what hath kept them under, how they may lead their lives with more fruit, and make better uſe of Gods Ordinances. In Arts and Trades men obtain greater skill and ripeneſs by paines and obſervation, they bring matters to more perfection, and diſpatch their buſineſs with more ſpeed and facility: and ſhall a Chriſtian gaine nothing in godlineſs by long practice, heedfull obſervation, and continuall watchfulneſs? their wiſdom and dexterity is apparent in theſe things. Firſt, By ſpirituall prudence and holy watchfulneis they timely diſcover and defeate all he policies and ſtratagems of Satan. The blowes and foyles received, have made them both skilfull and wary to eſpie and diſapoint the aſſaults of the enemy, ſo that they are neither turned out of the way, nor kept under by them as heretoforé: but on the contrary are much quickned and emboldned to renew their faith, repentance, humiliation, watchfulneſs, ſo fearing danger, that they decline it wiſely. For God in his unſpeakable wiſdom confounds Satan in all his enterpriſes, ordering the works of the Devill to the ſetting forth of his glory. And this ſecret the Lord hath revealed unto his Children, whom he enableth to get good by all the aſſaults of that evill One, that what Satan intends for hindrance, that makes them runne more ſwiftly in the right way. Doth he tempt to pride after humiliation? they look into the imperfection of their beſt duties, and are more abaſed: doth he tempt to repine? they are ſtirred up to love. Temptations to raſhneſs make them moderate; melancholy diſtractions draw them to ſorrow more unfeignedly for their ſinnes. Suggeſtions to remiſneſs kindle zeal, diſcouragments beget boldneſs and courage; and in a word every onſet provoks to earneſt prayer. Secondly, in reſpect of ſinnes paſt, or preſent infirmities, they guide their thoughts ſo, that they are neither plunged into horrour, nor defiled with the delightfull and pleaſing remembrance of them. A rare and ſpeciall point of prudence. The ſinnes of our ignorance and unregeneracy leave ſuch a ſtaine behind them, that after repentance men are apt to defile themſelves again in their thoughts, by running over the paſſages and circumſtances of them with pleaſure and delight. Yea, whiles men ſet themſelves to muſe upon their ſins in ſolitarineſs, with an intent to work the heart to deeper loathing and unfeigned humiliation for them; it may come to paſs that their hearts may be enſnared with the love and liking of ſome corruption, which they did deſire moſt of all to abhorre. Happy then is he, who hath obtained that faith and grace to look back upon his ſinnes without horrour or defilement, but not without ſorrow and deteſtation. Happy is that Chriſtian, who can pick out ſuch a time to meditate and pray againſt his ſinne, that he may be comforted in hope of pardon, provoked afreſh to mourn, and have his tranſgreſſions in greater hatred. It is no ſmall meaſure of grace that doth alter and change us, that we ſhould eagerly perſue unto death, what we loved better then our lives. Thirdly, They endeavour with good ſucceſs to keep out or keep down thoſe vaine and wandering wiſhes that come from corruption: for if they be permitted to kindle in their breaſts (as they know right well) they will quickly fire the whole houſe. They have learned that ſins, as diſeaſes, grow by continuance, and that in ſpirituall, as in bodily ſickneſſes, it is good to prevent the beginnings. They are well acquainted with the deceitfulneſs of their hearts, the malice of Satan, and the circumventions of ſinne, which once entred is not eaſily expelled: All which conſiderations awaken them, by faith, prayer, meditation, religious emploiments, and all holy meanes, to

2 Cor 2. 11.

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beat down the body of ſinne. And where they finde themſelves more ſubject to one ſinne then to another, it is their eſpeciall care to curb their thoughts concerning it: and where they finde themſelves defective in one grace more then another, they think moſt upon that they want moſt, labouring to enlarge their hearts in love to all Gods Commandements. Fourthly, They give joyfull and thankful entertainment to the good motions of Gods Spirit, nouriſhing them with care and diligence that they may fire their hearts, and drie up the unſavoury puddle of corruption by little and little. And whereas it is then beſt to enlarge the mind in holy thoughts and meditations, when it is freeſt from hinderance, either abroad or at home: therefore they ſeek and take the fitteſt opportunities for contemplation by night or day. And leſt that noble power of the ſoul ſhould be taken up with trifles and vanity, feed upon the earth, or wear and waſte it ſelf with barren and lumpiſh melancholy, they are carefull and provident to gather, digeſt and treaſure up ſtore of good matter and heavenly buſineſſes for the continuall exerciſe of their minds. Laſtly, The ſpeciall wiſdom of theſe worthy Chriſtians in governing their thoughts, appeares in this, that they fit and prepare themſelves to undergo all changes without fretting, couragiouſly to break through all oppoſitions that be made againſt their godly courſe, and religiouſly to carry themſelves in all eſtates and employments, that they be not idle nor unprofitable, much more that they be not ſtained with the ordinary and common ſinnes of the world. In the iſſue of their thoughts the ſtrong Chriſtian is differenced from the temporary, (but that comes to be conſidered in the ſtate of a Chriſtian being in temptation, and is common to him with other Chriſtians: therefore that ſhall be deferred to the proper place.) And to ſhut up this point, let it be obſerved, that what is ſpoken of the thoughts of the ſtrong Chriſtian, that in ſome meaſure and degree may be applied to others alſo, though they be not ſo apparent in them, who have not long had their wits exerciſed to diſcerne good and evill, and obtained grace to lead their life more conſtantly and ſetledly in the practice of godlineſs then others, that have not ſo known the Lord, and the manner of his dealing with his people. Job. 3. 24, 25.

Q. *Whom call you Young men in Chriſtianity?*

A. Such Believers as have felt comfort in Chriſt, taſted of the good Word of God, and been trained up in godlineſs, but have not attained that ſtrength of grace and comfort, nor that experience in the Chriſtian combate and waies of peace, that the old and well experienced Souldiers of Jeſus Chriſt have gotten. They are a middle ſort of Chriſtians, neither ſo well ſetled, nor ſo well experienced in the ſpirituall warfare, nor having ſo much ſuperiority over their affections, as the Fathers, nor yet being ſo weak, infirme, and unexperienced as the Babes. Theſe men having been nurtured up in the practice of holineſs for a ſeaſon, and now called to a more ſerious conſideration of their ſtate and waies, are ſpecially buſied in fighting againſt the temptations of Satan, reſiſting and ſubduing their unruly luſts, of which nevertheleſs they are ſometimes overcome. This life is full of conflicts, unſetledneſs, and ſome diſcomfort; now the heart is quiet, ſhortly diſtempered with inward ſuggeſtions and outward occaſions. Their continuall work is to make war againſt their rebellious deſires, vaine wiſhes, and inordinate paſſions, which making ſtrong head againſt the power of grace, do put them to no ſmall trouble. The Apoſtle warneth hereof, and ſhewing with whom they muſt encounter, encourageth to the combate, not only telling what a glorious victory it ſhall be to vanquiſh ſuch an enemy, but aſſuring them of victory, as if they had gotten it already. And though this life may ſeem tedious and miſerable, yet is it ſafe and comfortable: the life which is not exerciſed in this warfare, is a life of great woe and deadly dangers. 1 Joh. 2. 14.

Q. *How are their minds occupied?*

A. In watching over their hearts to avoid ſinne and the occaſions thereof, leſt they ſhould be enticed, and ſo diſquieted in their minds, and break out to the offence of their Brethren, and reproach of their profeſſion amongſt the bad. They grow wary, weary and aſhamed of anger, impatience, frowardneſs, fretting, ſenſible deſiring of their neighbours goods, *&c.* which were wont to be common matters with them: but now they pray more often and earneſtly againſt them, and have ſome fear both alone and in company to be overtaken by ſuch paſſions. But though they covenant to look better to their courſes, yet are they ſoon unſetled and diſtempered with unruly affections; as in proſperity with forgetfulneſs of their fervent care which they had, in the works of their callings with earthly-mindedneſs, diſcontent, and which they much miſlike in themſelves, when they come to the ſight of it. In a word, they are much grieved for their ſinnes, they heartily purpoſe and endeavour reformation, they watch againſt the occaſions of ſinne, they renew their covenant if they have offended; and yet they are oft foyled. And though they have not the like meaſure of ſpirituall ſtrength as the Fathers have, to be exerciſed ſo conſtantly about heavenly things, and to make God their guide ſo ſeriouſly; yet they are much delighted with the good examples of ſuch as go before them and give them light. Though for want of knowledge and experience they cannot proceed in godlineſs, like to the well-experienced, but are oft kept under, foyled, and turned out of the way; yet they are glad of all meanes publique and private, whereby they might be eſtabliſhed. In a word, they are encumbred with many vaine, looſe and roving imaginations, which unprofitably take up the heart; and they fall into dreames of earthly dignities, outward pompe, long life, riches, preferment, pleaſure, vaine wiſhing of that which others have, miſliking that which is their own, *&c.* as the Diſciples admired the glory of the Temple, and fooliſhly contended amongſt themſelves which of them ſhould be the greateſt: but as they come to the knowledge of theſe corruptions, they complain of them, they labour earneſtly to reform and amend them, though they be kept under long for their good, that they might ſee what they are, and be humbled in the ſenſe of their corruption. Now from this that hath been ſaid, it is eaſie to diſcerne what are the cogitations of this young Chriſtian. Firſt, He takes more notice and conſideration of his manifold corruptions, his unruly deſires, and inordinate paſſions, then he did in former times, or any unregenerate man can do. And this worketh his heart to frequent and earneſt prayer, continuall watchfulneſs, conſtant ſhunning all occaſions of ſinne, and godly jealouſie over himſelf, leſt he ſhould be overtaken alone or in company. Howſoever looſneſs of mind and diſtemper of affection was not much regarded in times paſt; yet now he thinks upon it with ſhame and confuſion, ſeriouſly intending and endeavouring ſpeedy reformation. But notwithſtanding this unfeigned purpoſe, theſe evils are neither at once nor eaſily ſubdued; which gives occaſion to many other cogitations. Secondly, For as he meeteth with many difficulties in the way of Chriſtianity, he is oft diſcouraged and beginneth to faint, finding much unſetledneſs in himſelf, having received many foyles, notwithſtanding his adviſed purpoſes to ſerve the Lord better: but in this perplexity, after ſome heavineſs, he comes to weigh and ponder with himſelf what promiſes God hath made to the *thirſty*, what enouragements are given to them that *ſtrive*, what aſſiſtance he affoardeth to them that *watch and pray*, whereby he is encouraged to ſhake off heavineſs, with ſecurity, and to perſiſt in ſeeking grace from above. And if he be wiſely inſtructed to live by faith, not onely for the pardon of his daily infirmities, but for ſtrength of grace to walk before God in holineſs and righteouſneſs, this doth much quicken and comfort him. Oh, he will wraſtle mightily, and take courage to riſe again being foyled, ſo long as he is ſupported with hope of Victory: He will never be ſecure nor heartleſs, ſo long as he is aſſured of

Mat. 20.

Pſal. 39. 1.

Ezek. 3. 15, 17.

Cant. 3. 1, 2.

of the Lords help. Thirdly, This Christian bethinks himself how he might provide and put on the spirituall compleat Armour of God, whereby he might be enabled to withstand and hold out against all the furious assaults of that wicked One. He hath not learned the use, but knoweth the need of that furniture, which moveth him to seek it by earnest prayer. For seeing Weapons are for the War, now he is exercised with conflicts and temptations, he would not go unprepared. The Apostle exhorteth Believers *to take unto themselves the whole Armour of God*, that they be not put to the worst, or forced in fight to turn their backs: which direction this young man is fit to hear, being acquainted with the malice of Satan and his own infirmities. Fourthly, His heart is not so deeply set upon worldly businesses, nor let loose to vaine rovings as before: but he looks to the Principall, and labours especially to have peace with God. For he well perceives that these things do blind-fold judgment, and poyson the will: Therefore the labour of the mind in great part is this, to keep himself from being taken up with carnall, excessive musing about earthly things or vanities, seeing good meditations are not onely hindered, but even estranged, and for the time driven quite away. Fifthly, He doth oft and earnestly consider the directions given out of the Word how he might curb his passions, and reform his thoughts, that he might reap the benefit and profit of them. As men of crasy temper willing to better their health, are ready to hearken to any good prescription of diet or exercise: so fareth it with this Christian, who is desirous above all things to get riddance from those evils, that disturbe the peaceable disposition of his soul Eph. 6. 11, 13.

Q. *Whom call you Babes?*

A. They are of two sorts; for some are as it were in the birth, as the Apostle speaketh to the *Galathians*, *My little Children, of whom I travell in birth again, till Christ be formed in you.* The other be such as hang upon the breast, even as Infants which are new borne; whose property is to know their Parents, though they know nothing else, and to cry after them, and to call them by their names (though unperfectly and with a stammering tongue) and to desire the breast whereby they are nourished. They are like to fresh and inexpert Souldiers, who have not as yet been feared in the field; they little marke and consider how they are tempted and inticed. Many follies, weaknesses, and gross ignorance are in the most of them; many deceivings of themselves, many phantasies, and oversights are carried about of them. They know not the multitude of fleshly lusts, which secretly lurk within them, and the passions which ruled them before, keep their hold, and abide in great strength to their disgrace and discouragement. There be two dangers whereinto they are subject to fall; whereof the one is when they feele comfort, and the other when they feele it not For whileſt their comfort continueth, the sweetnes thereof doth so affect them, that they are ready (to the dishonour of God, and offence of others) to neglect their lawfull busines, as being a great let to their spirituall exercises; and thereby fall into the snare of the Devill, grow to be idle and unprofitable, to censure and spie faults in others. When they want comfort they fall into heavy dumps, and distractfulnes, fearing all was but a shadow and a dream. Because as young Children that are not acquainted with the rod and frowns of the Father, they look to be set upon the lap. Gal. 4. 19. 1 Joh. 2. 14. 1 Pet. 2. 2.

Q. *About what are our thoughts occupied?*

A. His favour is all in all unto them, in so much as if they have not some knowledge that he is tenderly affected towards them, they so long after it, that nothing can satisfie them without it. And about this their thoughts are chiefly occupied, after they know what it is worth; and in the meanes of their spirituall nourishment, which is the Word of God, and not least of all in this, that they may not in the smalleſt thing offend or displease God in that which they know. And by this 1 Pet. 2. 2.

that hath been said, it may appeare that the thoughts of Gods people, even the weakeſt, differ much from others, who are unrenewed, to whom the thought of heavenly matters is tedious, who have no delight to think how they may be better reformed, who will not be brought to put themſelves in the weights of the Sanctuary, that is, to try their eſtate by the Word of God. For the temporary Believer doth never ſo think upon the grace of God and his favour in Jeſus Chriſt, as to preferre it ſimply and in compariſon above all worldly contentments, that this earth doth afford; nor upon the Word of grace, as to receive it into an honeſt and good heart, to retain and feed upon it and every part thereof with ſavour and delight; nor upon the vanity, uncertainty, and feebleneſs of worldly comforts, as to renounce all intereſt in things below, that he might obtain a more certain, durable Inheritance in Heaven; nor upon the hainouſneſs of ſinne, deliberatly to reſolve not to offend God againſt knowledge in any wiſe. But all true Believers, even the weakeſt Babes, have proceeded thus farre: who are yet unable to governe their thoughts, and rule their paſſions in any good manner; know not the frowardneſs of their own hearts. Nevertheleſs, theſe weak Chriſtians muſt remember, that they are compared to Children, for that they ſhould daily grow out of childiſhneſs, and not think that from time to time they ſhould be borne with, and their follies winked at in them. Therefore, our Saviour compareth the ſtate of his Church and people
Mat.13.31. in the firſt age and beginning of it, to a graine of muſtard ſeed, which being once rooted, how ſmall ſoever it be, groweth forward from appearing above ground, to be a blade, and ſo to branch. Teaching his thereby, that they ſhould ſo look to go from one degree to another, that though they did not know what was to be done of them in this their Chriſtian courſe, when they firſt enter into it: yet now after they have been trained up in it for a ſeaſon, and have taſted of the Promiſe of life, they ſhould haſten thither through all lets which might hinder them; and purge out, as they come to ſee them, many unbeſeeming qualities and old evill cuſtomes.

Q. *May not theſe three degrees of Chriſtians in ſome reſpect fall one into another?*

A. Yes without queſtion: for the moſt grave Father may ſometime, and in ſome things, be as weak as the youngeſt Child, and as violently tempted as the Young man. And many of the things noted before, are incident equally and alike to them all; yet becauſe it hath ſeemed good to the wiſdom of God, by his
Gal.1.8. Eph.4.13. Heb.5.13,14. Servant to make this diſtinction, we muſt not neglect it. Beſides, it may be confirmed by ſundry teſtimonies and examples of holy Scripture, that ſome are ſtronger then others; and we have particular mention of many, who of weak became ſtrong, and increaſed as in knowledge and years, ſo in faith, courage, zeal; as *Moſes*, *Eſay*, *Peter*, &c.

Q. *Are any ſort of Chriſtians altogether free from evill Cogitations?*

Pſal.39.3. Pſal.31.12. A. Not any, though ſome be freed in greater meaſure then others. Gold hath its droſs, Wine its lees: the beſt ſoyle will beare weeds, the moſt holy man doth offend in words, in thoughts much more. Every Chriſtian is a Souldier by profeſſion: But our warfare were at an end, if we were freed from the remainders of ſinne. Nay, the Children of God, weak and ſtrong, are not onely thruſt from their peaceable condition with evill cogitations ſometimes, but ſenſibly dazled alſo, as men not knowing where they are. The cleareſt Springs may runne muddy after a ſtorme or tempeſt; Low Brooks ſwell high at a Flood by the inundation of other waters; The moſt exact conſtitution is now and then ſhaken with a Feaver: and the beſt man by ſuggeſtions and allurements may be turned out of the way for a time. An hypocrite is good for a fit, making fair promiſes which he forgetteth to make good: and a good man may be diſ-

tempered

tempered for a fit, liſſening unto thoſe evil motions, which upon more narrow conſideration they renounce and deteſt.

Q. What are the cauſes of evill Thoughts?

A. Evill thoughts ſpring from corruption of nature, proceed from Satan, or be occaſioned by outward objects, as hath been ſaid: But we may further note ſome ſpeciall cauſes of them in reſpect of our ſelves, ſuch as theſe; Negligence in watching over our hearts; careleſneſs in meditation of good things; formality in matters of Religion; neglect of good and holy motions of Gods Spirit; idleneſs, the fountain and nourſe of filthy and terrible thoughts; ſlight obſervation of the Word and Works of God, which cauſeth barrenneſs; Curioſity and vaine prying into things not revealed. But though continuall watchfulneſs, may prevent evil thoughts in good meaſure, yet no diligence that can be uſed, will free altogether from evil motions: becauſe the fleſh that abideth in us will luſt againſt the Spirit. Jam. 1. 14.

Q. Why doth God ſuffer his Children to be moleſted with evill Thoughts?

A. This he doth for divers ends. Firſt, That they might learn to know themſelves, how miſerable and corrupt they are by nature, unapt to good, prone to evill, unable to help themſelves, or to merit any thing at his hands. Secondly, To keep them in humility, that they be not puffed up with the meaſure of grace received from him, when they feel the fruits of corruption continually troubling and interrupting them. Thirdly, The Lord leaves us to be buffeted with evill thoughts, to prevent ſecurity, careleſneſs, and falling into groſs and ſcandalous ſinnes: as we have often temptations to diſtruſt, to make us the more carefull to renew our faith. Fourthly, The daily occurrence of evill thoughts, our inability to avoid them, and the continuall annoyance we have from them in our beſt duties, is an excellent meanes to drive us out of our ſelves, and to ſend us to Chriſt for daily pardon of ſinnes, and increaſe of grace, which we cannot but ſee to be exceeding neceſſary. Fifthly, The abounding of ſinne doth the more commend the rich and ſuperabundant grace of God, who is pleaſed to continue gracious and merciſull to us notwithſtanding our daily infirmities, and to heale our ſtained leprous nature by degrees, untill they be made perfect and pure from all ſpot. 2 Cor. 12. 7. Rom. 5. 20.

Q. When and what thoughts do moſt trouble the godly?

A. Firſt, What ſinne we are moſt accuſtomed unto, the thought of it will be ſure moſt to diſturb us, and that at ſuch times as we would ſet our ſelves to meditate upon ſome ſpirituall good thing, or prepare and make our ſelves ready to walk with God. Secondly, When we are about to do moſt good, we are ſure to be peſtered and interrupted with vileſt thoughts. Thirdly, The thoughts of the godly are various, according to their condition, conſtitution, diſpoſition, and growth in grace; as in proſperity to be moleſted with temptations to ſecurity, pride, forgetfulneſs of God, formality in Religion, if they be not exerciſed with ſome affliction in another kind: In adverſity to be aſſayled with thoughts of diſtruſt, impatience, faintneſs, diſcontent, repining, and ſuch like. The fearfull and render hearted are beſet with thoughts of dejectedneſs, horrour and unbelief; the more bold of nature with preſumption and ſelf-confidence, &c. Fourthly, Vaine, idle rovings, and unſeaſonable cogitations do more trouble the Children of God in the practice of good duties, then thoughts in themſelves ſimply evill and ungodly.

Q. What courſe muſt be taken for the preventing of evill Thoughts?

A. Firſt, If evill thoughts ariſe in our hearts, we muſt preſently make reſiſtance againſt them, humbling our ſouls by ſpeedy repentance, ſtirring up our ſelves to a further diſlike of the evill, and turning the heart to the contrary good or preſent duty with more fervency and devotion. Secondly, We muſt

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ſtore the heart continually with good matter, and ſet it on work about ſome thing that is honeſt, pure, and profitable, ſo ſhall there be no room for idle thoughts. Thirdly, Inordinate boundleſs deſires of mind are occaſions of many unſeaſonable and evill cogitations, which muſt be limited and brought into ſubjection, before we can be freed from noyſome thoughts about them. Labour we then to confine our deſires, and ſtrive for contentment in our eſtates; ſo ſhall we avoid a world of covetous and ambitious thoughts, with ſuch as accompany them, *viz.* thoughts of deceit, flattery, murther, *&c.* Fourthly, Watchfulneſs is a meanes to keep evill out of the heart, or to apprehend it that it cannot rooſt there. To be rid from wicked imaginations, we muſt make a covenant with our hearts, and ſet continuall watch over them. Eſpecially we muſt look narrowly to our ſelves in the performance of holy duties, that unſeaſonable thoughts foiſted into the mind, hinder not preſent intention, and draw the heart another way. For the neglect hereof gives the Lord juſt occaſion to leave us to be buffeted with all ſorts of evill thoughts, impure and terrible. Alſo we muſt carefully look to our ſelves, when we are alone, that we let not our thoughts rove at randome, but confine them to ſome certain bounds; as the goodneſs of God, his works of mercy and judgment, *&c.* Fifthly, It is good to remember, that we muſt give account for our thoughts, and ſo to reckon with our ſelves for them in this life, that we may not be judged for them in the life to come. Sixthly, We ſhall graciouſly prevent evill thoughts, if we beheedfull to entertain the good motions of Gods Spirit, to obey the checks of conſcience, to make uſe of Gods wonderfull Works, ſeaſoning our hearts with the meditation of them. Seventhly, It alſo much availeth to make a covenant with our eyes and other ſenſes, keeping them from carnall objects; to avoid wicked company, and to turn away from all occaſions of evill cogitations.

Q. What are the ſeverall kinds of evill Thoughts that muſt be ſhunned?

A. Firſt, Unſeaſonable diſordered thoughts beſide the buſineſs or duty in hand, tending to coole intention, or to interrupt and draw us from the preſent work we go about.

Q. What are the ſpeciall Cauſes of theſe evill Thoughts?

A. What hath been ſaid before of the cauſes of all evill thoughts, may be applied to theſe; unto which theſe ſpeciall cauſeſs may be added. Firſt, want of preparation to holy duties, and of intention and ſetling the mind upon God, and as in his preſence, in the performance of them. Secondly, A diſſolute, inconſtant practice of holy duties, ariſing from love of carnall liberty, groſs ignorant conceits of Gods worſhip, prejudicate opinion, or indulgence to ſome ſpeciall ſinne, may occaſion roving and diſtracting thoughts. Seldome can we keep our hearts to what they affect not, be not accuſtomed unto, eſteeme not at an high rate, ſet not upon with all their might. Thirdly, Covetouſneſs and eager deſire of worldly things cauſeth manifold wanderings. He cannot attend upon God, liſſen to his Word, lift up his heart to Heaven, that is faſt glued to the earth. The worldling may ſit before a Preacher to hear the Word, but his heart goeth after his covetouſneſs. Fourthly, Conceit of our ability to ſerve God of our ſelves, may juſtly cauſe the Lord to give us up to be buffeted with carnall imaginations, that we might learn better to know our ſelves, and be more humble in our own eyes. For truſting in our ſufficiency, is it to be wondered at, if we finde our ſelves diſturbed in the ſervice we take in hand, and be made to ſee the vanity of our hearts? Fifthly, Ignorance and unſedledneſs is the cauſe of much ſlightneſs, uncertainty, and wandering, of fear, diſtraction, and inconſtancy. When we be ever doubtfull of our courſe, whether it be pleaſing to God or no, we muſt neceſſarily be toſſed to and fro in our ſelves, neither knowing what to do, no leave undone. Sixthly, The liberty of the ſenſes in

Ezek. 33. 31, 32.

holy

holy duties, as of the eye to rove, and of the ear to wander after pleaſing objects, as pompous ceremonies, may be occaſions to cloy the heart with carnall thoughts. Seventhly, The heart is to ſeek in holy duties, becauſe we ſuffer it to wander all the day long.

Q. *What be the unſeaſonable Thoughts that moleſt the godly in good duties?*

A. They be of divers kinds; ſome in themſelves good and profitable, but not ſorting with the preſent occaſion, nor leading us along therein; ſome in themſelves lawfull, if they had been recalled in their ſeaſon; as of matters pertaining to this life, arrands, journeys, building, buying, ſelling, buſineſs that we had forgotten, or have to do with ſome other perſon, *&c.* ſome triviall, vaine, idle and ſottiſh, of things of no worth, or that ſhall never come to paſs. To ſay nothing of thoughts evill in themſelves, carnall, preſumptuous, vaine-glorious, filthy, curious, *&c:* which do grievouſly trouble the heart in the performance of that ſervice, wherein he deſires to enjoy moſt ſweet communion and fellowſhip with God. Theſe latter are not onely unſeaſonable, but ſinfull in themſelves: therefore I will reſerve them to their proper place.

Q. *What are the Effects of theſe Thoughts?*

A. Firſt, At the beſt they interrupt the intention of heart in the worſhip of God, and ſo hinder the work of the Spirit in the power thereof, and deprive the conſcience of much comfort. Secondly, If we give way unto them they may prove occaſions of hypocriſie, formality in Religion, prophaneneſs of heart; nay they may procure ſome ſpirituall deſertion, and move the Lord to give us up to the reproach of ſome groſs ſinne, to puniſh our diſregard of his glory. Thirdly, Scrupulouſneſs is cauſed by vaine thoughts. Is not this a tentation incident to many weak ones in the day of their deſertions; that they dare not meddle with the Ordinances of God, their hearts are ſo full of ignorance and vanity? they have ſo abuſed them heretofore, and their minds are ſo choaked with vanity and abhomination, that they are afraid to come before God, leſt they ſhould be found guilty of taking his name in vaine. But againſt this, it muſt be remembred, that the ſinne which cleaveth to us, cannot excuſe the omiſſion of a duty that God requireth. The vanity that diſturbes muſt be laboured againſt, but the duty which God neceſſarily requires, muſt not be neglected.

Q. *Why doth the Lord ſuffer his ſervants to be peſtered with unſeaſonable Thoughts in his ſervice?*

A. Satan intends the moleſtation of the Saints and the diſhonour of God, by ſtirring up ſuch idle imaginations in their minds at that time: but the Lord in great wiſdom orders all things to the good of his people and the confuſion of Satan. Firſt, Hereby the Lord doth tame the pride of our hearts, and keep us in humility, diſcovering to us the ſinfull vanity that doth poſſeſſe the ſoul, and our averſeneſs to that which is good. Oh, what wretchedneſs doth lodge in the heart, that men ſhould delight more to buſie themſelves vainely, then to commune with the Lord? Secondly, The grace of God is the more glorious, in that he doth enable us to pray, and accept of our prayers. The vanity of our thoughts ſufficiently teſtifies what our hearts by nature do affect and runne after: if they be lifted up in any meaſure to deſire ſpirituall things, it is by the powerfull work of grace. The imperfection of our prayers is manifeſt by our rovings, that we muſt acknowledge it the great mercy of God, if he vouchſafe audience or grant our requeſts. What hath been ſaid before of the cauſes why God ſuffers his Children to be troubled with evill cogitations, may be applied to theſe in ſpeciall.

Q. *What are the Remedies of theſe Thoughts?*

A. Firſt,

A. First, To wake with God in the morning, is a ſpeciall preſervative againſt idle wanderings in holy duties. If the eye be lightſome to ſee God in Chriſt, through the glaſs of the Word, and to hold waking before him; If the affections be moved to him in thankfulneſs, who hath led us all our daies, who is that Prince that maketh peace in us, whoſe ſecret is the ſtrength of our heart that it fainteth not, whoſe favour is that Shield which doth ſo cover us, that evils have not leave to aſſaile us, much leſs to prevaile againſt us; If we fly to Chriſt early to have the dimneſs of our ſight cleared, to get the diſtillation of by-thoughts ſtopped, by looking to him who unites our hearts to himſelf; if we ſeek to that quickning Spirit to ſcatter our ſlumber, and labour him who is light it ſelf to expell thoſe externall darkneſſes which inviron us; If we look to Jeſus Chriſt who is made of God our righteouſneſs and ſanctification, to waſh away the guilt of ſinne, and by his Spirit to cleanſe us from the ſpot of corruption; If we put on Chriſt by faith, and gird about us the compleat Armour of a Chriſtian; If we look to Chriſt by faith as our ſalvation, who muſt bring all our graces forward from one degree to another, as to our Vice-roy, who muſt tread Satan under our feet, as to our Guide and Directour who muſt lead us forward in the waies of peace: If we learn thus to awake with God every morning, and prepare our ſelves to walk with him, we ſhall the better be fenced againſt unſeaſonable thoughts all the day after. Secondly, Holy preparation to good duties is profitable againſt idle thoughts. Did we ſet our ſelves to the conſideration of our inability and unworthineſs to appeare before God; to the meditation of his Majeſty and holineſs with whom we have to do; to the thought of our manifold wants, and the ſweet comfort we might have in communion with God, we ſhould not be diſtracted as many times we are. It is our ruſhing upon holy things without deliberation, that cauſeth ſo many by-thoughts in the performance of our beſt ſervices. Thirdly, In the practice of all ſpirituall exerciſes we muſt eſpecially look to the intention of the heart, ſetling it in the preſence of the great and all-ſeeing God, and fixing it conſtantly upon him alone. Fourthly, Conſtancy in keeping our times and occaſions for holy duties is a great furtherance of intention. Neglect breeds unfitneſs; diſcontinuance cauſeth diſtraction. If the neſt of wandering imaginations be not purged by conſtant reſiſtance, they will encreaſe more and more. The leſs communion we have with God, the more untoward are our hearts to come before him. Fifthly, The daily renewing of repentance for all known ſinne, doth embolden to appear before the Lord in his worſhip, and fit to free and entire converſing with his Majeſty. For the heart that is purged and made clean, is not haunted with the thought of ſinne, when we are about the moſt excellent works, as it would be if ſinne were ſuffered to have quiet harbour. Sixthly, We muſt make a covenant with our ſenſes, as with our ears and eyes, *&c.* that in the worſhip of God they may not wander after vanity, and ſo let in ſuch objects as may divert and corrupt our ſerious Meditations. Seventhly, The confining of our thoughts and affections in worldly occaſions all the day long, is a ſpeciall meanes to prevent vaine rovings, when we intend ſpirituall duties. If our converſation be without covetouſneſs, diſcontent, diſtruſt, lightneſs; If we proſecute our civill affaires with heavenly minds, undertaking them in obedience, depending upon his goodneſs for ſucceſs, ſubmitting our ſelves to his good pleaſure, aiming at his glory, reſting in his approbation; If we be frequent in meditation of heavenly things, and draw our ſelves into Gods preſence to have private familiarity with his holineſs; If we obſerve our hearts, that they runne not looſely up and down we know not whither; and take notice of our wants, that we might ſeek ſupply: then ſhall the heart be more ready and ſpirituall when we come to ſet duties. Eighthly, If we cannot get freedom from vaine imaginations, yet may we not omit the practice of good duties: for that were to give way

way to the corruption of nature and malice of Satan. Therefore casting away all confidence in our selves, and calling to remembrance the mercifull Promises of God to pardon the weaknesses that cleave unto our best duties, we must still draw near unto the Throne of grace, complaining unto our God of the unrulinesse of our hearts, and labouring to approve them in his presence; waiting upon him for the accomplishment of his work, and comforting our selves in the promise of his rich, free, undeserved mercy. Thus if we humble our selves, and prepare our heart to meet the Lord, we shall finde the Lord gracious, both to grant pardon, and to vouchsafe freedom from these vaine and wandering imaginations. Lastly, If we be distracted with buzzing thoughts in time of Prayer or such like, we must not turn our imaginations upon the temptation, and discourse with it, though it be to work the heart to a detestation of such vanity: for by that meanes the heart shall be drawn aside from the present duty, and more distracted. But humbling our selves and checking our sloth in that spirituall work, we must set all the powers of soul with more life, vigour, and attention about the businesse under our hands. As the corruption of our hearts seconded with the malice of Satan shall labour our unsetling; let us contend by the power of the Spirit to fix our thoughts upon God before whom we stand.

Chap. V.

Of a second sort of evil Thoughts, viz. Vain *and* Roving *Cogitations. The Effects or Consequences of such Thoughts, with the course to be taken for the prevention thereof. Wherein is a large digression about* Meditation, *shewing how it may be raised both from the Works and Word of God, from the Book of the Creature, and of the Scriptures.*

Question,

WHat are a second sort of evil Thoughts that must be avoided?

A. Idle and vain rovings, with excessive thoughts touching the profits and pleasures of this life, which draw the heart from God, and disturb that sweet and heavenly disposition of soul which ought to be in us.

Q. What are the Effects of these Thoughts?

A. First, They hinder much sweet communion with God, and cause the mispending of much good precious time, with the omission of sundry occasions whereby we might enrich our selves with grace and comfort. Secondly, They disturb peace of conscience, and disorder the heart when it should enjoy most entire fellowship with God in Christ. For let the heart runne loose all day, and it will not stand at command in the evening to waite upon God. Thirdly, They coole the heat of the Spirit and pollute the heart with evil: As they come from corruption, so they encrease and strengthen inward corruption; like weeds that fat and make rank the soul to bring forth bad fruit in more abundance. Fourthly, Idle thoughts expose the heart to manifold temptations. Sinne may enter and finde room with more ease, when the door is held open for it by idlenes and roving.

Q. Is it not a thing impossible to bring all our Thoughts into subjection,

and a bootleſs labour to attempt any ſuch thing?

A. We muſt not look to be free from idle thoughts ſo long as we carry about with us this body of ſinne. But as by the grace of God (being of our ſelves unable to do any thing) we may do all things, ſo farre forth as ſhall further us to happineſs: ſo by the gracious aſſiſtance of his Spirit, we ſhall prevaile ſo far in the government of our thoughts, as to entertain occaſions for the quickning and well diſpoſing of them, to avoid the contrary, to be humbled for our by-thoughts, and to be drawn nearer unto God in ſpirituall worſhip. Therefore to labour againſt vaine imaginations is no vaine task; for by diligent and conſtant endeavour, we ſhall diſſolve the Troops that did aſſault, and gaine freedom in meaſure, though farre from perfection. And ſay we did prevaile nothing for a time, by that holy contention we ſhall approve our hearts to God, that we allow not the evill, which doth moleſt continually.

Q. What courſe may be taken to prevent theſe roving imaginations?

A. Firſt, It is to be remembred that we may lawfully ſet our thoughts upon the buſineſſes of this life, when the Lord calleth unto them. For the labours of our Vocation are the works of God, wherein he hath ordained us to walk: which being followed with moderation in obedience to his Commandement, do not ſeparate the heart from him, but unite it cloſer unto him. And even whiles the mind is holily employed about the things of this world, it is virtually lifted up to God and looketh towards him. This *Caveat* is here added, leſt ſcrupulous conſciences ſhould needleſly afflict themſelves, as if it were an argument of earthly-mindedneſs in lawfull manner to mind the duties of their place; or that their caſe was evill, becauſe they did not conſtantly ſet their thoughts upon things above, when they were exerciſed about the affaires of this life. Secondly, Caſt thy buſineſs ſo that God may have his times every day ſet out unto him, and our own imploiments and occaſions, their ſhares and portions allotted them conveniently. And what time ſhall be ſet apart for divine duties, let it be obſerved conſtantly, as much as may be, yet without ſuperſtition. But withall look unto it, that the conſtant allowance for good duties, be neither niggardly, nor unſeaſonable, nor ſlightly paſſed over; as if the leaſt care were ſufficient, where the greateſt is too little: nor muſt we reſt in the daily portion, when neceſſity or opportunity require or afford more liberality. Thirdly, The heart muſt be well ſtored with good matter, whereupon it may exerciſe it ſelf as occaſion is offered. * And that we might with more readineſs recall to mind what is treaſured up in memory, and know what is fit to be thought upon; it is good to digeſt it into order and methode, that each thing may offer it ſelf at convenient time, and we be not to ſeek what to do, when we have opportunity to be doing good. As to make choice of ſome thing to be thought upon in the morning, that is fit to ſeaſon the heart all the day after: *viz.* how we are to hold communion with God, and prepare our ſelves to walk before him that day without offence; what thankfulneſs we owe unto him for the comforts of the night, and how to preſerve our faith in Chriſt touching all the promiſes of grace made in the Word. And for the reſt of the day, it is good ſometimes to think of our manifold wants and infirmities, the haniouſneſs of ſinne, the benefit of Juſtification, the royalty of Adoption, the power of grace, the practice of repentance, the priviledges of a godly life; the power, truth, mercy, unchangeableneſs of God, and ſuch like, and that in ſuch order as we have propoſed to our ſelves. For many times we know not about what to buſie our thoughts, and ſo give way to idleneſs: becauſe what we have learned, is not ranged into any methode. Before we enter upon the performance of holy duties, as prayer, praiſe, &c. let us not be negligent to faſten our cogitations upon ſomewhat that might quicken devotion, zeal, reverence and attention; as to conſider what we are, with whom we have to deale, what wants do oppreſs us, what liberty

* He muſt let great purchaſes alone, that hath nothing to diſburſe.

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we have to ask, what Promiſes to ſpeed, how we ſhould make our Petitions devotionally, and ſtirre up our ſelves to return praiſe with cheerfulneſs. So likewiſe for the Works of God, both of Creation and Government, nature and grace, the obſervation of them is exceeding profitable to prevent idleneſs, and to further ſuddain and ſetled meditation. Now touching the Works of Creation, we may obſerve their qualities, uſe, benefit, and what compariſons are taken from them in the Word of life.

For example, in the *World* comes to be conſidered the unity, figure, connexion of parts, order, variety, beauty, perfection, circumſcription, temporality, and deſtruction of it: the benefit, delight and comfort that it affoardeth unto man: which gives juſt cauſe to admire the goodneſs, wiſdom, power, perfection of God; his love and bounty towards man; and to manifeſt their folly that dote upon things tranſitory, forgetting God the maker of them. World. Pſal. 8. 1.

In the *Firmament* we may obſerve that purity, ſolidity, greatneſs, immutability or conſtancy, roundneſs, locality, order and efficacy by light and motion: all which things ſet forth the glory of God, and his ſingular bounty to the Sonnes of men. Firmament. Job 37. 18. Pſal. 136. 5. Pſal. 148. 4.

In the *Light* we may conſider the purity, clearneſs, pleaſantneſs, viſibility, ſwiftneſs in operation, profitableneſs, beauty, diffuſion farre and nigh, and perpetuity of it, that is ever like it ſelf, varieth not, languiſheth not by the continuall ſending forth of vertue. The benefits of light are many and great. It is the Ornament of the World, begetting a real Image of it ſelf. By it all things are made viſible: it gives order, time, end, meaſure and diſtinction to all corporall things: for without it there is nothing in the world but horrible confuſion. Light doth beget, conſerve, and adde vigour to all inferiour things, Herbs, Plants, Trees, Fiſh, Fowle, Beaſts and Men. It doth wonderfully temper, mingle, ſubdue, knit together and contain all elementary bodies according to the Laws preſcribed of the chief Work-man. The light cauſeth viciſſitude of day and night, labour and reſt, waking and ſleep: It directeth in the way, manifeſteth things hurtfull and profitable, ſhutteth up wild Beaſts in their dens, and miniſtreth opportunity to ſeek nouriſhment. By the Light Beaſts are tamed, wicked men are reſtrained and ſhut up in their holes or Caves; all men are furthered to avoid things noyſome, and to perſue things healthfull, to behold and conſider the things that are, to converſe more comfortably together, to meaſure their actions by certain periods of night and day, and to grow in knowledge and underſtanding. When the Light appeareth the Herbs revive, Birds ſing, Beaſts play, and man rejoyceth. In Scripture many things are compared unto Light. God is called *Light*. Chriſt our Saviour is called the *true Light*, the *Light of the world*, the *Light ſhining in darkneſs*, the *Light of the Gentiles*. Light is taken for the *Doctrine of the Goſpel*, for the *true knowledge of the Word of God* and *Goſpel*; for the *knowledge of the glory of God*, for *holineſs of life*. It is alſo taken for *heavenly glory*, for the *grace of God illuminating the underſtanding*. Chriſtians are called *the Light of the World, and the Children of Light*. Light is put for proſperity, peace, and favour with God; as the Saints pray, *Lord lift up the Light of thy countenance upon us, and we ſhall be ſaved*. Theſe things miniſter occaſion of ſingular meditations. Light. Prov. 15. 30. Prov. 4. 18. Eccl. 11. 7. Job 38. 19, 20. 1 Joh. 1. 5, 6. 1 Tim. 6. 16. Joh. 1. 8. & 8. 12. & 9. 5. Eſa. 9. 2. & 42. 6, 7. & 49. 6. & 60. 1, 2, 3. Act. 26. 18. Joh. 12. 36. 1 Joh. 2. 8. Job 24. 13.

2 Cor. 4. 6. Mat. 5. 16. 2 Cor. 6. 14. Pſal. 4. 7. & 89. 17. Pſal. 111. 4. Iſa. 50. 10. Mat. 5. 14 Joh. 12. 36. Eph. 5. 8. Phil. 2. 15. Prov. 4. 18. 1 Theſ. 5. 5.

In the *Sunne* heate, light, poſition or place, greatneſs, beauty, efficacy, ſwiftneſs of courſe or motion, and perpetuity, are to be marked. The benefits of the Sunne are exceeding great. It lendeth light to the other Starres, expelleth darkneſs, Sunne. Pſal. 19. 5, 6. Pſal. 89. 35, 36 But the Sunne it ſelf

is not beautifull in comparison of God. Psal. 104. 1. 1 Sal. 96. 6. Job 25. 5. 1 Sal. 136. 8, 9. Psal. 104. 19. Rev. 21. 23. Isa 60. 19, 20. 1 Sal. 84 11. Mal. 4. 2. Cant. 6. 10. Jer 31. 35. 1 Sal. 89. 35, 36 Mal. 3. 6. Amos 8. 9. Jer. 15. 9. Cant. 1. 6. Mar. 13. 6. Job 9. 7. Psal. 19. 5, 6. Psal. 136. 7, 8. & 148. 3.

darkneſs, inlightneth the earth, maketh day and night, Summer and Winter, tempereth the ſeaſons of the year, refreſheth all things, and by its heat ſtirreth up vitall ſpirit, produceth, conſerveth, ripeneth Herbs, and Fruits, and delighteth both man and beaſt. In Scripture God is called the *Sun of the godly*, Chriſt is the *Sun of righteouſneſs*. The Church is ſaid to be *pure as the Sunne*. The conſtancy of Gods Promiſe and Covenant is ſet forth by the continuall courſe and duration of *Sun and Moon*. The decay of truth, change of proſperity, and vaniſhing of all hope of deliverance, is compared to the *ſetting of the Sunne*, or the going down of it at noon day. And the perſecutions and afflictions of the Saints, is reſembled to the *ſcorching heate of the Sunne*. Who ſo ſhall conſider theſe things, he ſhall finde juſt cauſe to ſtand aſtoniſhed at the goodneſs, power, Majeſty of the Lord, and to break forth into the remembrance of his holineſs.

Aire. Eccl. 1. 6.

The *Aire* is ſubtile, moiſt, cold, lighter then earth or water, thin, without colour, capable of heate and drineſs, void of light but apt to receive light, fluid, by which the parts are divided, and give place to other bodies and ſucceed them with incredible ſwiftneſs, moveable, by which it is diverſly toſt too and fro of winds and other bodies, ſincere in it ſelf but capable of putrefaction, ſet in the middeſt betwixt Heaven and Earth. The benefits of the Aire are excellent: It refreſheth and cooleth the heart and other members that boyle with heate; it cheriſheth native heate without which it would die preſently: It tempereth the parching heate of the Sunne, and the exceeding brightneſs of it, which otherwiſe would much annoy and hurt the eye. It is the chariot of light, voice, ſound, repreſentations which come into the ſenſes: It ſerves the eye to ſee, the ear to hear, the noſe to ſmell. It is the miniſter of motion and breathing, the foſterer of life, the fodder of fire: for when Aire is ſhut forth, fire is quickly extinguiſhed. Now if we compare the qualities of the Aire, with the uſe and end why it was made, we cannot but admire the ſingular providence, admirable wiſdom, and great goodneſs of Almighty God, in fitting all things ſo exellently for the good of man. Had the Aire been light, man could not have taken his reſt quietly; had it been thick, it could not have been the inſtrument of motion, breathing, ſight or hearing; had it been coloured, all things would have appeared like unto it: Had it been hot, it would ſoon have deſtroyed the native heate, and cauſed death. Who would not fear thee, O Lord, moſt High? in wiſdom thou haſt ordained all thy Works. The Aire that thou haſt appointed to give life unto us, thou canſt corrupt, that it ſhall become our bane, deſtruction and death, if we ſinne againſt thee.

Iob 28. 25. He fitted the Aire by weight, &c.

Cloudes. Iob 37. 11, 16 Isa. 60. 8. Iob 38. 37. Iob 26. 8. & 36. 27, 28. Gen. 7. 11, 12. Psal 77. 17. Iob 36. 32. Iob 38 9. Hab. 3. 8. Psal. 104. 13. Psal. 104. 3 Nah. 1. 3. Isa. 19. 1. Psal. 18. 9, 11. Numb. 9. 15. Exo. 13. 21.

From the Aire let us come to the *Cloudes*: in them we may behold the wiſdom, glory, goodneſs, and power of the Lord. The Cloudes are heavy, and yet hang above in the Aire without ſupport; fluid, but runne not abroad. Their motion is ſwift and various, as they are driven by the winds that blow out of divers Coaſts of the world. The uſe of the Cloudes is great: They are heavenly Bottles hanged on high, to cary and contain the waters, wherewith God is pleaſed to moiſten the earth to make it fruitfull, or to drown it in judgment for the ſinnes of men; They are as a Veil covering the light of the Sunne, and defending all inferiour things from the ſcorching heate; They are the Garments of the Sea, and ſwadling bands for it. They are called the *Chambers of God*, the *Chariots and Horſes of God*, the *duſt of his feet*. When the Lord covereth the Heavens with thick Cloudes, he is ſaid to *deſcend*, or to *come nigh the wicked in judgment*. God hath ſundry times manifeſted his preſence to his people in a Cloude. Falſe Teachers, and ſuch as make fair promiſes, but performe nothing, are compared to *Cloudes without Water*. Theſe things miniſter occaſion of

good

good thoughts, and lead us to the meditation of Gods power, goodneſs, glory, and wiſe providence, who hath made and doth order all things according to his incomprehenſible underſtanding.

The *Raine* is a common and baſe creature, but a lively notable teſtimony of Gods liberality, wiſdom, and almighty power. In Scripture he is called *the Father of the Raine*. It is heavy of it ſelf, yet drawn up into the Aire by the heate of the Sunne, where it hangeth in the Cloudes by the appointment of God, untill he command it to deſcend. It falleth by drops, and is not poured down all at once, leſt it ſhould deſtroy the fruits of the ground, and prove hurtfull to man and beaſt. Nor is this to be omitted, that it deſcends more frequent and in greater abundance then Snow or Haile. The Raine-water is more thin, ſweeter, hotter, more boyled of the Sunne, and ſo more wholſome, more availeable for the increaſe of the fruits of the Earth then any other water whatſoever. The Raine doth moiſten the Earth, and make it fruitfull; it cauſeth Graſs, Herbs, Seeds and Plants to grow and increaſe: but if God withhold *the former and latter Raine*, the Earth is barren, the Graſs withereth, the Fountains drie up, and the Fruits of the Earth die and periſh: whence followeth famine and death of men and Cattel. Raine alſo doth allay immoderate heate, and ſo preſerve the life and health of man and beaſt: but extream Raine deſtroyeth the fruits, waſheth away the fatneſs of the earth, breedeth diſtempers in the body, and many waies afflicteth. The Doctrine of the Goſpel is compared to *Raine*; the bleſſing of God upon the Juſt is reſembled to the *Raine that cauſeth the Herbs to flouriſh*; the calamities that overwhelm the wicked are ſhadowed forth by an *extream and violent Raine*, that throweth down all before it. And by theſe things we are taught to waite upon God, to walke before him in obedience, and to repent of our ſins if we have gone aſtray.

&40.34. Pſal. 99.7. Eſa.4.5. Prov.25.14. 2 Ser.2.17. Jud. v. 12.

Raine.

Pſal. 147. 8. Iob 37.11,12, 13. Iob 36.26,27. Pſal.135.7. & 148.4. Iob 5. 10. & 28. 26. & 38. 26. Deut 11. 14. Pſal.65.10. Act 14.17. Jam 5.7. Zech.10.1. Iob 37.5. Iob 38.28. Iob 26.8. Amos 5. 8. Pſal. 65. 10, 11, 12. & 68. 9,10. Lev.26.4. Eſa.55.10. Ioel 2.23,24. Eſa 30.23. Iam.5.18. Ier.14.4 Gen.

Pſal.104.13,14. Amos 4.7 1 King.8.35. & 17.7,9. Luk.4.25. Deut.28.23,24. Eſa.5.6, 7.11, 12. Deut.32.2. Mic.2.6. Eſa.55.10 11. Eſa 45.8. Mic.5.7. Pſal. 72. 6, 7. Pſal. 11. 6. Mat. 7.26, 27. Ier. 14. 22. & 5. 24. 1 Reg. 8. 35.

The *Dew* that fals upon the ground in ſmall round drops is an argument of the wiſdom, power, and goodneſs of God, as the reſtraining of that, is a token of his wrath and diſpleaſure. The Dew is cold and moiſt, and falleth in great abundance at ſome times of the year, bedewing the Herbs with ſmall ſprinklings as it were with Pearles. It is more effectuall to refreſh the Earth, moiſten Herbs, and cheriſh the fruits then any ſhower; It is profitable not onely to the nouriſhment of man and beaſt, but as Phyſick it is uſefull for their health; It miniſters matter to Hony, Sugger, Manna, and Pearle. But Beaſts, ſpecially Sheep and young Cattel, feeding upon Herbs full of Dew, do catch harme and die. The Lord ſaith, He would be *as the Dew to Iſrael, to refreſh and comfort them*. The bleſſing of God upon the Juſt is reſembled *to the Dew*. The Doctrine of grace is compared *to the Dew*: the Children of the Church in the time of the Goſpel, *to the Dew of the morning*. *The favour of the King is as Dew upon the Graſs*. *The righteouſneſs of the hypocrite like the morning Dew, which ſoon fadeth*.

Dew.

Iob 38. 28. & 29.19. Prov.3.20. Gen 27.28. Deut.33.13, 28. Zech.8.12. 1 Reg.17.1. Hag.1.10. Hoſ.14.5. Pſal 133.3. Deut.32.2. Pſa.110.3. Prov.19.12. Hoſ.6.4. Hoſ.13.3.

The *Hoare-Froſt*, which the Lord ſcattereth as aſhes, is an argument of his goodneſs and ſeverity, the ſwiftneſs and efficacy of his Word. For he turneth *the Dew into Hoare-Froſt, and the Froſt into water according to his pleaſure*. *The Hoary-Froſt of Heaven, Who hath gendered it?* The uſe of it is to contain the remaining heate and to repell it into the inner part of the root, that it may lie hid there as balme for the preſervation of the Tree. This is the fruit in the proper time or Autumn; behold the goodneſs of God. But in time extraordinary or unfit, as in Summer and Spring, it is hurtfull to Vines,

Hoare-Froſt.

Pſal.147.16. Iob 38.29.

Corne

Corne that beginneth to ſhute forth the ear, and Trees that bud or bloſſome. This is the rod of God to correct us for ſinne.

Snow.
Pſal.147.16. Iob 37.6. Iob 8.22. Lam.4.7. Eſa.1.18. In *Armenia* Snow falleth ſomewhat red. *Kirk.* Phyſic. lib.6.cap.9. Pſal.148.8.

The Lord gives his *Snow like Wool*; He ſaith to the Snow, *be thou on the earth.* This is the work of God alone: *for man cannot enter into the Treaſures of the Snow.* The Snow is pure and white, and deſcendeth in light flakes: it is ſofter then Haile, but melteth not ſo ſoon. It moiſteneth the earth ſlowly and by degrees, as it ſucketh in the milk of Snow; As a garment of wool warmes the body of man, ſo this woolly garment of the earth doth cheriſh its inward heat, and preſerve the vitall ſpirit of Seeds that they be not killed with cold. And by its lightneſs and purity it doth leaven and purify the earth. In Summer the Lord refreſheth the earth with raine, and in the Winter he clothes it with a garment of Snow. Thus he preſerves all things when he ſeemeth to conſume them. This Work of God ſetteth forth his glory, and affords great matter of praiſe.

Haile.
Iob 38.22,23. Exo.9.17,18,19. Pſal.78.47,48 & 105.32,33. Ioſh.10.11.

Let us a little conſider of the *Haile*; *Who hath looked into the treaſures of the Haile, which the Lord hath reſerved againſt the time of trouble, againſt the day of Battell and War?* Surely the Lord is wonderfull in this, as in all his Works. The forming of the Haile, the divers ſhapes and figures, the impetuous manner of deſcending, is it not wonderfull and terrible? Haile-ſtones are the Bullets of the Lord of Hoſts, ordained for the execution of his juſt Judgment, hurting the Fruits, Trees, Beaſts and men themſelves: whereby ſuch as daube with untempered morter, may learn that their work ſhall not ſtand.

Hag. 2.17. Apoc. 8.7. & 11.19. & 16.12. Eſa.28.17. Ezek.13.11,13.

Wind.
Ier.10.13. & 51.16. Pſal.135.7. Mat.8.27. Amos 4.13. Ecc.11.5. Ioh.3.8. Pſal.104.3. Pſal.18.11. 1 Reg.18.45. Gen.8.1,2,3. Iob 1.19. Exo.10.13. Pſal.48.7. Ion.1.4. Mat.8.26. Ier.22.22. Pſal.55.8. Ier.28.17. Ezek.5.12. & 13.11. Prov.1.27. Eſa.41.16. & 57.13. Pſal.1.4. Iob 21.17,18. Ezek.1.4.

The *Winds* are Witneſſes, Chariots and Stewards of God. Witneſſes, for they ſhew that there is a God Almighty, who bringeth the Winds out of his Treaſures, raiſeth and ſtilleth them at pleaſure. *Who can bind up the Wind in his den, or cauſe it to blow upon the earth?* none, but the mighty Lord. The Wind is inviſible, but ſtrong and mighty, diſcovering it ſelf by ſound and effects; but we know not whence it cometh, nor whither it goeth. They are the Chariots of God: for he is ſaid to ride upon the Clouds, and the Winds are as wings added to them. They are the Stewards of God, becauſe they diſpence his benefits and judgments. The Winds with their waits do move and alter the Aire; gather Cloudes and diſſolve them, cauſe raine and make fair wether, purge the Aire and Water by motion that they putrify not, and ſo become perillous to man and beaſt. Further, as they are inſtruments of much good to man, ſo are they meanes of many evils, becauſe of ſinne. For they bring raine, cauſe diſeaſes, rent Trees, overthrow Houſes, break Ships, eate up the green Paſtures, blaſt the Corne, *&c.* Whence the wrath of God is compared to a *Windy ſtorm* or *Tempeſt*, and the deſtruction of the wicked *to a Whirle-wind.* The conſideration hereof doth admoniſh us to praiſe the Lord for his goodneſs, and to return unto him by true repentance, if we have gone aſtray. The work of the Spirit in our regeneration is compared to the *way of the Wind*: ſo is the work of God, which he is about to do. Vaine words are called *words of Wind*: vaine hope is reſembled to the *Wind.* The life of man is *a Wind. He that troubleth his Houſe* [ſaith *Salomon*] *ſhall inherit the Wind.* The wavering, halting, unſetled man, that is toſſed too and fro with every temptation, occaſion or blaſt of vaine Doctrine, is ſaid to be *blown up and down with the Wind*: Whereby we are taught to build ſurely upon the Rock Chriſt Jeſus.

Amos 4.13. Ioh.3.8. Eccl.11.5. Iob 6.26. & 15.2. Hoſ.12.2. Iob 7.7. Prov.11.29. Iam.1.6. Eph.4.14. Mat.7.27.

Thunder

Thunder and *Lightning* is the terrible voice of God, which with vehemency of the crack, ſwiftneſs of motion, large excuſſion of fire, and ſtrangeneſs of effects ſuddainly following, doth terrifie man and beaſt, yea, make *the Mountains to leap, and the Hills to quake for fear.* Thunder is moſt vehement, exceeding the noiſe of many waters, ſwift, moſt potent, and full of Majeſty. The Effects of Thunder and Lightning are both profitable, and hurtfull. They are profitable, that they purge the aire from poyſonous and groſs vapours, they prepare the womb of the earth to nouriſh the Seeds better, they make the earth fruitfull as they are accompanied with ſhowers which ſhut the Pores of the earth, that the ſpirits of Fruits do not breath forth, and the Seed wither; or as the Lightning with its hot and ſubtile ſpirit, doth open the paſſages of the earth tied together, and ſo cauſe the Seed almoſt choaked, to bring forth increaſe. Their hurtfull Effects are many: they drie up tender herbs, offend the ſight, infect the body with noxious vapours, corrupt Wine and Beer. Strange things are reported of the Lightning; as that it hath burnt the Veſſel when the Wine hath not runne out; it hath melted a Sword and not hurt the ſheath; and ſilver and gold hath been molten by it, the Purſe not touched: It hath burnt the hair upon mans body, not hurting the skin or any other member; and the like of his garments, ſhooes, girdle, *&c.* The Mother being ſafe, Infants do oft periſh in the womb by Lightning. Some by Lightning are brought to madneſs. It hath conſumed man inwardly, without any viſible or apparent hurt outwardly. Theſe things call upon us to praiſe and extoll the great and glorious Name of the Lord our God. When it thundereth, then God doth ſpeak and warne, that we acknowledge our impotency and uprighteouſneſs, and aſcribe unto him power and Majeſty, truſting in his defence, who is able to ſubdue all our enemies, and flying unto him by hearty prayer, and true repentance.

Thunder.
Iob 28.26. & 37.1,2,3,4. Pſal.11.6. & 18.13. Pſal.97.3,4. & 144.6. & 104.7. Pſal.29.1, 2, *&c.* Pſal.29.4. Iob 37.2,3. Pſal.29.1,2. Exo.9.23. Exo.19.16. 1 Sam.12.18, 19,20. Eſa. 29.6. 1 Sam.2.10.

Let us come down to the *Water*: It is a cold, fluid and moiſt body, inclining to a round figure, greater then the earth if we reſpect naturall extenſibility, but leſſer then it if we conſider profundity, lighter then the earth, without colour, thicker and more ſolid then the aire, of perpetuall motion, apt to receive divers qualities, and for the good of the whole gathered together into certain chanels of the earth. The Water is the great Miracle of the world, if we conſider its motion, variety, place, and qualification for the ſundry uſes whereunto it is appointed. It is moved continually, but the naturall cauſe of it unknown; the variety of things that are bred in the Waters are innummerable; The Water hath concavities in the earth, but is not properly ſuſtained of it, as being lighter; It is ordained to be a receptable for the Fiſh, and matter for their nouriſhment; and accordingly it is fitted, being more thin and ſubtile then the earth, elſe they could not move therein, but not ſo ſubtile as the aire, for elſe it could not be matter of food, nor fit for their ſwimming. Who knoweth not the profit of the Water? whereby the earth is moiſtned, which otherwiſe would be unfit to bring forth fruit: It waſheth away the filth of the body, cooleth againſt the heat of the Sunne; refreſheth when we are tortured with thirſt; profiteth both in Summer and Winter, ſick and whole, night and day. It is the Seed of Minerals and Metals, Gold, Silver, Braſs, Lead, Pearle and precious Stones. For as the Fruits of the earth have their roots and ſeeds in the earth, but their perfection and ripeneſs they obtain in the aire: ſo the Fruits of the Water have their ſeeds and roots in the Water, but obtain their perfection and ripeneſs in the earth. Oh, the incomprehenſible wiſdom and goodneſs of God! How clearly doth it ſhine in this world? Who can ſhut his eyes ſo cloſe, as not to ſee, it is his mercy that the Water doth not overflow and drown us; or that it is made ſerviceable for our uſe? The trunck or body of this Water gathered together into one place, is called Sea; and the Fountains or Rivers diſperſed through the earth, are as boughes or branches of it. The Sea is great and ſpacious, ſwelling in ſome parts

Water.
Iob 26.10. Pſal.104.6,9. Pſal.104.25. Pſal.104.5,7, 8,9. Pſal.104.25.

parts above the earth, but keeping it self within limits or bounds prescribed by the providence of God; not rising with the Waters that flow into it from the
Eccl. 1.7. Rivers, not decreasing notwithstanding the abundance of Waters it sendeth forth to refresh the earth, Herbs, Plants, and for the use of man and beast. The
Psal. 104.26. saltness of the Sea is both wonderfull and profitable for the more fit habitation of Fishes, who are delighted with saltness, and that it might the better carry the heavy burdens of Ships, and be more commodious for sailing. The course of the Sunne is admirable, so is the ebbing and flowing of the Sea. *O Lord, thou*
Job 38.8,9,10 *hast not left thy self without witness, in that thou hast bounded in the proud Waves of the Sea by the Sands upon the shore, saying, hither shalt thou go, but no fur-*
Jer. 5.22. *ther. Who would not fear thee, O Lord of Hosts, and tremble at thy presence,*
Esa. 50.2. *who hast placed the Sand for the bound of the Sea, by a perpetuall decree that it cannot pass it.* If the raging Sea be obedient to thy Word, how stubborn shall man shew himself if he be disobedient? The Fountains and Rivers, that are as branches of the Sea, are fresh, sweet and more pure: and may fitly be called the milk of things vegetable. And it is admirable to think, that Waters should continually issue from the Sea by cavites and veines into all parts of the world, and in passage should lose their saltness. How exellent are thy works, O Lord? How great is thy goodness towards the Sonnes of men? Thou art the Father of the
Psal. 104.10, 11,12. Family, that provideſt liberally for every living thing. *Thou sendest the Springs*
Esa. 28.25. *into the vallies, which runne among the hills. They give drink to every beast of the field: the wild Asses quench their thirst. By them the Fowles of the Heaven have their habitation, which sing among the branches.* Who can comprehend the benefits and comforts, that the Streams and Fountains do afford to man and beast? Who knoweth the cause of their perpetuall flowing? O my God, I will
Psal. 42.1. praise thy goodness as long as I live. What are the Rivers of Water to the
Apoc. 22.1. thirsty Plants or chased Hart, that is thy favour, thy grace, and the word of
Ezek. 47.12. comfort to the thirsty soul: Oh, satisfie me with thy favour, refresh me with the
Esa. 12.1,2,3. Waters that flow from thy Sanctuary.
Jer. 2.13.

Ice. *Ice* is water in substance, differing from it onely in manner, *viz.* in congeiation: but God must be acknowledged the Author of it. *Out of whose womb*
Job 38.29,30. *came the Ice.* The Ice as a stone or bright Christal, doth sometimes cover the face of the deep, and grow to that hardness and strength, that it is able to bear
Psal 147.17. loden Waines. Is not this a great work of God to be had in remembance? *He casteth forth his Ice like morsels.*

Earth. The *Earth* is the lowest Element, cold, drie, thick, heavy, placed in the Center of the World, unmoveable, the receptable of heavenly influence, round, that on every side it might receive the influence of the Heavens, making one
2 Pet. 3.5. Globe with the water, standing in the water full of hidden quickning seed, tem-
Psal. 136.6. pering the moistness of the aire and water in bodies with its driness and solidity; the glory of God, his eternall power, wisdom, and goodness do shine clearly
Psal. 115.16. in the qualities, situation and use of this body great and massy. It is firme and solid, that might be commodious for the habitation of men and beasts: for otherwise the bruit creatures could not walk, feed and lie, nor man with safety plant, travell and build upon it. It is heavy and great, yet hangeth in the middest of the world, as the Center, being underproped with no pillers, or naturall foundations. It is the powerfull Word of God that hath fastened the Pillers of
Job 38.4,5,6. the Earth, and laid the corner Stone thereof. It is round, yet immoveable;
Psal. 24.1,2. in figure apt to move, but cannot be moved of the water. This is the work of
Job 26.7. God, and it is marvellous in our eyes. It is seated lowest, that it might receive
Psal. 93.1. the influence of the Heavens, and other creatures might lend their help for the
Psal. 104.5. preservation and bringing forth of all things requisite for the use of all living crea-
Esa. 42.5. tures. Oh, the admirable frame of the Earth; as in the body of man there be
Psal. 119.90. Veines and Arteries, humours and marrow: so in the Earth, there be Veines
Esa. 48.13. and

and Concavities by which waters are conveyed from the Sea to all parts of the Land; there be humours and marrow, which is the vitall ſpirit and ſeed of things that grow upon it, or be foſtered in the bowels thereof. The outward face of it may ſeem dark, hard, dead, drie and cold, but it is a moſt fertile Mother, beſt, moſt patient, unwearied, moſt conſtant, moſt faithfull, moſt liberall, alwaies bearing in her womb, and in her armes. What ſhall we ſay of the benefit of the Earth? It is the ſeat of men, it receives, nouriſheth and ſuſtaineth them when they are born and brought forth; It takes them into her lap when they die and return unto the duſt. It is the ſtorehouſe of plenty, the Garden of delights, the ſhop of Medicines; It is prodigall of all good things, fruitfull, even to pleaſure and delight. It bringeth forth and nouriſheth infinite variety of yearly fruits, of divers kinds, colours, forms, taſt, qualities and operations; and theſe not for neceſſity onely, but to pleaſe and delight the ſenſes. *The Earth, O Lord, is full of thy goodneſs.* This firſt Leaſe ſheweth, what plenty of good matter might be gathered out of this large Volume of the Creatures: but it is infinite to proſecute each particular in this order: I will therefore briefly note by ſome particulars mentioned in Scripture, how uſe may be made of every thing in Heaven and Earth, and of whatſoever doth befall us. Thou canſt not abide to look upon the Sunne: how ſhould we comprehend the reverend Majeſty of God? Pſal. 104. 24. Iob 37. 10. 22.

Good men are reſembled to *Trees planted by the Rivers of water, whoſe leafe never fadeth, and that bring forth ſeaſonable fruit in their kind.* The ungodly are likened to *bryars and brambles*, to the *barren Fig-tree*, to Trees twice dead and plucked up by the root, whoſe end is to be burned. Trees. Pſal. 1. 3. Jer. 17. 8. Pſal. 92. 8, 12. Mic. 7. 4.

The *Graſs*, *Herbs* and *Flowers* which quickly wither, or are cut down before the evening, repreſent the ſhortneſs and vanity of mans life, and all outward glory. Iſa. 10. 27. Jude v. 12. Graſs. Iſa. 40. 6. 1 Pet. 1. 24.

The good Ground that receiveth the ſeed, and bringeth forth ripe fruit, is an Image of the good Hearer, that hideth the Word in an honeſt and good heart, and yeeldeth perfect fruit with patience. The high-way ſide ſhadoweth forth the Hearer that underſtandeth not the Word, giveth it no entertainment; the Corne upon the houſe top that withereth before Harveſt, reſembleth the temporary Believer, that rejoyceth in the truth for a time, but ſtarteth aſide in perſecution, or is choaked afterwards with the carnall pleaſures or profits of this world. Good Ground. Luk. 8. 15. Mat. 13. 19. Mat. 13. 20, 21

Our Saviour compareth the Doctrine of the Goſpel to Leaven that leaveneth the whole lump, and ſeaſoneth it to be fit for uſe: and the Word of his Kingdom to the graine of muſtard ſeed, that being caſt into the earth doth grow and increaſe, till it become a great Tree. Leaven. Mat. 4. 31, 32.

The wicked are likened to the Chaffe, that is ſcattered too and fro upon the face of the earth, driven with the wind, and at length caſt into the fire: the godly to the graine full of ſap, that cannot be blown away, and is carefully laid up for uſe. Chaffe. Pſal. 1. 4. Pſal. 35. 5, 6. Amos 9. 9.

The Church is likened to a Barn-Floor, wherein there is both Chaffe and Wheat, light and good Corne mingled together, till it be ſifted with the five, or fanned with the fanne: The Doctrine of the Goſpel Diſcipline carefully exerciſed, and afflictions ſent of God, are compared to the five or fanne, whereby the good and bad are ſeperated one from another. Barn-floor. Mat. 3. 12.

The curſed Ground that drinketh in the former and latter raine, but bringeth forth nothing but bryars and brambles, is a repreſentation of their condition that live under the meanes of grace, but walk after the fleſh and luſts of their own hearts. Curſed Ground. Heb. 6. 8.

The knowledge that the Ox taketh to his Owner, and the Aſſe to his Maſters Crib, is an admonition to us to look up to the Lord from whom every Ox. Iſa. 1. 3.

good and perfect gift cometh, and in thankfull obedience to acknowledge his love.

Stork. Jer. 8. 7. The Stork in the Heavens knoweth her appointed time, and the Turtle, and the Crane, and the Swallow observe the times of their coming; whereby we are instructed to observe the Judgment of the Lord, and the day of our visitation.

Eagle. Deut. 32. 11, 12. Exo. 19. 4. As the Eagle stirreth up her nest; fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord preserveth his people, and leadeth them in safety notwithstanding all that rise up against them.

Sheep. Joh. 10. 27. Isa. 53. 7. By the meekness of the poor Sheep, not bleating when his fleece is taken away, or his throat cut, we are taught to be patient in all wrongs, afflictions, and disgraces of this world.

Hen. Mat. 23. 37. As the Hen gathereth her Chickens under her wings, so doth the Lord defend and shadow them that put their trust in him.

Ant. Prov. 6. 6, 7, 8. & 30. 25. The provident Ant gathering her meat in Summer, doth call upon us to redeem the time, and observe the opportunity offered for the gaining of things temporall and spirituall.

Hill-Rat Prov. 30. 26. The Hill-Rats make their houses in the Rocks, and so deliver themselves from dangers that beset them: thereby we are taught, to work our selves by a lively faith into the impregnable Rock Christ Jesus, and to fly unto him as our strong Tower of defence.

Spider. Prov. 30. 28. The Spider taketh hold with her hands, and is in Kings Palaces: whereby we are taught to be industrious and diligent, not slothful in our Vocations; to be expert Artificers and exact workmen, not unskilfull slubberers in our Trades. And from the three last mentioned examples we are instructed, that though we be weak in our selves, we should not fear to set upon hard and difficult things, if we be called thereunto; for industry and skill can effect great things, and overcome many fold impediments. The Spider plies her web in Kings Palaces, where are many comers and goers; and is not ashamed in respect of the pomp and Majesty of the presence, nor drawn aside to look after them that pass too and fro, nor dismaied though her work come to nought and be swept away: by which example we may receive instruction, not to be terrified from the works of our calling by any presence.

Locust. Prov. 30. 27. The Locusts have no King, yet go they forth all by Bands: whereby we are admonished, that needfull and good services are to be performed, though we be not urged thereunto by compulsion, nor forced by the command of authority; and that association and concord is very usefull, and of great validity, in every state publique and private.

Partridge. Jer. 17. 11. As the Patridge sitteth on egges, and hatcheth them not: so he that getteth riches and not by right, shall leave them in the middest of his daies, and at his end shall be a fool.

Horseach. Prov. 30. 15. The Horseach that crieth, give, give, representeth the nature of the covetous that is never satisfied.

Serpent. Mat. 10. 16. The Serpent is wise to save his head; and the Dove innocent and harmeless without gall: whereby we are admonished to be discreet without fraude, and innocent without folly.

Fire. Mat. 3. 11. 1 Thes. 5. 19. Joh. 4. 4. Psa. 66. 10. 2 Pet. 1. 7. Isa. 48. 10. Zech. 13. 9. Isa. 27. 4. The Spirit of God is resembled to Fire that enlighteneth darkness, purgeth dross, melteth Iron, and warmeth the cold stone: It is also compared to living waters, that refresh, quicken, make fruitfull, and spring continually. Afflictions to the godly, are as Fire to Gold, which it purifieth and refineth: but the wrath of God to the wicked, is as Fire to thornes, stubble, dross, drie wood, which are easily consumed.

Sea. Isa. 57. 20, 21. The continuall disquietness of the Sea, setteth forth the restless state of the wicked

wicked, that boile inwardly with luſts, and are tortured with an evill conſcience. Many profound and deep myſteries of Divinity are notably pourtraited to our ſight by earthly ſimilitudes.

The helpleſs condition of a poor Infant new born, whoſe navell is not cut, that is not waſhed with water, nor ſalted with ſalt, may put us in mind of our miſery by nature, who are defiled with ſinne, and dead in treſpaſſes. Infant. Ezek. 16. 6.

Our ſpirituall incorporation, conjunction and growing up in Chriſt, is ſhadowed by the union of the Vines and branches, of the head and members, of the foundation and building, and of man and wife in one matrimoniall body. The branch draweth ſap from the Vine; ſo do we ſuck grace from Chriſt: the branch abiding in the Vine beareth good fruits; ſo ſhall we if we abide in Chriſt. Vine. Joh. 15. 1. Eph. 1. 21. & 4. 16. & 5. 9, 32.

The thirſty ground drinketh in the raine; the new born Babe deſires the ſincere milk of the Word, that he may grow thereby: ſo muſt we deſire, drink in, digeſt, and keep the ſincere milk of the Word, that we may encreaſe and thrive in ſpirituall things. Babe. 1 Pet. 2. 2.

The ſeed that is not quickened except it die, is a ſimilitude of the reſurrection of our bodies, that ſhall be raiſed again, though they be turned into the duſt. Seed. 1 Cor. 15. 36.

The Lord is compared to a Nurſe, a Father, a Shepherd, a Vine dreſſer, or Husbandman. The Nurſe cannot forget her ſucking Babe, taketh it by the armes, teacheth it to go: ſo dealeth the Lord with them that be his people, whom he hath choſen to be his treaſure. Fathers correct their Children in love, for their amendment; they draw them with the cords of love and kindneſs; they provide things neceſſary for them according to ability; they rejoyce in their return, if they have gone aſtray: in all theſe things the Lord ſheweth himſelf to be a moſt kind Father to all that fear before him. Nurſe. Eſa. 49 15. Hoſ. 11. 3. Eſa. 48. 4. Pſal. 113. 13. Luk. 15. 15, 16, &c. Mat. 6.

Shepherds lead their Flocks to green Paſtures, put the tender Lambs into their boſome, drive the great with young ſoftly, watch them by night, that they be not devoured with wild Beaſts, and ſeek the ſtrayed Sheep till they have found him: in all theſe things the Lord ſheweth himſelf to be the good Shepherd, that careth for his Flock. The Husbandman will hedg and plant his Vineyard, manure and prune his Vines that they might bring forth ſweet Grapes in greater plenty: this ſetteth forth the manner how the Lord dealeth with his pleaſant Plants. Shepherd. Pſal. 23. 2. Io. 10. 1. Eſa. 40. 11. Pſal. 121. 4, 5. Luk. 15. 4. Io. 15. 2, 3.

Children delight in their Parents, runne to them for what they need, truſt in their providence, be content to live at their finding, deſire to behold their ſmiling countenance, if at any time they frown upon them; whereby we are admoniſhed to rejoyce in God, to truſt in his mercy, to deſire his favour, and freely to reſigne our ſelves to live at his finding. Children. Pſal. 123. 1, 2. Pſ. 90. 12, 13.

Lukewarme water is noyſome to the ſtomack, and meat half roſted unſavory to the taſt: no better the ſervice of a lukewarme Chriſtian before God. Lukewarme water. Rev. 3. 16.

Holineſs is reſembled to a Garment; faith to a Shield, hope to an Helmet, ſincerity to a Girdle, righteouſneſs to a Breaſt-plate, the Word of truth to a Sword, the preparation of the Goſpel of peace to Shoos: when we put on our apparell, and gird them to our loynes, that they may ſit cloſe and be for uſe, we are put in mind of that ſpirituall Raiment which muſt be put on and worn continually. Garments, Col. 3. 12. Rom. 13. 13. Eph. 4. 23, 24. Eph. 6. 14, 15, 16.

The loathſome courſe of them that turn to ſin again after profeſſion of amendment, is likened to the returning of the Sow that was waſhed, to wallow in the mire, and of the Dog to his vomit. Swine. 2 Pet. 2. 22. Prov. 26. 11.

As the Clay is in the hand of the Potter, ſo are we in the hand of God, who hath power to frame us to honour or diſhonour, according to his own pleaſure. The Potſheard cannot ſay to the Potter, why haſt thou made me thus; nor is it for man to diſpute with his Maker. Children grow as in age, ſtrength, and ſtature, ſo in wiſdom and diſcretion, forgoing their childiſh conditions: ſo ſhould Clay. Iſa. 45. 9. Ier. 19. 11. Iſa. 30. 14. Rom. 9. 20.

1 Pet. 1.18. we grow from grace to grace, renouncing thoſe vanities that we formerly delighted in.

Hunger. Matth. 5.6. Iſa 55.1. Jo. 7.37. 1 Cor. 14.1. Gifts. Luk. 11.13. Matth. 7.11. Waſhing. Iſa. 1.16. Iam 4.8. Ier. 4.14. 2 Cor. 7.1. Subjection to vanity. Rom. 8.20.

Corporall Hunger and thirſt after the ſupply of things neceſſary for the maintenance of this life, doth minde us of our duty to thirſt ſpiritually after the true bread and water of life, after ſound righteouſneſs and true holineſs.

Our readineſs to give good Gifts to our Children when they crave them, ſhould bring to remembrance the readineſs of our heavenly Father, to give his Spirit to them that aske it.

Sinne is the ſtain and filthineſs of the ſoul, which muſt be waſhed away with the bloud and Spirit of Chriſt: When we waſh our hands, rub our garments, cleanſe our veſſels, we ſhould remember it is our duty to make clean the inſide of the cup or platter, to purge and purifie the heart and conſcience.

The creatures are ſubject to vanity for the ſinne of man, and thereby we ſhould be put in minde of our tranſgreſſion: If the earth give not her encreaſe, the fruits be ſmitten, our horſe ſtumble or fall under us, we muſt conſider how we have dealt undutifully with God, and turned aſide from his Commandements

Sleep. Matth. 25.5. Eph. 5.14.

Sinne is a ſpirituall ſleep or ſlumber: as we rouſe up our ſelves from bodily drouſineſs when we have any ſpeciall occaſions, ſo ſhould we at all times watch againſt ſinne and the occaſions of it.

Strangers. 2 Pet. 2.11.

Strangers are carefull to walk inoffenſively, love not to be long abſent from home, and patiently bear many things not ſo agreeable to their mindes: whereby Chriſtians ſhould be admoniſhed, that it is their duty to haſte towards Heaven, live unblameably, and poſſeſs their ſouls in patience.

Lyon. Prov. 30.30. Iob 39.20,21, 22,23.

The courage of the Lyon, which turneth not away from any; and the valour of the Horſe, that ruſheth valiantly into the battell, as it ſetteth forth the goodneſs and power of God, who hath given ſuch gifts unto his creatures; ſo doth it teach us to be couragious for the truth, and to go forward with undaunted reſolution in the wayes of godlineſs.

Wiſdom in ordering earthly buſineſs. Iſa. 63.13,14. Eſa. 28.26, 27,28,29.

Wiſe men leade their Horſes or Cattell gently down ſteep hills or deſcents, leſt they ſhould ſtumble or catch harm: ſo doth the Lord lead his children in their dangers. The Husbandman obſerves his times and ſeaſons to plow and ſow, orders all his grain according to the nature of it: ſo hath the Lord his times for mercy and judgment, and he dealeth will all men according to their ſtate and condition, as may be moſt for the glory of his name, and the comfort of his ſervants.

Prov. 18.10. In times of warre or great peril, men plant themſelves in the ſtrongeſt Caſtles or places of deſence; ſo ſhould we run unto the Lord our rock and high Tower of defence.

Eſa 53.5. Mat. 8.16,17. The diſeaſed ſeek to the Phyſician, the wounded to the Surgeon; ſo muſt the diſtreſſed conſcience to Chriſt Jeſus the ſpirituall Phyſician of the ſoul.

1 Ioh. 2 2. Clyents, that cannot ſpeak for themſelves, nor lay forth their own Cauſe, are glad to entertain Advocates, to make known their ſutes and procure them favour: what a priviledg is this, that all the elect have Chriſt Jeſus to be their Advocate and Interceſſour?

Eph. 5.15. Gal. 6.9,10. The Merchant is diligent to take his opportunities to buy and ſell; ſo is the Husbandman to plow and reap: which mindeth us of our duty to repent and do good whilſt the ſeaſon laſteth.

Prov. 2.1,2,3. 1 Theſ. 5.22. 1 Ioh. 4.1. Men dig for ſilver and gold; in receiving ſummes of money, they are wary not to take ſlips for current Coyn: ſo muſt Chriſtians cry for wiſdome, ſearch for knowledg, and try the ſpirits that they be not deluded with errour.

Lam. 3 40. He that diſburſeth money upon Lands, will look to it that he be not deceived in the tenure: In our ſpirituall purchaſe, we muſt be circumſpect not to embrace a ſhadow for the ſubſtance.

Providence of God. Pſal. 147.9. The Providence of God in cauſing it to rain upon the deſart where no man dwelleth, in feeding the young Ravens, in ſatisfying the Lyons whelps, and clothing the Lillies of the field, doth teach us to truſt in the Lord for food and

rayment,

raiment, casting off excessive and distrustfull care. The manner of Gods administration also doth minister infinite occasion and variety of good meditations; if we do observe how he doth forbear the wicked, correct his children; destroy the ungodly, deliver them that trust in his mercy; confound the devices of the crafty, set at liberty the simple and him that hath none to help him. But when should I make an end, if I stand to rehearse particulars; these may suffice to shew how we may raise matter of good meditation from the works of God, yea from every thing we go about, or that doth befall us. I will not stand to rip up that treasury of matter that is to be found in the word of life, the holy Scriptures: without question from the Works and Word of God, a man, if he will be industrious, may abundantly furnish himself. Fourthly, Diligent conscionable reading the holy Scriptures and other holy books, is a speciall means to prevent rovings: for it furnisheth the heart with good matter, helpeth the memory, quickneth the affection, and kindleth the desire of good. Fifthly, Pray God earnestly to keep and direct our thoughts. We are not able to turn our eyes from vanity, nor to keep the door of our lips, much less to order our cogitations, without his speciall grace. Sixthly, We must hold our thoughts to things above, though it be painfull at the first. The greater strangers we be to good thoughts, the more tedious it is to keep our hearts unto them: but custome makes that easie and delightsome, which at first was harsh and difficult.

Iob 38.19. 40.41. Mar. 6.20. 27 28. 2 Sam.17.14 Esa.9.11,13. Iob 12.17. 19.23.

Chap. VI.

Of the third sort of evil Thoughts, *viz. such as proceed from* original corruption, *which are of divers kindes, respecting God, his worship, Word and Works, our neighbour, or our selves. Rules for the triall of our selves touching our Thoughts. How these evil Thoughts are to be reformed.*

Question.

WHat are the third sort of evil Thoughts that must be shunned?

A. They are evil in themselves, which proceed from original corruption, that poysoned fountain of impiety and unrighteousnes.

Q. *What Thoughts proceed from Corruption?*

A. They are of divers kindes, respecting God, our neighbours, or our selves. Natural imaginations concerning God, respect his Glory and Majesty, his Worship, his Word or Works. The corrupt Thoughts of men concerning *God himself*, are 1. Atheisticall; as *the fool saith in his heart, There is no God*; Pharaoh, *Who is the Lord that I should obey him?* 2. Idolatrous; when men give that to Idols, things that are no Gods, which is proper to the Lord alone. 3. Hereticall; when men deny the distinction of Persons, question the Divinity of the Sonne or holy Spirit, or conceive of God according to their own fansies, not as he hath revealed himself. 4. Impious and prophane; as that he doth not see, behold or take notice of the doings of men; that he will not punish or call to reckoning or account for our misdeeds; that he is not omnipotent to save or destroy; nor good and gracious to help or succour in due season. And from hence arise Thoughts of security, *that evil shall not come nigh unto us*: of pride, *that we can never be moved*, that no man can withstand our power; that we shall *sit as Queens, and never see any sorrow or calamity*; that we shall not be subject to any commands: of distrust; that God doth not regard, will not make good

Psal. 4.1. Exod.5.2. Gal.4.8. Eph 2.12. Rom.1.22,23. Psal 106.28. Psal.96.5. Hab.2.18,19. Job 22.13. Psal.10.11. Esa.29.15. Psal.94.7. Deut.29.19. Psal.50.21. Amos 6.3. & 9.10. Psa.78.19,20. Esa.37.10. Psal.30.6. Ezc.12.27. Esa.28.15. Obad.v.3. Esa.10.11. Esa.14.13. Rev.18.7. Esa.47.7. Psal.12.4. Psal.31.22. Numb.20.12. Matth.14.30. Psal.116.11. Luk.1.20. Judg.6.13. Gen.18.12. 2 King.7.2 2 Pet.3.3.

what

Exod.5.21. & 14.10,11. & 6.2,3. Pſal.106.7,8. Matt.8.26. Ph.3.9 Hab.1,16. Eſa.22.10,11. & 30.2. Iob 21.15. Pſal 73.13. Mal 3.14. Ier.44 19,20. Mal 1.13. Amos 8 5,6. Mal.1.8. Eſa.58.3. Eſa 29.13. Mark 7.8. Iudg.17.13. Ioh.18.38. 1 Cor.1.21. & 2.14. Iob 21.14. Eſa.5.19. Ier 6.16. & 43.2. Luk.19.14. Ezek.8.12. Zeph.1.12. Ier.12.1. Ezek 18.2. Rom 9.19,20. 2Chro.28.23. Rom.6.1. Rom.3.7.

what he hath promiſed: of deriſion and ſcorn; that what he promiſeth or threatneth ſhall never come to paſs: of murmuring and impatience, fainting and unquietneſs: of contempt and diſregard; as if the help, aſſiſtance and favour of God were not to be eſteemed: of carnall confidence; as if we were able to provide for or help our ſelves, by wit, wealth, friends, or wicked devices. Touching the *Worſhip of God*, the corrupt thoughts of men are, that it is a vain thing to ſerve the Lord, or pray unto him; that the true worſhipping of God, is the cauſe of famine, war, peſtilence, unſeaſonable weather, ſickneſs and death; that it is tedious and burdenſome, a great loſs and hinderance; that the vile and baſe is good enough to be offered unto the Lord; that he ſhould be pleaſed with lip-ſervice and good intents; that vain inventions and Traditions of the Elders are to be obſerved, above whatſoever the Lord commandeth; that we ſhall proſper when we commit Idolatry.

Concerning *the Word of God*, the corrupt imaginations of man are, that Religion is but a matter of policy to keep men in awe, and that it is indifferent of what Religion we be, whether of any or none, true or falſe; that it is moſt vain and fooliſh to ſuffer any thing for the truth of God, or to be ſcrupulous of leſſer ſinnes that are not forbidden by the Laws of men; that *the Wiſdome of God is fooliſhneſs*: and from this followeth, *that we deſire not the knowledg of the Almighty*, that we ſet light by and deride his threatnings, and reſolve that we will not deny our pleaſures to yeeld obedience to his Commandements.

As for the *Works of God*, the Thoughts of men are, that the Lord will neither do good nor evil; that he hath forſaken the earth; that his works are unequall, in that the wicked proſper, and the godly are afflicted every morning; that his Decrees are unjuſt; that they pleaſe God beſt that finde good ſucceſs in the things of this life. And theſe blinde, crooked imaginations, bring forth many other perverſe concluſions; as, that we may ſinne freely, becauſe God is merciſull; that we may do evil to ſave our ſelves from danger, to pleaſe our friends, or that good may come thereof; that of two evils of ſinne, the leaſt is to be choſen.

Q. *Some natural men never found any ſuch Thoughts in their hearts, how then may it appear, that theſe be their Thoughts?*

Prov.14.12. 2 King.8.13.

A. The heart is fraudulent and deceitfull: *Hazael* knew not the cruelty, nor the Diſciples that fearfullneſs and timidity that was in them. But the better to try our ſelves touching our Thoughts, we muſt obſerve theſe *Rules*. Firſt, Theſe Thoughts are not alwayes in the heart, but as occaſion is offered: The rich man thinks that he would not ſteal; the poor man that he would deal liberally: but the preſent ſtate and occaſion manifeſteth what we are. In peace our Thoughts are preſumptuous, diſtruſtfull in danger, repining in affliction, wearieſome in the ſervice of God when we would follow any other delight, impatient when we are reproved, admoniſhed, urged to any duties that croſs our wills, looſe in ſecret, *&c.* Secondly, Our prophane ungodly Thoughts may be diſcerned, by certain ſignes and tokens which appear in our life and converſation; as, *Contempt of true knowledg*: for did men fear the Lord, *they would receive the Law at his mouth*, and enquire how they might ſerve and pleaſe him in uprightneſs and integrity. *Neglect of holy prayer*; for they that know *the power and goodneſs of the Lord*, will certainly have recourſe unto him. *Senſeleſneſs in hearing the Word of God*: for *if the Lyon roar the beaſts tremble*; the Tenant is diſmayed if the Landlord threaten: and if men believe the ſoveraignty of the Lord, will they not be moved when he ſpeaketh? *Careleſs ſeeking the face of God and his favour in private*, by faith, repentance, ſincere worſhip, and true-hearted obedience: *Scorning the poor that putteth his truſt in the Lord. Voluptuouſneſs*; when men eat and drink, and ſport and play, never minding the judgments of God, nor the miſeries of their brethren. *Partiall outward reformation*; no further then cuſtom driveth

Pſal.30.6. Pſa.77.10,11. Iob 16.13. Iob 21,14. Pſal.14.4. & 91.14,15. Ier.36.24. Pſal.53.4. Pſal 14.1. Matth.24.37, 38,39. Jer.5.3. Amos 6.5. Eſa.22.13,14.

or

or fear compelleth: *Prophaneneſs*; when our wayes are corrupt, and our works abhominable in the ſight of God. Theſe things be undoubted evidences of evil Thoughts, that poſſeſs the mindes of all naturall men. Pſal.14.1. Pſal.53.1.

Q. *What are the evil thoughts of naturall men concerning their neighbours?*

A. Theſe alſo are divers. First, *Thoughts of diſhonour and abaſement*; as, that others are baſe in reſpect of our ſelves; that we are too good to be counſelled, guided, adviſed by our parents; that the offences of other men are great and hainous, ours light and ſmall. Secondly, *Of Injuſtice*; That we envy, repine, diſdain that others be preferred before us; that we will not lend or give to our brother in diſtreſs, becauſe we ſhall not gain by it; nor help him, becauſe he is our enemy: that we will do this or that wrong unto him, becauſe he feareth God, or dwelleth ſecurely by us; that we will do to others as they have done to us; that we will be avenged of them that urge or provoke us; that if we be rebuked, it is in ſpite and malice, and not to be endured. To this head may be referred, *Thoughts of filthineſs and uncleanneſs; of fraud, conſenage, circumvention, and oppreſſion; of ſlander, ſuſpicion and miſconſtruction of mens ſayings and doings; of covetouſneſs*, fretting, and rejoycing in the hurt of our brethren. Luk.18.11. Iſa.65.5. Matth.20.20. Prov.30.17. 1 Cor.1.2. Gen.3.8, 24, 26. Gen.4.6. Deut.15.9. Job 31.21. Exod.23.5. Pſal.8[illegible].4. & 7.4.8. Matth.24.9. 1 Ioh.4.4. Prov.1.29. Prov.24.29.

Prov.10.22. 1 King.22.8. Luk.3.19. Luk.11.53,54. Gen.20.15,16. Pſal.0.18. 2 Sam.13.2. Hoſ.7.1. Amos 8.5,6. Mich.1.2. Amo.4.1. Hab.2.9. 1 Sam.1.13,14. & 17.28. Matth.9.3. Act.2.13. Pſal.70.2. Obad. v.12.

Q. *What are the Thoughts of naturall men in reſpect of themſelves?*

A. Naturally we are marvellouſly conceited of our ſelves, greatly in love with our own ſhadow, and accordingly do our imaginations runne. First, We lift up our ſelves as the only excellent in wit, wealth, ſtrength, beauty, courage, ſufficiencie, friendlineſs, &c. And hence proceeds diſcontentment, boaſting, contention, deſire of vaine glory, obſtinacy, affectation of novelties, preſumptuous adventuring upon callings and actions too high for us, inconſiderate raſhneſs, frowardneſs, and what not? Secondly, We fancy that we are righteous and holy by nature, pure, innocent and juſt in converſation, and that whatſoever God giveth it is for our own righteouſneſs and good deeds. Thirdly, We flatter our ſelves that God is pleaſed with us, becauſe we proſper; that we ſhall never be called to reckoning, becauſe we have ſo long eſcaped; that if we be afflicted we have our puniſhment here; that it is repentance ſufficient, to ſay, God forgive me, I am ſorry for it; that it is well with us, ſo long as we have a good meaning, though our deeds be evil. Fourthly, In diſtreſs we are ready to faint, and to think that *our wound is uncurable*, our caſe forlorn, worſe then any bodies. Thus we are apt to run from one extream to another, but never to abide in the right way. Zep.2.15. Iſa.14.13. Rev.18.7. Job.4.8. Mat.9.12, 13. Luk.15.2. Jer.2.35. Rev.3.17. Hoſ.12.8. Deut.9.4. Pſal.10.6. Eſa.28.15. Pſal.13.1.

Q. *Are all Thoughts that proceed from corruption evil and ſinfull, even thoſe whereunto no conſent of will is given?*

A. That all ſuch imaginations are evil, appeares; First, Becauſe the root from whence the leaſt Thought doth ſpring is naught, our own inborn corruption, whereby the heart is ſet open to conceive ſuch wicked Thoughts, yea, apt to give ſome room unto them, without deteſtation, at the firſt riſing. Secondly, *Luſt conceiving bringeth forth ſinne*: But luſt cannot conceive and be with child of ſinne, and be any other thing then ſinne. Are fiſhes bred of Serpents? Or is it poſſible, that the Fruit and the Tree ſhould be not of one nature? Thirdly, The Law condemneth all ſuch motions: for *Philoſophers* and other *Heathen men*, that never heard of the Law of God, have condemned ſettled purpoſes to do evil. Therefore this muſt needs be more cloſe and ſecret, which *Paul* himſelf, ſo great a Doctor of the Law, brought up at the feet of *Gamaliel*, was altogether ignorant of, till he was taught a better leſſon in the School of Chriſt: *I knew not ſinne, but by the Law: for I had not known luſt, except the* Rom.7.7.

Law

Law had said, Thou shalt not lust?

Q. How are these Evil Thoughts to be reformed?

2 Cor. 10. 5. Phil. 4 8. Prov. 12 5. Eph. 4. 23, 24. *A.* The reformation of our Thoughts is to be laboured, that *every high imagination be brought into the obedience of faith.* For the soul is *the Temple of the Holy Ghost*, in which he dwelleth by his speciall presence. But the Temple of God is holy, and should be kept undefiled. We love outward neatness in feature, favour, apparell, rooms and places of habitation. And shall we suffer the soul, which is the habitation of God, to be polluted? Pureness of heart hath the Promise both of this life, and that which is to come. For the preventing of evil Thoughts, the first care must be to get, preserve and encrease *a sound and lively Faith*, which is a wonderfull help to redress the evils of our minds. For it cleanseth the heart, and infuseth new principles of motion; it discovereth the misery of our naturall estate, abaseth man in his own conceit, representeth the majesty, power, wisdom, goodness and mercy of the Lord; it discovereth the excellency of spirituall things, warmeth the cold and frozen heart, raiseth it in admiration of Gods favour, and refresheth it with sweet delight of heavenly things: by all which acts it calleth the heart from vanity to a serious consideration of that which is good, and loosing the hold it had of sinne, it fasteneth it to the Commandement of God. Secondly, We must stirre up our selves to *covet spiritnall things*: for that which is eagerly desired, is seriously thought upon. *With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early.* Thirdly, We must *make God our love*: for if he be our treasure, our hearts will be set upon him. Love maketh us one with the thing beloved, rejoyceth in its presence, and being absent, is still with it in cogitation and desire. *My hands also will I lift up unto thy Commendements, which I have loved: and I will meditate in thy Statutes.* Fourthly, To be deeply affected with the *Word of God, and care of our own salvation*, is a speciall meanes to procure the entertainment of good meditations, and detestation of evil Thoughts: for matters of great joy or grief carry the mind after them, and cause indignation against whatsoever doth cross the enjoying of the chief good desired. *How precious are thy Thoughts unto me, O God? When I awake I am still with thee.* Fifthly, If we *exercise our selves in the Word of God* with care, diligence, and delight; if we treasure it up safe in the heart, *and bind it about our necks*, as men do their Chaines and Jewels: then it will lead us when we go, and talk with us when we awake. Sixthly, *Watchfulness* is necessary for the preventing or keeping under of evil motions. For the heart is deceitfull, and will beguile if it be not observed. Again, of all things it is most difficult to keep and preserve the mind pure, there be so many occasions to pervert and draw it aside: that there can be no hope to prosper, if the *watch* be neglected. It stands in recalling the thought as soon as it beginneth to wander; in checking evil at the first beginning; and in cherishing, blowing up and stirring the good motions of the Spirit, good counsell and admonition. Seventhly, We must *pray continually*, and lift up the soul to God, for pardon of sinne, and purity of heart, not forbearing, because we finde our selves dull, dead, hard-hearted, but rather rousing up our selves to wrastle so much the more: for these our necessities minister matter of prayer. Such as keep Clocks or Watches do every day wind up the weights or springs. Eighthly, It is good to take occasion from our present *barrennesse and rovings* to meditate of our misery, vanity, loosness, earthly-mindedness, folly, prophaneness, want of love to God, *&c.* that we might be humbled thereby, and seriously turned unto the Lord. Ninthly, The better to keep out evil imaginations, it is good to be exercised in the *meditation* of Gods power, mercy, long suffering, exceeding love in giving Christ to die for us; of the particular favours which he vouchsafeth unto us, of the temptations that we are subject unto in our place and calling; of the houre of death,

Prov. 6. 21, 22. Prov. 4 23. 1 Cor. 14. 1. Isa. 26. 8. Psal. 42. 6. Psal. 63. 1, 6. Mat. 6. 20. Psal. 119. 14, 15. Psal. 119. 48. Psal. 16. 7. Psal. 77. 6, 11. Psal. 8, 9. 16, 17. Psal. 119 11. 1 Thes. 5. 19. 2 Tim. 1. 6. Act. 8. 22. Psal. 51. 10, 11 Psal. 25. 1. & 8. 4. Psal. 119. 25. 28.

and

and day of judgment, &c. If the heart faſten upon theſe things, and take them into conſideration, it will earneſtly turn from ſuch motions as ſpring from corruption. Tenthly, Though we have laboured long and prevailed but little, yet we muſt *not faint*, but ſtrive the faſter, as earthly men do in things of this world, if it fly from them. For it profiteth not to wax weary; it is impoſſible we ſhould not overcome, if we hold out. Whatever we find, we can never loſe or miſcary, if we pray unfeignedly.

Chap. VII.

Of a fourth ſort of evil Thoughts, *viz.* Melancholike *Thoughts. What they are, the difference betwixt trouble of Conſcience, and Melancholy. Of a fift kind of* evil Thoughts, *viz.* Satanical *Thoughts. Why the Lord ſuffers his Children to be troubled therewith. Of the difference betwixt the godly and the wicked in reſpect of their evil Cogitations.*

Queſtion.

WHat are the fourth ſort of evil Thoughts that muſt be ſhunned?

A. They are ſuch as be occaſioned through the conſtitution or complexion of body, or condition of life, amongſt which *Melancholike Thoughts* are principal: which are violent and ſtrong imaginations of mind, ariſing from ſuch parts as are eſpecially poſſeſſed with that ſtrong and peſtilent humour, cauſing ſtrange and vehement paſſions, of fear, grief, jealouſie, rage, deſpair. And theſe Thoughts are divers according to the condition, ſtate, and complexion of the ſubject, and occaſion of the imaginations. For poor and rich, naturall and renewed, ſound and wounded Chriſtians may be afflicted, and that with divers kinds of Melancholy, and upon different occaſions; which cauſeth great diverſity in Thoughts, and affections following them. Rainold *Apoc. cenſur. tom. 1. Praelect. 92, 93, 94.*

Q. *Many men ſuppoſe all ſorrow for ſin and trouble of mind to be* Melancholy: *How then are they to be diſtinguiſhed?*

A. The better to judg aright of Melancholy, we muſt obſerve theſe Rules. 1. All evil Thoughts proceed naturally from the corrupt fountain of our hearts, and are not to be imputed to *Melancholy*. This may further them and their dwelling on our hearts, but the ground of them is our curſed nature, led captive by Satan at his will. 2. Thoughts of *Melancholy* are ſuddain, violent, unſeaſonable, vaine and idle, without ſound ground, yea, contrary to common reaſon and Religion, and yet impatient of cure, exorbitant, very difficult to be remedied. But Thoughts concerning ſanctification ariſe from the true ground, are not violent, but deliberate, and work kindly for the good and reformation of the heart, if they be entertained truly, and nouriſhed by the Spirit. 3. *Melancholy* is not trouble of conſcience, nor of it ſelf, doth it make the more ſubject to trouble of conſcience: but when the conſcience is wounded, it may encreaſe the meaſure and continuance of the diſtreſs, and difficulty of the cure. He may be wounded in conſcience, that is not annoyed with Melancholy; and he may be kept under with Melancholy, that is not diſtreſſed in conſcience. Again, diſtreſs of conſcience may breed Melancholy; but Melancholy can onely augment the anguiſh of the diſtreſſed, not cauſe the diſtreſs. Theſe two troubles of conſcience and Melancholy are thus diſtinguiſhed. Firſt, When conſcience is troubled, the affliction it ſelf is in the conſcience, and ſo in the whole man. But in Melancholy the imagination is diſtempered and troubled, not the conſcience. Secondly,

The conſcience afflicted hath a true and certain cauſe, whereby it is troubled, *viz.* the ſight of ſinne, and the ſenſe of Gods wrath: But in Melancholy, the imagination conceiveth a thing to be ſo, which is not ſo; for it makes a man to fear and deſpair, upon ſuppoſed and feigned cauſes. Diſtreſs of conſcience is a ſorrow and fear upon cauſe, and that the greateſt cauſe that worketh miſery upon man: the other contrarily a meer fancy, and hath no ground of true and juſt object, but is onely raiſed upon diſorder of humour in the fancy, and raſhly delivered to the heart, which upon naturall credulity fareth in paſſion, as if that were indeed, whereof the fancy giveth a falſe alarum. Thirdly, Upon ſerious and true conſideration of the things feared, and upon experience, the fear of Melancholy is known to be groundleſs, frivolous and idle: but diſtreſs of conſcience encreaſeth the more we look into and weigh with our ſelves the cauſes of it. Fourthly, In trouble of conſcience the body ſtandeth oftentimes in firme ſtate of health, perfect in complexion, and perfect in ſhape, the humours in quantity and quality not exceeding nor wanting their naturall proportion: Here the ſenſes alſo are oft-times perfect both inward and outward, the imagination ſound, the heart well compact and reſolute, and this excepted, want no courage. In the other the complexion is depraved, obſtructions hinder the free courſe of ſpirits and humours; the inward ſenſe and outward be feebled, and the heart upon every ſmall occaſion, (yea though none be) is driven with the tide of this humour to fear, even in the middeſt of ſecurity. Fifthly, Imaginations in the braine cauſed by Melancholy, may be cured, taken away, and cut off by meanes of Phyſick: but the diſtreſs of conſcience, cannot be cured by any meanes in the world but one, and that is the blood of Chriſt ſprinkled upon the conſcience.

Q. *What is the Remedy of theſe Thoughts?*

A. Firſt, In diſtreſs of Melancholy, the perſon troubled muſt be brought to this, that he will content himſelf to be adviſed and ruled by the judgment of others, and ceaſe to reſt upon himſelf touching his own eſtate; and by this he ſhall reap much quiet and contentation. Secondly, If the party diſtreſſed be meerly naturall, without all knowledge of his eſtate, then meanes muſt be uſed [if he be capable] to bring him to ſome ſight and ſorrow for ſinne, that his Melancholy ſorrow, may be turned into godly ſorrow. Thirdly, If he be brought to faith in Gods merciſull promiſes, and an honeſt purpoſe not to ſinne any more, then muſt he reſt upon the Word of life, and in no wiſe admit any imagination or thought, that may croſs the ſaid Promiſe. For what? ſhould erroneous and falſe conceits draw us to queſtion the truth of God? Or being once reſolved what is to be believed, ſhall we enter into diſputation about it to pleaſe fancy? No, we muſt reſt in the promiſe we have received, and not liſten ſo much to conceit, as to admit conſultation, whether it be true or no. Fourthly, A ſet calling and diligent imployment is neceſſary to repreſs Melancholy, ſuch as may ſtirre up the ſpirits by labour, quicken the dulneſs of the humour, and take up the mind, that it may not harbour idle cogitations. Fifthly, Cheerfulneſs and courage do much availe againſt Melancholy; when we ſtirre up our ſelves to delight in that which is good, and raiſe up our ſpirits againſt dauntedneſs and dejectedneſs occaſioned through erroneous, frivolous, falſe conceits engendering fear. A Melancholy Chriſtian hath gotten good victory over that humour, when he is reſolved to go forward in an holy courſe, as he ſhall be enabled by the Spirit of God, labouring for ſoundneſs of judgment, and tenderneſs of conſcience, watching over his heart, renewing his repentance, and preſerving his faith, not giving credit to any doubtfull imaginations or frivolous thoughts contrary to the promiſes he hath received. Theſe things principally may perſwade every man to this reſolution. Firſt, The end of ſuch cogitations is directly contrary to the commandement of God: for we are charged to believe, to be

of

of good courage, to go cheerfully about the works of our calling, to be patient, &c. but the effect of theſe thoughts, if we aſſent unto them, is clean croſs. Shall we be afraid to do what the Lord requires, and to yeeld obedience to his Precepts? Secondly, Of our ſelves by nature we are not prone to that which is truly good: but theſe cogitations do ſne upon us early and late, with great importunacy. Thirdly, What wiſe Captain will fight for the Victory which he hath wonne, or ſet that at the ſtake which he hath in his power? It is no wiſdom in a Chriſtian, upon ſome vaine fear, to yeeld up his Title and Intereſt in the promiſes of mercy. Fourthly, A quiet mind is fitteſt to apprehend the truth, as a ſound eye to behold the light of the Sunne. When the eye is dimme, or diſtempered with rheumes, we will truſt others, not our ſelves; or our ſelves before diſtemper, better then at the preſent: why ſhould we not likewiſe believe what we diſcerned when the heart was calme, rather then what we fear when it is troubled. Fifthly, No affection is good, that runneth before judgment, ſound and true judgment: till a thing be truly known as it is, we cannot be affected to or againſt it, as we ought. But in theſe thoughts, affection followeth corruption, imagination, and vain conjectures of deluded fancy. Sixthly, The true uſe of holy ſociety doth much further the cure of Melancholy thoughts, by mutuall conferrence, direction and counſell quickening each other to holy duties, comforting in the promiſes of grace, and enforming how to break through the ſnares of Satan. Seventhly, If by reaſon of bodily weakneſs or infirmity, a man be not able to ſtirre about the labours of his Vocation, he muſt exerciſe himſelf continually in the practice of ſome Chriſtian duty, as prayer, reading the Scripture, learning by heart ſome portion of the Word of God; that the mind being taken up about other matters, theſe vain fancies might not find entrance, or at leaſt entertainment. And though they importunately ſeek again and again to re-enter, we muſt ſhut the door againſt them, not giving credit to what is ſuggeſted. Laſtly, The effects of naturall Melancholy, muſt be made ſpurres unto grace, inciting to godly ſorrow for ſinne, cheerfulneſs in wel-doing, retiredneſs from the world, familiarity with God, patience in troubles, jealouſie of our ſelves, and confidence in God, reſting on his faithfulneſs. This may be done, if we turn vain ſorrow into godly, and frivolous fear, into ſound fear of Gods preſence, majeſty, diſpleaſure and judgments, and ſcrupulouſneſs, into holy tenderneſs, and ſtrong erroneous reſolutions into ſtrong adherence unto the promiſes of life. Strong and ſuddain affections or thoughts ſeaſoned by grace, and ſet upon right objects, are furtherances in godlineſs, occaſions of zeal and courage, conſtancy and reſolution, tenderneſs and divine contemplation, ſerious meditation and ſociety with God.

Q. *What are the fifth kind of Evil Thoughts that are to be ſhunned?*

A. They are *Satanicall Thoughts* caſt into the mind immediately by Satan, that he might diſtract and diſcourage the Child of God in his holy profeſſion and cheerfull proceeding in true godlineſs.

Q. *Why doth the Lord ſuffer his Children to be moleſted with ſuch like Thoughts?*

A. This the Lord ſuffereth in great wiſdom for the ſpeciall good of his choſen; and that both for their correction, and triall. Sometimes we are apt to ſtand more upon the outward form of Religion and bodily performance of holy duties, then upon the inward devotion and ſtrain of heart; Sometimes to grieve the good Spirit of God; ſometimes to exalt our ſelves above that which is meet; ſometimes we give way to multitudes of roving, idle, and wicked thoughts without regard, which might break into outward acts to the diſhonour of God, ſhould he not leave us to the buffetings of Satan, to prevent the growth of ſinne, and call us back to the remembrance of our waies: Sometimes we are ready to pry into ſacred and high Myſteries too farre, ſome-

times to give way to thoughts of despair, sometimes to neglect the favour of God, and disregard his presence, sometimes to presume upon our strength and self-sufficiency, sometimes to censure and judg others without pitty or compassion For these and the like sins, it may please God to give over his Children to be exercised with blasphemous or self-murthering Thoughts, that they might learn to walk in humility, keep within their compass, fear before him, be devout in his service, watchfull over their Thoughts, and tender-hearted to their Brethren. For the triall of his servants also, he suffereth them to be molested, that their faith, patience, zeal, reverence might be exercised, approved, and encreased.

Q. *Seeing the same Thoughts may proceed from Original corruption, how may we discerne when Thoughts be suggested by Satan?*

A. First, If they come suddainly, with violence; if we give them no entertainment with any manner of delight, but reject the first motion with trembling and detestation.

Q. *May these Thoughts wholly be imputed to Satan, that the blame be laid upon him altogether, and not at all upon corruption?*

A. It is not safe to accuse Satan, or excuse our selves altogether: for corruption may occasion such Thoughts, at least set open the heart to receive such temptations; it may cause them to abide longer with us, then otherwise they could; and by doubtings and unbelief, they may be stained. In these respects we must charge our selves with folly, though in these Imaginations we may observe a principall hand of Satan.

Q. *What is the Remedy of these Thoughts?*

A. First, If we be unsetled in the truth of God, touching the points wherein we are tempted, it must be our care without delay to inform our selves out of the Word of God, resting in what is taught therein for our learning, and not carnally to dispute with those blasphemous Thoughts: for the seeds of Atheism are sown in corrupt reason, which is not able to comprehend the high mysteries of God. Secondly, It is good to humble our selves before God for our former irreverence, pride, self-confidence, neglect of evil Thoughts, disesteem of Gods promises, carelesness to ground our selves in the main principles of Religion, and corruption of heart, which may be the true causes why we are buffeted; and to stirre up our hearts to greater devotion in prayer, reverence of God, regard of our Thoughts, esteem of his grace, and conscience of our infirmity; that denying our selves we might be the fitter to receive mercy. To which must be joyned conscience of all known duties, with contentednes in our estate, be it more or less comfortable: for discontent and hypocrisie, and customarines in good duties, do wonderously lay open the heart to such molestations. Thirdly, Having humbled our souls before God for former sinnes, and from the heart condemned these abhominable suggestions, we must with courage and confidence rest upon the Promises of God made in Christ for the pardon, sanctification, and removall of these temptations in due time. Satans drift is to weaken faith: our care must be to cleave faster to the Promises of life, to prize them at an higher rate, and above all to look that we defile not our souls with unbelief. The aime of the Devill is to drive us to despair of Gods mercy: our best meanes of resistance is with invincible resolution to stop our ears against his blasphemies, and to cast our selves upon the Promises of God. What use soever we make of these Thoughts, let it begin in faith, and end in assurance and expectation of good. Fourthly, We must with cheerfulnes set our selves to the practice of piety, and works of our vocation, not suffering the heart to conferre with temptations cast into it, to divert and hinder us. For it is Satans policy, by discouragment and unbelief to draw us from prayer, reading the Scripture, and the labours of our calling, as knowing that these are the way of peace, and meanes

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of safety. It stands us upon greatly to take courage in the Lord, and to exercise our selves as we shall be able, in some good and honest work, not being dismaied with any terrours, or driven from it with any Thoughts. But of this somewhat hath been spoken formerly more at large, which I will not here repeat.

Q. *The godly are molested with evil Thoughts as well as the wicked: what then is the difference betwixt them in respect of there evil Cogitations?*

A. The godly are troubled with evil Thoughts, but they are not men of evil Thoughts, they give not themselves to foster and cherish such perillous guests. The particular differences are, first in their entertainment: It is the property of grace not to suffer evil Thoughts to rest quietly, though it be molested with them; and it is the property of corruption, to quench good motions that are tendered to the heart. As a good man useth all diligence to be rid of wicked imaginations of all sorts, he prayeth against them, humbleth himself, desireth pardon for them, and power over them: so the wicked cherish the thought of their beloved sinne, but slightly respect or give attendance to holy meditations. The godly are much troubled with their evil Thoughts, as being the fountain and occasions of all sinne: but the wicked, either make no reckoning of them, beeause they are ordinary; or if they suit with their humour, welcom them with joy and delight. Secondly, They differ in regard of the issue and effects; as that evil Thoughts in the godly breed humiliation, fear, watchfulnes, examination of their hearts, judging of themselves, prayer, longing after Heaven, *&c.* But in the wicked they are entertained freely without resistance, or suffered to die in time without more ado, if they break not forth into the practice of evill. The most comfortable and sanctified soul, is someties overclouded with dumps of heavines, and inwardly disquieted with its own motions, or the suggestions of Satan: There is not an heart so sweetly and resolutely composed for Heaven, but is sometimes disseised with thoughts of indignation; and that specially, when folly is set in great excellency, and true piety had in disgrace. But marke the difference. Discontentfull discourses in the minds of unregenerate men, either break out into desperate conclusions, or be appeased by some opposite conceit of stronger worldly comforts; abandoned by entertainment of outward mirth, diverted by company, pleasures, and joyfull accidents composed by worldly wisdom, or the like. But heavy-hearted Thoughts in Gods Children, though for a while not utterly without some aspersion of distrust, fretting and discontent, yet commonly at length being mingled with faith, and managed by spirituall wisdom, by the grace of God, break out into fairer lightnings of comfort, greater heat of zeal, more lively exercise of faith, gracious speeches, and many blessed resolutions. Psal. 6. & 73.

Q. *Is every good motion a sanctified Thought?*

A. The goodnes of the Thoughts is not to be measured by the suddain motion that occasionally ariseth in the heart: but by the room wherein they are, the entertainment we give unto them, and the effects they produce. If they dwell with us familiarly, and work powerfully, bringing forth seasonable fruits fit for the time wherein it is required, fit for the person that doth perform it, fit for the person to whom it is performed; then are they sanctified indeed. But we must hold this for an undoubted principle, that grace is operative. From whence it followeth, that the judgment of our uprightnes and integrity of heart, is not to be taken so much from the simple motion to good or evil, as from the approbation of the one, and rejection of the other. The simple motion to sin argues imperfection: but the sincere rejection of evil, and sound approbation of good, is a testimony of truth and uprightnes.

Q. *Is it possible for a man to know all his Thoughts?*

A. If we consider our Thoughts in generall, it is impossible to discerne them every

every one: for to ſearch the heart and know the infinite variety of Thoughts, belongeth to the Lord alone: But we may and ought to know our Thoughts ſo farre, as to approve our ſelves ſincere and honeſt in his ſight. Namely, that we labour to keep an holy order in our Thoughts, that they may attend what they are imployed in; that we watch againſt and reject evil imaginations, that we cheriſh the good, doing all things as in Gods preſence to his glory.

Q. *Is it a teſtimony of an unſanctified heart to think more of earthly then of heavenly things?*

A. 1. If the multitude of looſe, roving, idle, worldly and evil Thoughts, that ariſe in the minds of the godly be conſidered in themſelves, it cannot be denied but they are many more in number, then their good cogitations: which is an argument that much corruption abideth in the hearts of the beſt, though they be not altogether unſanctified. 2. The triall of ſanctification conſiſts not in the multitude of our Thoughts either way inclined, but in the entertainment of them. Good motions rejected, are thereby to us unſanctified: and evil Thoughts repelled by grace, and ſubdued by the Spirit, are teſtimonies of ſanctification, not in that they are evil, but as they are reſiſted. 3. The Lord hath given more time for worldly occaſions, then he hath aſſigned for ſpirituall exerciſes: but we have not liberty to looſe our thoughts upon them. For *no creature of God is good, unleſs it be ſanctified by the Word and Prayer*; we are charged *to uſe this World as though we uſed it not*; and the labours of this life muſt be undertaken in obedience, with deſire to glorifie God, and profit our Brethren. 4. It is one thing to be employed in the world, another to ſet the heart upon the things of this world. Theſe things wiſely conſidered, the reſolution of the doubt is eaſie; worldly, exceſſive, vaine, idle motions do argue the heart to be corrupt, not altogether unſanctified: but if it be onely or principally ſet upon the world, if the things of this life be onely in requeſt, it is unſanctified.

Chap. VIII.

Of the fourth Operation of the ſoul of man, viz. Invention. *Of the* Deviſes *of the godly; Reaſons to ſhew that they are* Deviſers *of good things. Motives to encourage men to* Deviſe *that which is good, and to act it. What the oppoſite Sinnes are, which muſt be ſhunned.*

Queſtion.

WHat *is the fourth Operation of the ſoul?*

A. Invention, whereby we ſearch diligently to finde out things ſecret, and take counſell to bring our Thoughts and purpoſes to paſs.

Pſal. 119. 113. Jer. 49. 30. Deut. 19. 19. Gen. 11. 6. Iſal. 14. 6. Pſal. 17. 3. & 39. 1. Pſal. 139. 23. Eſa. 59. 7.

Q. *What are the Deviſes of them that fear God?*

A. The deviſes of the godly are good, right and acceptable in the ſight of God. *I am purpoſed* or determined *that my mouth ſhall not tranſgreſs. Try me, and know my thoughts, and ſee if there be any wicked way in me.* He doth not ſimply excuſe himſelf from all ſinne, but having teſtimony of his adoption in his heart, from the holy Ghoſt, and perſwaded of free forgiveneſs, and of true integrity, he doth not doubt to ſeperate himſelf from the contemners of God. For howſoever he did ſlip in many things, yet he followed the right way, the ſtudy of piety did reign and bear rule in him. Therefore he ſaith not, Whether there be any ſinne in me, but *whether the way of wickedneſs*, becauſe profeſſedly

Vatabl. in H. p. *Calvin* ibid.

and

and of set purpose he did not depart from God. The Prophet *Isay* proposing a description of the godly man under the person of the liberall, saith, *He deviseth liberall things, and by liberall things he shall stand.* In Scripture a good man is opposed to the man of wicked devises: *A good man obtaineth favour of the Lord: but a man of wicked devises will he condemn. The thoughts of the wicked are an abomination to the Lord: but the words of the pure, are pleasant words.* Whereunto may be added, That a good man *meditates in the Law of God night and day*, but will not admit the counsell of the wicked. *The counsell of the wicked* (saith *Job*) *is farre from me.* And *David*, *Thy testimonies also are my delight, and my counsellours:* noting that his mind and heart was governed by the Word, with which he did consult in all his affairs.

Esa. 32.8. Prov. 12.2. Prov. 15.26. Psal. 1.2. Job. 21.16. & 22.18. Psal. 119.24.

Q. *By what Reasons may it be shewed, that good men are devisers of good things?*

A. First, The Lord requireth in his most holy Law, that we should *love him with all our strength, and all our thought*; thereby teaching us to love him unfeignedly, with all might, vehemency, efficacy and ability both of mind and will, and whatsoever is in us, and in our power. Secondly, The Word of grace, which they greedily desire, hath taught them not onely to deny *ungodlinesse and worldly lusts*, but also *to live godly, justly and soberly in this present world, being zealous of good works*. But zealous he cannot be, that doth not study and devise to be doing good. Thirdly, The Apostle doth expresly charge the faithfull to apply their hearts to the consideration, study and observation of whatsoever is good and honest. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any vertue, and if there be any praise, think on these things.* Fourthly, The faithfull are the Lords sworn men, who have solemnly bound themselves to the obedience of his Commandements. But they cannot obey the Commandements, unless they seek what is good with their whole hearts. *Seek good and not evil, that ye may live.* Fifthly, We are commanded to *covet spirituall graces*, and *mind heavenly things*. But the covetous study and devise how to encrease their store, and enrich themselves with this worlds good.

Deut. 6.5. Mar. 12.32. 2 King. 23.25. Tit. 2.11, 12, 14. Phil. 4.8. Psal. 119.106. Amos 5.14. 1 Cor. 14.1. Col. 3.1.

Q. *What Motives are there to encourage men to devise and study that which is good?*

A. First, Satan deviseth mischief continually, and ungodly men imagine deceit and wickednes all the day long: and shall not the godly be moved to study and devise, how they might further the glory of God, and set forward the Kingdom of Christ? Secondly, Goodnes is the excellency of the soul, and perfects the power that is exercised about it. The more we take counsell with our selves, how to get and to do what good soever God requires, the sooner shall we obtain perfection desired. Thirdly, To what end hath God given the power of invention and consultation, but that it should be imployed about that which is good, and most about the best things? All his gifts bestowed for some good use, and the most excellent for the chiefest ends and purposes. Fourthly, To the Devisers and Counsellours of good things shall be *peace and joy*. Such as use their thoughts and words to move men to be at peace with God and their neighbours, and to walk in the way of peace and good prosperity, shall not fail of the comfort of their faithfull and wholesome counsell. For *the God of peace will be with them to bless and comfort them*, and men will love them, and their own consciences will continually minister matter of joy and consolation unto them. Fifthly, It is necessary for Christians to have their wits exercised to discerne good and evil, not onely to know good and evil in general, but even the kinds and degrees thereof: But that cannot be obtained without diligent study and consultation. Sixthly, Men thrive not in any Trade, unless they mind it; No cunning

Eccl. 7.27, 28. Prov. 6.14. Psal. 10.2. Psal. 62.4. Prov. 12.20. Phil. 4.8. Heb. 5.14. Phil. 1.10. It is a shame the palate should distinguish the least difference of sweet and sour: and the mind be unable to discerne good from evil.

work

work can go well forward, that is not contrived or caſt in the mind, before it be taken in hand: How ſhould a Chriſtian practice the duties of piety and mercy in right manner and due ſeaſon? How ſhould he grow in grace, and become skilfull in his profeſſion, if he apply not his mind unto the things that belong unto it? By nature we are apt to ſinne and do wickedly, but without deliberation and conſultation no man becomes a cunning workman in evil. Seventhly, All our deviſes are *manifeſt and open to the eyes of God, with whom we have to deal.* The Apoſtle taketh it for granted, *That the ſervant will be diligent to pleaſe his Maſter, ſo long as he is under his eye*: and ſhall not the preſence of God prevaile with us, who takes notice of our thoughts to recompence and reward them, if good and agreeable to his will?

Pſal. 139. 1. Iſa. 44. 19, 20, 21.

Q. *Is it ſufficient to deviſe to do good?*

A. No: but we muſt ſtudy to do it in right manner, in fit ſeaſon, conſtantly, not for a fit or ſtart onely, being moſt circumſpect in the greateſt duties. *He ſhall be called liberall, that perſiſteth* or continueth *in his liberality.* Conſtancy is the praiſe of well-doing, and of all purpoſes tending thereunto.

Iſa. 32. 7.

Q. *What are the ſinnes oppoſite hereunto that muſt be ſhunned?*

A. Firſt, The deviſing, plotting or contriving of known wickedneſs, is a thing odious and hateſull before God. *The wicked plotteth againſt the juſt. Wo to them that deviſe iniquity, and work evil upon their beds. Sorrow and griefe ſhall be to them that imagine miſchief*; they conſult ſhame, miſery and deſtruction unto themſelves. *The thought of fooliſhneſs is ſinne*, and tranſgreſſion of Gods moſt holy Law: And as the heart of him that *deviſeth wickedneſs* is impure, ſo are his words and actions abhominable in the ſight of God: *The thoughts of the wicked are abhemination to the Lord, but the pure have pleaſant words.* The oppoſition ſtands thus: The thoughts of the wicked, and therefore alſo their words, are abhomination to the Lord: but the words of the pure, and conſequently their thoughts, are pleaſant unto him. Secondly, Continuing to give entertainment to wicked ſurmiſes, and uncharitable purpoſes of doing evil, is condemned by the Word of truth. The counſell of *Solomon* is, *If thou haſt thought evil, lay thy hand upon thy mouth*; be ſilent, leave off, and give over. For the firſt ſtep to reformation is to ceaſe from maintaining of ſin: for the Lord by *Ezekiel* doth promiſe it as a ſound teſtimony of unfeigned repentance, ſaying, *That thou maiſt remember, and be aſhamed, and never open thy mouth any more.* And therefore *Job* alſo by this argument doth make profeſſion of his humiliation, ſaying, *Behold, I am vile: what ſhall I anſwer thee? I will lay my hand upon my mouth. Once have I ſpoken, but I will anſwer no more*; *yea twice, but I will proceed no further.* Eccl. 7. 26. Rom 1. 30. Ezek. 11. 2. Jer. 18. 18. Pſal. 37. 12. Hoſ. 7. 5. Mic. 2. 1, 2. Prov. 24. 2. Luk. 1. 51. Job 5. 13. Prov. 12. 20. Job 5. 2. Hab. 2. 10. Prov. 11. 3, 5, 6. Prov. 24. 9. Prov. 14. 17. Prov. 15. 26. Prov. 30. 32. Job 29. 9. Ezek. 6. 63. Job 39. 37. 38.

Thirdly. The device of evil ignorantly begun, or in ſimplicity, [when that which is indeed evil was thought to be good,] is ſinne, and to be amended. For ignorance of Gods will, which is of it ſelf a ſinne, though unavoidable in ſome degree, cannot excuſe the errour of a device ſpringing from an etroneous and falſe conceit. The thoughts of fooliſhneſs, even thoſe that are conceived in ſimplicity for want of better inſtruction, are ſinne. Therefore it much concernes good men to know not onely what is good and evil, but amongſt good things what is beſt, and amongſt evils, what is worſt, and that even to the leaſt iote and title. Fourthly, Negligent ſtudy of good is condemned alſo, when men ſeek not opportunities to be doing what is required. Prov. 24. 9.

Q. *May not good men be drawn aſide to take counſell about the doing of evil?*

A. Firſt, In the errour of judgment they may take evil for good, and ſo deviſe to effect what is evil, not as an evil, but as it appeares good in their ſight. Secondly, Being tranſported with paſſion and unbridled affection, they may

give

give way to wicked thoughts and reasonings; as to purpose some kind of revenge in cross speech, sullen carriage, opposition, &c. Thirdly, When through security, giving way to their lusts, they are fallen from their stedfastness, then they may devise which way to bring some ungodly purpose to pass, or by what meanes they might satisfie their unruly desires. Thus *David* having fallen unadvisedly in the case of *Bathsheba*, doth plot and cast how he might hide and conceale his fault, not sparing to intice *Vriah* to sinne. But this is not the deliberate or well-advised thought of a Christian, rather, Satan taking him at advantage he is driven by the power of corruption he knoweth not whither. It is to be observed also, that the Child of God in his distemper is not himself: for he hath soundly, upon good advice, deliberately, with a well planted resolution, cast off the liking of all sinne, with full purpose never to return unto it again; and it is contrary to his former course that now he looketh with indulgence to any known evil.

Jam.4.1,2,7. 1 Cor.3.1.2. Ruth 1.16.

Chap. IX.

Of the fifth Operation of the soul of man, viz. Judgment. *How the* Judgment *of the godly is to be exercised. Wherein the sanctification of the* Judgment *consists. How it is to be obtained, and what the contrary Evils are that must be shunned.*

Question,

WHat is the fift Operation of the soul?

A. Judgment, approbation and improbation, whereby upon serious triall and examination we judg what is true or false, good or evil, and freely approve it as true and good, or disallow it as false and evil.

Rom.2.18. Psal.4.4. Prov.2.9.

Q. *What are the Rules of Judgment?*

A. They are three, Experience, Right reason, and principally the holy Scripture, without which the other two cannot stand. For whatsoever agreeth with the holy Scripture rightly understood, that is true and good: whatsoever is contrary to the Scripture rightly understood, that is false and evil. For, seeing God is the first truth and goodness: there can be no second truth and goodness, unless it have its original from it, and agree and consent with it.

Isa.8.20.

Q. *How is the Judgment of the godly to be exercised?*

1. In the sound tryal, clear and distinct discerning of things that differ, true or false, good or evil, necessary or indifferent, expedient or inexpedient, and approving what is good, disallowing the contrary. *Believe not every Spirit, but try the Spirits whether they be of God or no. Try all things, and keep that which is good.* So the Apostle prayeth for the *Philippians*, that they may *discerne things that differ.* And to the *Hebrews* he saith, *Strong meat belongs to them which are of age, who through long custome have their wits exercised to discerne both good and evil.* In like manner to the *Corinthians*, *The spirituall man discerneth all things.* Again, *I write to them that have understanding, judg ye what I say.* Hereby those Noble men of *Berea* are commended, that they *searched the Scriptures, whether the things that* Paul *said, were so or no.*

Col.1.9,10,11. 1 Joh.4.1. 1 Thes.5.21. Phil.1.10. Heb.5.14. 1 Cor.2.15. 1 Cor.10.15. & 11.13. Act.17.11.

Q. *Why is it necessary that the Judgment should be thus exercised?*

A. First, There be many false Teachers, which corrupt the simplicity of the truth, and under feigned pretences seek to bring in damnable Doctrines; therefore we must learn to discerne and approve the right, that we be not deceived by them

2 Joh.7.10. 2 Pet.2.2. Deut.13.1,2,3. Col.2.7,8.

them. Children that cannot distinguish meats, are in danger to eat what is unwholesome, if they be not forbidden of their Mothers: so fares it with Christians that be babes in understanding. Mat. 7. 15, 16. *Beware of false Prophets which come to you in sheepes clothing, but inwardly they are ravening Wolves, ye shall know them by their fruits.* Secondly, The true and faithfull Ministers of Christ may erre as men, both in Doctrine and manners; they may teach and do things not consenting to the words of wholesome Doctrine: in which respect it behoveth all men to get good evidence and assurance of knowledg in their own hearts. Thirdly, If we receive the truth upon the credit of men, we shall be ready to stagger when persecution comes, and be much perplexed if we see them, or whom we learned the truth, to shrink and fall away. Fourthly, Want of Judgment causeth rash censuring, superstitious scrupulousnes, vaine presumption, and feigned reverence. He that is not able to discerne betwixt good and evil, will condemn good for evil, and take evil for good many times; he will be fearfull of sinne in every thing, or bold to rush into sinne without fear; either he will not respect the Ordinances of God, or think to please him with counterfeit humility. Fifthly, Truth the more it is tryed, the better it doth work. The more clear and certain apprehension we have of the promises, the more stedfast is our faith, the more vehement is our love, the more sound our joy, the more constant our hope, the more calme our patience, the more fiery our zeal, the more earnest our pursuit of true happines. Probable hopes of encreasing their temporall estates, draw men to adventure over the Seas, to sayl into *India*, and the remotest parts of the world, though they perceive many perils in the voyage: Did we assuredly believe the promises of life, it would make us endeavour early and late to compass that everlasting Inheritance. What is the root of all indifferency in Religion, but want of Judgment? Sixthly, Good Judgment brings us to be acquainted with our selves, to see our misery, vanity and folly, to take sound tryal of our estates, to prevent occasions of sinne, to discerne what is fit for our condition, how to carry our selves inoffensively, and to proceed in godlines in good order. For lack of Judgment we perceive not many things that be amisse, know not what to resolve in many doubts, are oft plunged concerning our estate, see not how to encounter the assaults of Satan, are hurt before we be aware, and be to seek how we should behave our selves towards others.

Q. *Should all Christians be able of themselves to try and examine which is a true or false Doctrine?*

A. All Christians should be able, though not of themselues, nor by themselves onely, but by the rule of Scripture; which is the touch-stone that our Saviour and his Apostle giveth into their hands, wherewith they themselves should try the truth or falshood of the Doctrine that is brought. For, is there any so senseles as to give a man a touch-stone into his hand to try the goodnes and lawfulnes of the Gold, and yet withall to charge him that he shall not use it himself, but alwaies when he is doubtfull of a piece of money, go to the Goldsmith without daring once to enter into any Judgment of the unlawfulnes or lawfulnes of it by himself? And yet both the touch-stone of the Scriptures which God hath given us for the tryal of truth, is incomprably better then any touch-stone of the Goldsmith: and the difference of true Doctrine and false, is infinitly greater then the difference between fine and pur. Gold, and base and Bell-mettall. And when as *John* ascribeth unto every one of the Church *the anoynting of the Spirit, which teacheth them whatsoever is necessary*: It is evident that he will have that every one shall be instructed to try the Spirit: especially considering that the Apostle teacheth *that the spirituall man* (that is to say a man indued with the Spirit of Adoption) *judgeth all things* so farre as they may necessarily concerne him. And unles the faithfull should be able to try and discerne

Joh. 2. 20, 27.

1 Cor. 2. 15.

of

of the divers colours of mens Doctrines, how should they once desire the help of their Pastors and Governours; For the blind eateth (as they say) many a fly, a man cannot so much as surmise the doubtfulness or superstitiousness of any Doctrine, unless he be able to make some tryal of the Doctrine himself. Wherefore our Doctrine which teacheth that every one should try the Spirits by the light which himself carrieth about him, is so farre from taking away the help and assistance they should have of their Governours, that unless it have place, there is no place for the other: seeing no man can pray aid against his enemy coming towards him, unless he be first able to discover him to be an enemy. 2 Pet. 1. 19. with 2 Pet. 2. 1.

Q. *The discerning of Spirits is not given to all men?* 1 Cor. 12. 9, 10

A. The Apostle speaks of that discretion of Spirits which is miraculous, which although it be sometimes aided by outward things, as by behaviour and countenance, yet it gathereth, and discerneth more, then it hath by ordinary discourse, any certain ground of. For the skill of the Scriptures, and judgment in them, both that which is ordinary consisting in knowledge and wisdom, and that which is extraordinary consisting in prophesie, is manifestly distinguished from the gift of discretion of Spirits. And it is evident, that as there were many that excelled in Judgment of sound and unsound Doctrine, which had not this gift of discretion of Spirits: so this gift of discerning Spirits reached not so much unto the discerning of Doctrines one from another (which might be done by labour and travell in the Word of God) but the use thereof was principally in discovering the traiterous and treacherous natures of those, which pretending friendship to the Church, either were covert enemies, or at lest not faithfull friends to the same: which thing not able by any industry or discourse of wit to be found out; this gift was needfully given of the Lord to his Church, especially in the primitive Church, when they wanted the help of the Magistrate. This gift had *Elisha* in discovering *Gehazi*, and *Peter* in laying open the secret practice of *Ananias* and his wife. 1 Cor. 12. 2, 3, 9, 10. Beza Ann. in hunc loc. Pareus in 1 Cor. 12. 9. Zanch. Epist. lib. 1. 10. p. 60, 61, 62.

Q. *Should all men be able to untie the knotty and subtile Arguments of false Prophets and deceitfull Teachers?* 2 Reg. 5. 26. Act. 5. 3, 4.

A. It belongs not to every Christian to confute them that contradict wholesome Doctrine, nor doth the Apostle require it of them: but onely that they be able to discerne the truth, and be ready to give an account of the faith that they profess. It is one thing to judge of Doctrines, another to refute false opinions. That may be performed of every Christian, that is endued with the Spirit, well instructed in the Doctrine of salvation, and meanely exercised in the holy Scriptures: the latter is not in the power of all men, nor doth the Holy Ghost exact it of them. He that must fight for the truth, had need of weapons of all sorts: He that is onely to judge, the knowledge of the truth, of right and wrong, is sufficient for him. For, when a godly man considereth, that the things propounded are not of God but of the Devill, presently he stopeth his ears to such Spirits, as Christ and his Apostles teach. *If there come any unto you, and bring you not this Doctrine, receive him not to house, neither bid him God speed.* He counselleth not to dispute with him, or to try it out by Arguments, but to shunne him that we be not seduced. The Lord gives not every man that perfect knowledge of all things contained in Scripture, nor doth he require, that by disputation or Scholar-like discourse they should confute the Adversary in speech or writing; it is sufficient they be able to give an account of their faith out of the Word of truth. Zanch. Epist. lib. 1. 10. p. 97. 2 Joh. 10. ver.

Q. *Doth it suffice a Christian, that he be able to discerne truth from falshood in fundamentall matters of Religion?*

A. No: but they must endeavour to discerne what is good, evil or indifferent, and to judge of their severall degrees; as of good things what is more or less excellent; 1 Cor. 14. 20. Rom. 16. 19.

excellent; of evils what is greater or lesser; of indifferent things what is most
1 Cor. 6. 12. expedient according to the circumstances of time, place and persons. They must also exercise their wits to discerne of things considered simply and in comparison, in time free and not free. Even of all things that may come into consideration in the life of man, they must learn to judge aright.

Q. wherein consists the sanctification of the Judgment?

Psal. 119. 128. *A.* In the clear, sound and distinct approbation of good, both simply and in comparison, in the first and second act of Judgment, according to the degrees thereof, upon due tryal and examination, known and discerned to be truely good: and the improbation of known evil according to the nature and degrees thereof, as it is considered in it self and with all occurents, or inticing allurements; To which must be added a right discerning of the expediency or inexpediency of things indifferent. Or more briefly, it is to approve truth and goodness according to the will and after the Image of God, and to reject the contrary.

Q. How is this sound and true Judgment to be obtained?

1 Cor. 2. 10, 14. 1 Joh 2. 20, 27. *A.* 1. The inspiration of the Holy Ghost, the Authour of supernaturall light and faith, is necessary, whereby, being taught *the truth as it is in Christ Jesus*, we are enabled to discerne what is contrary to the words of wholesome Doctrine. For, as he that is indued with an humane Spirit, doth easily discerne men from beasts; so he that hath the Spirit of God, by which he is taught the heavenly Doctrine, discerneth the Doctrine of God, from the Doctrine of the Devill, things divine from humane. Nothing is more like it self then God, none better knows the things of God, then the Spirit of God. Nay, if we have not the Spirit, we cannot know God nor the things of God; no more then a blind man can judge of colours. Whence is it that Christ saith of the Elect, that they cannot be seduced of Antichrist: to wit, because the Spirit of God doth preserve and keep the truth once engraven in their hearts, that they cannot fall from it? 2. The Spirit of God in teaching the Sonnes of God the heavenly Doctrine, is wont to keep this order: that first he doth affect them with an earnest desire of heavenly Doctrine; and doth so affect, that they desire to know the will of God for no other cause, then that they might avoid whatsoever is displeasing to God, and do whatsoever is pleasing in his sight. This desire being stirred up in them, he provoketh to prayer, wherein they crave of God, that he would lead them into all truth, and teach them to do his will. If therefore we would know the truth, First, We must set our hearts to the love of Religion and Piety: *For if any man will do the will of God, he shall know the Doctrine that is of God. They shall be all taught of God, to whom true godliness is a speciall delight and treasure.* Secondly, We must earnestly desire of God to be informed in the true and perfect way: and without doubt the holy Spirit will reveale the truth unto them, in whom he hath kindled an holy desire of the truth. *Cornelius* may be for example, he prayeth to be instructed in the truth of God, and the Lord sendeth *Peter* to shew him the way of life, and acquaint him with the Doctrine of salvation. Thirdly, if we would know the truth, we must with all diligence give our selves to the meditation and study of the holy Scriptures. *I have more understanding then my Teachers; for thy testimonies are my meditation. Through thy Precepts I get understanding.* The Word of God gives understanding to the simple, that exercise themselves therein. And what is more certain, then that the Doctrine, which is consonant to the Scriptures, is of God; that not of God, which is repugnant to it? Fourthly, Out of the Scriptures we must collect *a forme of wholesome Doctrine*, according to which other points must be tried and examined. This is an undoubted principle, that God is ever like himself, and that his words do most exactly consent and agree together: so that no Doctrine can be of God, which is re-

Joh. 7. 17. Joh. 3. 21. Mat. 11. 20. Joh. 6. 45. & 8. 47. Psal. 25. 12, 14 & 111. 10. Psal. 119. 18, 26, 28, 33, 34. Act. 10. 3. 32.

Psal. 119. 99. Psal. 119. 104.

Heb. 6. 1, 2, 3. 2 Tim. 1. 13. 2 Joh. 4. 1, 2.

rule

pugnant to the truth contained in plain places of Scripture, which are in their natures most evident, and cannot be understood otherwise then as the words manifestly import. For the authority, which doth warrant our faith unto us, must every way be free from all possibility of errour. For let us but once admit of this, that there is any possibility that any one point of faith should not be true; if it be once granted, that I may be deceived in what I have believed, how can I be assured that in the end I shall not be deceived? If the Authour of faith may alter: or if the evidence and assurance that he hath left us be not pregnant, and impossible to be defeated, there is necessarily opened an inlet to doubtfulness and wavering, which the nature of faith excludes. Fifthly, Our Saviour Christ hath given a good Rule, whereby we may discerne whether the Doctrine be of God; *He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true and no unrighteousness is in him.* Lastly, If we would attain sound Judgment in the truth, we must submit our selves to the ministry of the Word, and use the advice and counsell of the prudent and judicious. For the Spirit that openeth our eyes to see the the things that belong to godliness, stirres up in us a desire to learn: Desire to learn makes us thirst after the meanes: and pious sedulity and carefulness makes us watchfull in the choice, and diligent in the use of our meanes. The Promise to the Apostles of the Spirit which should lead them into all truth, was made good unto them by private and secret informing their understandings, with the knowledge of high and heavenly mysteries, which as yet had never entred into the conceit of any man. The same promise is made to us, but fullfiled after another manner. For what was written by revelation in their hearts, for our instruction have they written in their Books. To us for information the Spirit speaks not by immediate revelation, but sends him to the ministry of the Church and to the Scriptures, opening our eyes effectually to discerne the truth contained in them, and that so much the more, as they shall be more diligent in the use of all holy meanes that God hath ordained for that end. The Spirit infuses not the knowledge of any point of faith without meanes; but engraves in the heart what is spoken in the Scripture, according as we shall be faithfull and carefull in the use of his holy Ordinances.

Joh. 7. 18.

Gal. 1. 12.

Q. *What are the contrary Evils that must be shunned?*

A. First, Levity and wavering in matters of Religion; when we take up opinions lightly without due examination, relying meerly upon the credit of the Teacher, and be as ready upon every small occasion to receive another Doctrine. The Apostle reprehends this inconstancy, writing to the *Ephesians*; *That we henceforth* (saith he) *be no Children, tossed to and fro, and carried about with every wind of Doctrine; by the slight of men, and cunning craftiness, whereby they lye in waite to deceive.* The sense and meaning of *&c.* is the rule and ground of our Christian faith, and whensoever we alter it, we must needs give a new sense unto the word of God. The especiall cause of this flitting disposition in the common and ordinary sort of men, is disability to discerne of the strength of such Reasons as may be stamped against them. For which cause they usually start, and many times fall away, upon every objection that is made. Secondly, Presumption upon the strength and subtilty of our own wits. For the holy things of God must be handled with fear and reverence, not with wit and dalliance. Hereunto sounds that of the Apostle; *Beware lest any man spoile you through Philosophy and vain deceit*, Col. 2. 8. The dangerous effects of wit not over-ruled and limited by grace, hath appeared, not in the green tree onely, in young heads, but in men of constant age, and great place in Church. For this was that which undid *Origen*, a man of great learning and industry; whilst in sublimity of his wit, in his Comments on Scripture, conceiving meteors and airie speculations, he brought forth those dangerous errours, which drew upon his

Gal. 1. 6. & 3. 1. & 5. 7. 2 Pet. 3. 16. 1 Cor. 14. 20. Eph. 4. 14.

his person the heaviest censure of the Church, and upon Posterity the loss of his Works. And not in private persons alone, but even in whole Nations, shall we find remarkeable examples of miseriage in this kind. The *Grecians*, till barbarisme began to steale in upon them, were men of wonderous subtilty of wit, and naturally over indulgent unto themselves in this quality. Those deep and subtile heresies concerning the Trinity, the Divinity of Christ and of the holy Ghost, the Union and division of the Divine Substance and Persons, were all of them begotten in the heat of their wits; yea by the strength of them were they conceived, and born, and brought to that growth, that if it had been possible for the gates of Hell to prevaile against the Church, they would have prevailed this way. As from the firmest friendships do spring the deadliest enmities, and from the soundest health the deadliest maladies: even so from the rarest and quickest agitation of our souls, the most desperate resolutions and most deadly frenzies. The spirit of man, if it be quick and vigorous, industrious, free and universall, maketh its motions so irregularly, useth its liberty so boldly in all things, not tying it self to any thing, that it easily shaketh the common opinions, and all those Rules whereby it should be bridled or restrained, as unjust tyranny; it undertaketh to examine all things, and to judge the greatest part of things plausibly received, to be ridiculous: and thus not suffering it self to be kept within any bounds, it wandereth out of the way and loseth it self. The first lesson a good Student in Divinity must learn, is to deny his wisdom, and to become a fool, that he may be wise. For the wisdom of God *is hidden from the wise and prudent*, that be puffed up with conceit of their naturall understanding, *and is revealed unto babes*. Thirdly, Love and affection to our own opinions and conceits, is an impediment to sound Judgment: it breeds prejudice against the truth, and possesseth men with resolution to defend their opinions, if by any wrestling or writhing of Scripture to their purpose, it be possible. And it is no hard thing for a man that hath wit, and is strongly possest with an opinion, and bent to maintain it, to finde some place of Scripture, which by good handling will be wood to cast a favourable countenance upon it. Fourthly, Simplicity, whereby men being void of understanding and sound Judgment, are easie and ready to be perverted, and drawn into error. *O ye simple ones, how long will ye love simplicity?* Prov. 1. 22. Fifthly, Vanity, whereby men being ignorante of the true knowledge of God and their own estate, do fondly promise themselves much comfort and rest which they shall never possesse, and please themselves in many things which are displeasing to the Lord. *This say I and testifie, that ye walk not as other Gentiles in the vanity of their minds. They became vain in their imaginations, and their foolish heart was darkned.* Sixthly, Foolishnes, whereby men trusting in their own wit, do scorn and deride admonition given unto them out of the word of life, being also poysoned with pestilent opinions, and corrupted with wicked courses of life which they approve in themselves and others. *Fools hate knowledge*, Prov. 1. 22. *My people is foolish, they have not known me; they are sotish children, and have none understanding; they are wise to do evil, but to do good they have no knowledge*, Jer. 4. 22. Seventhly, Sleight and superficiall Judgment, whereby we approve things as good simply and in the first act of Judgment, which we disallow in the second, when we consider them as invested with some difficulty and unpleasantnes, or compare them with some matter of pleasure or profit, which we most forsake if we would possesse them. *Orpha* will follow *Naomi* into the Land of *Israel*, [*Ruth.* 1. 14.] if she may do it without inconveniences. The Young man esteemes salvation as a thing worthy to be enquired after: [*Mar.* 10. 20.] but is loth to forego his earthly Possessions to purchase that Inheritance. Again, the Judgment is superficial, when that estimation or approbation of good which is entertained for a time, doth afterward

1 Cor. 3. 18. Gal. 6. 3.
1 Cor. 8. 2. Mat. 11. 25. 1 Cor. 1. 26. Jam. 4. 6.
1 Cor. 3. 10. Esa. 44. 20. Iob 11. 12. Eph 4. 17. Jam 1. 21.

ward vaniſh and come to nothing becauſe it wanteth rooting. This is the errour of them that receive the Word, and rejoyce in it for a ſeaſon: but after fall away, becauſe the truth had not deep rooting in them. Eighthly, Men in years muſt not reſt in this, *That they know the Principles of Religion; but leaving the Doctrine of the beginnings, they muſt grow forward towards perfection.* It is a fault not to grow in knowledge, as we grow in age. Time will bring wiſdom in naturall things: and ſhould not men grow in ſpirituall wiſdom according to their time and meanes? *I have written unto you Fathers, becauſe ye have known him that is from the beginning,* 1 Joh. 2. 14. It is a notorious fault, that grace ſhould be ſuffered to wither, when nature encreaſeth.

Heb. 5. 12. & 6. 1, 2. 1 Cor. 14. 20.

Chap. X.

Of the ſixt Operation of the ſoul, viz. Willing *and* Nilling. *How the godly are to exerciſe this faculty. In what order good is to be deſired. And What oppoſite Sinnes in the exerciſe of this faculty, muſt be avoided.*

Queſtion.

WHat is the ſixth Operation of the ſoul?

A. Willing and nilling, whereby we chooſe or refuſe, deſire or do not deſire the object known and judged, approved or diſallowed. And becauſe all willing and nilling doth follow the judgment of man concerning the thing objected, it is alſo diverſe according to the diverſity of the judgment. But the judgment is two-fold. For, either it proceeds from the mind, approving that to be good which the law preſcribeth, that evil which it forbiddeth: or it proceedeth from the ſenſe and affection, eſteeming that good which is pleaſant, profitable, and delightfull, though forbidden, diſallowing that which appeares difficult, unprofitable, unpleaſant though it be commanded.

Eſa. 28. 12. Prov. 1. 10. Pſal. 35. 27.

There is a judgment of generall eſtimation, and a judgment of particular application.

1. There is a firſt and a ſecond act of judgment; a judgment of the thing ſimply conſidered in it ſelf, and a judgment of the thing as it is conſidered with all circumſtances, or as it comes in compariſon with others that muſt be borne, endured, or forgone. And according to theſe there is a two-fold willing or nilling: One following the firſt act of judgment, which may be called a wiſh or velleity, becauſe it doth not proſecute the thing willed, or forſake the thing nilled; the other following the ſecond act of judgment, or the judgment of particular approbation or improbation, conſidering the thing both ſimply and in compariſon, which is an effectuall compleat willing, and doth produce the act and proſecute or avoid the thing willed or nilled. And theſe two acts of willing or nilling, are ſometimes contrary the one to the other: for a man may wiſh that after the firſt act of judgment, which he nilleth or doth not proſecut after the ſecond; and he may nill that ſimply conſidered, which he willeth when it is compared with other things to be done, born, or forſaken.

Magis dici poteſt velleitas quam abſoluta voluntas. Tho. Aq. 1 p. q. 19. Art. 6. ad. 1.

Q. *How are the godly to exerciſe this faculty of willing and nilling?*

A. It is to be exerciſed in the effectuall, conſtant, orderly willing of all good truly known and judged to be good; and the nilling of all known evil. *I delight,* or bend my will, *to do thy acceptable will, O my Lord. Make me to go in the paths of thy Commandements: for therein I take pleaſure,* [or thereto I have addicted my mind.] *We are willing in all things to live honeſtly. Let thine hand help me, for I have choſen thy Precepts. O Lord, I beſeech thee, let now thine ear*

1 Chro 28. 9. Pſal. 40. 8. Pſal. 119. 35, 36. Heb. 13. 18. Pſal. 119. 173, 174. Neh. 1. 11.

be attentive to the prayer of thy ſervant, and to the prayers of thy ſervants, who deſire to fear thy Name, Neh. 1.11.

Q. *In what order is good to be deſired?*

A. According to the degrees of excellency. Firſt, The abſolute and chief good, which is God himſelf, the firſt truth and goodneſs, is above and before all to be deſired. *Whom have I in Heaven but thee? and there is none upon earth* Pſal.73.25. *that I deſire beſides thee.* Secondly, That which hath greateſt ſimilitude and affinity with the firſt and chief goodneſs; ſo grace and vertue, that is to be deſired in the next place. *Incline my heart to thy teſtimonies, and not to covetouſneſs.* Pſal.119.36. Pſal.143.10. *Teach me to do thy Will, for thou art my God.* Chriſt did therefore redeeme man, *that they ſhould no longer live the reſt of their time in the fleſh, according to the luſts* 1 Pet.4.2. *or will of men, but according to the will of God.* Thirdly, Things profitable and pleaſant are to be deſired with relation to piety and honeſty. For matters of pleaſure or profit do wholly depend upon godlineſs and honeſty, and are whatſoever they are, by the benefit of them. Gaine is not gaine but loſs, if it be not honeſt. Pleaſure is not pleaſure but paine, if ſeparated from piety. Godlineſs is the true gaine and pleaſure, without which gaine and pleaſure, are damage and vexation. In this order we muſt deſire good to our ſelves and others 1 Tim.6.6. And from hence it followeth, Firſt, That in the ſervice of God our deſires and will ought to be moſt earneſt, more then in matters of meer honeſty, pleaſure and profit. Our will ſhould be moſt fervent, when we come to deale with God: for earneſtneſs doth principally belong to the duties of the firſt Table, which yet in proportion muſt be carried to the reſt. Secondly, When we come unto our ſelves, the ſoul is to be reſpected before all worldly commodities. *Seek* Mat.6.33. *firſt the Kingdom of God and his righteouſneſs.* So in ſpirituall graces, every one as 1 Cor.12.31. it is more excellent. *Deſire the beſt gifts. Covet after ſpiritual things.* Thirdly, 1 Cor.14.1. Circumſtances of time, place, perſons and ſuch like, ought to inforce the ſtrength and power of will. *Paul* though he carried himſelf in all ſincerity to- 2 Cor.2.12,17 wards all, yet he profeſſeth he did it more abundantly unto the *Corinthians.* Fourthly, In things that are indifferent, the leſs and fewer circumſtances muſt yeeld to the more and greater, and that is to be choſen which is moſt expedient. *Ezra* being in a ſtraight, either to paſs unto *Jeruſalem* with danger of his own life, and of theirs that went with him, or to give the King occaſion to ſuſpect the Ezra 8.22. truth which he had taught him, preferred that rather; *I was aſhamed* (ſaith he) *to aſk of the King an army and horſemen, to help us againſt the enemy in the way, becauſe we had ſpoken to the King, ſaying, The hand of our God is upon all them that ſeek him in goodneſs: But his power and his wrath is againſt all them that forſake him.*

Q. *How or in what manner is good to be willed?*

2 Cor.9.7. A. Firſt, It muſt be willed freely, without co-action from any externall agent: Phil.2.13. for, the will cannot be compelled. But this ability to will what is truly good cometh meerly of grace. *It is God that worketh in us to will and to do.* Secondly, The will doth not onely deſire good, but endeavoureth to obtain it, and Pſal.119.112. putteth forth her appetite to execute and poſſeſſe what ſhe willeth. For of God 2 Cor.8.11. comes *both to will, and to do.* In the ſanctification of the will, the rectitude and Pſal.40.8. promptneſs of it are to be conſidered, by the one, the will is carried with right force Phil.2.13. to good truely known; by the other, it doth perſecute and perfect good known. Therefore the true willing of good doth imply both a deſire and proſecution of what is willed. Thirdly, The will that deſires good effectually, doth alſo moderate and governe the ſenſitive appetite and locomotive power, and that either without or with great reluctancy. For, ſometimes the appetite doth willingly follow the will, ſometimes it doth ſtrive and ſtruggle againſt it, that the will is Deut.6.5. compelled to tame the appetite, if it will follow and execute good. Fourthly, 1 Chro.29.9. We muſt put forth our ſelves to will good with all the power and ſtrength of will.

What-

Whatsoever ye doe, work from the soul. Doing the will of God from the soul. But a difference of good things must necessarily be holden: for some are more, others less excellent, which must be respected in degree and place. Every duty is to be willed with so much the greater strength, as the duty doth excell. Eph 6.6.

Q. *How is the power of Nilling to be exercised?*

A. In the free, constant, orderly forsaking and flying from all sin and evil, truely known and judged so to be. Touching this matter, these Rules must be known. First, Of two evils of affliction, the lesser is to be chosen. Secondly, The greatest misery is to be endured, rather then the least sinne to be committed. Thirdly, All sinne is to be nilled universally, but not equally: Not equally, for there be degrees of sinne: but universally, for every sin is contrary to the chief good of man. Psal.119.109. & 44.17,18.

Q. *What are the opposite sins that must be shunned in the exercise of this faculty?*

A. 1. The willing of good according to the first act of judgment onely, which it doth not prosecute or perfect; and the nilling of evil according to the first act of judgment onely, which it doth not shun or avoid. 2. The disordered willing of good, when that is principally affected, which should be least regarded; as when profit or pleasure is preferred to honesty or godlines; or of good duties, the less is set before the greater. 3. Remissenes, when good is willed without life, power, and earnestnes; which ariseth from disesteem or slouth or power of corruption. 4. Superstitious willing of that which in blind devotion appears good, but is not tried and found to be agreeable to the will of of God. Sound Judgment is the informer and mover of the sanctified will; therefore whatsoever is ignorantly willed without the light of truth to direct, that must needs be evil. 5. The partiall willing of some good, because it suiteth with our disposition or corrupt inclination, when some other good things more excellent, no less necessary, are refused and neglected. 6. Inconstancy, when for a fit, in some good mood we choose that which is good, the intereſt in evil not being renounced in heart: which causeth an easie revolt into the former sinfull course. 7. The willing of evil, wherein there be sundry degrees. First, The wishing of evil, because it is pleasing to corrupt nature, though the act be not pursued: for if the thought or motion of sin be evil, much more the first desire, though it be resisted and quelled by the power of grace. Secondly, The willing of sinne to prevent other inconveniences, losses or dangers, *and choosing of vanity rather then affliction.* Thirdly, The willing and following of sinne, contrary to the Law of God and light of nature: which is called *doing or fulfilling the lusts of the flesh*, and *obeying the flesh in the lusts thereof.* Fourthly, The wilfull and eager desire of doing wickedly, which is called *pursuing wickedness*, or committing it from the soul, or with a despitefull mind. So *Solomon* saith, *It is an abhomination to fools to depart from iniquity*, Prov.13.19. Eph.4.22. Gal.5.17. Job.36.21. Rom.13.13. Gal.5.16. Rom.6.12. Prov.11.19. Ezek.25.25. & 36.5.

The End of the Second Book.

THE THIRD BOOK,

Of the Affections.

Chap. I.

Reasons to shew why our Affections *are to be exercised according to the Rule of Gods Word. How a man may come to know to what* Passion *his soul most bendeth. How the* Affections *are to be ordered. What that disorder of* Affection *is, that must be shunned; And how it may be discovered. The meanes by which unmortified* Passions *are to be subdued.*

Question,

AFfections and appetite are subordinate to the will, let us therefore see how they are to be exercised; and first, what Reasons there be to shew, that we must carefully look to our Affections, and exercise them according to the Rule of Gods Word.

A. There be divers Reasons that may confirme it. The first taken from the effects of disordered passions. 1. Wise men confess, and ignorant prove, that passions blind their judgments and reason. As when the eyes are troubled, we cannot perceive exactly the objects of our sight; even so, when the heart is troubled, no man can come by the knowledge of truth. As the faculties of our eyes being pure and bright, it laboureth nothing to deprehend the least moaths, but if an ill humour descend from the head, or some darkness fall upon the eyes, a dimme cloud is cast before the Pearles thereof, which permitteth them not to see, even gross blocks: so it befalleth to the soul, when every inordinate affection is purged that might offend her, she seeth all things convenient most aptly, but being troubled with many passions, all that vertue she loseth, neither can she behold any high thing. Experience confirmeth this: for men troubled with vehement passions of hatred, ire, or love will bring many reasons to confirme their purpose, although after they have performed their pleasure, and the tempestuous passions are over-blown, they condemn themselves, and think their fact vicious, and their Reasons frivolous. Passions not unfitly may be compared to green Spectacles, which make all things resemble the colour of green; even so, he that loveth, hateth, or by any other passion is vehemently possessed, judgeth all things that occurre in favour of that passion, to be good and agreeable with reason. The reasons hereof may be, first, The soul being of a determinate power and activity, cannot attend exactly to

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two vehement and intentive operations together: wherefore the ſoul being poſſeſſed of a vehement paſſion, her force is ſo exhauſted in that action, that if ſhe will continue therein, ſhe cannot exactly conſider the reaſons which may diſſwade her from attending or following ſuch affections. The paſſion therefore that hindreth and ſtoppeth the eyes of the underſtanding from the conſideration of thoſe meanes which might move the mind to withdraw it ſelf from that action, may well be ſaid to blind the wit, as he which ſhutteth another mans eyes, maketh him blind-fold, not by taking away the power of ſeeing, but only by hindering it from action. The ſecond reaſon is, not only a privation of conſideration of thoſe things, which may extinguiſh the paſſion, but alſo an enforcement or conſtraint, onely to conſider thoſe Motives or Reaſons which tend in favour of that paſſion. For although the main part of the ſouls activity be haled away with the paſſion, yet there remaineth ſome ſparks of light in the underſtanding, to perceive what is repreſented unto it: which is almoſt nothing, but what may conduce to the continuation and preſervation of the diſtempered affection, the imagination being prevented, and almoſt ſhut up with the conſideration of that which feedeth the paſſion, and pleaſeth the appetite. Furthermore, the imagination repreſenteth to the underſtanding; not onely Reaſons that may favour the paſſion, but alſo it ſheweth them very intenſively, with more ſhew and appearance then they are indeed; for, as the Moon when ſhe riſeth or ſetteth, ſeemeth greater unto us, then indeed ſhe is; becauſe the Vapours or Clouds are interpoſed betwixt our eyes and her: even ſo, the beauty and goodneſs of the object repreſented to our underſtanding, appeareth fairer and goodlier then it is, becauſe a cloudy imagination interpoſeth a miſt. And here it falleth forth, as he which is moſt ſtudious, is beſt learned; and commonly, he that is beſt learned, is moſt ſtudious: ſo, he that once apprehendeth the pleaſure of the paſſion, ordinarily followeth it, and the paſſion encreaſeth the imagination thereof, and the ſtronger imagination rendreth the paſſion more vehement, ſo that oftentimes they enter with an inch, and increaſe an ell. The third Reaſon, which importeth more then both the other, proceedeth from a naughty will: for that the ſoul, having rooted in it, theſe two parts, ſenſitive and reaſonable: the will perceiving that the ſoul rejoyceth, ſhe alſo contenteth her ſelf, that the inferiour appetite ſhould enjoy her pleaſure, or eſchew her grief, with reaſon, or againſt reaſon, ſhe careth not, ſo ſhe may be made partaker. And for this cauſe ſhe commandeth the wit to employ all the power and force, to finde out reaſons and perſwaſions that all the appetite demandeth, ſtandeth with reaſon, and is lawfull. Thus reaſon is brought to yeeld to the pleaſures of ſenſuality; the Lord to attend upon the ſervant, and not only ſo, but being once entred into league with paſſions, it becometh a better friend to ſenſuality then the paſſions were before: for reaſon ſtraight-waies inventeth ten thouſand ſorts of new delights, which the paſſions never could have imagined. 2 Paſſions ſeduce the will: becauſe the wit being the guide, the eye, the ſtirrer, and director of the will, which of it ſelf being blind, and without knowledge, followeth that the wit repreſenteth, propoundeth and approveth as good. Wherefore the waves and billowes of apparent reaſons, ſo ſhake the ſandy ſhelfe of of a weak will, that they mingle it with them, and make all one. Beſides, appetite and affection being rooted in the ſame ſoul with the will, if it be drawn or flyeth from any object, conſequently the other muſt follow: even ſo, the object that haleth the ſenſitive part, draweth with all the will, and inclining her more to one part then another, diminiſheth her liberty and freedom. Moreover, the will, by yeelding to the paſſion, receiveth ſome little bribe of pleaſure, the which moveth her to let the bridle looſe unto inordinate appetite: becauſe ſhe hath ingrafted in her two inclinations, the one to follow reaſon, the other to content the

ſenſe: and this inclination (the other being blinded by corrupt judgment, cauſed by inordinate paſſion) here ſhe feeleth ſatisfied. Finally the will being the governeſs of the ſoul, and loathing to be troubled with much diſſention among her ſubjects, as an uncareſull Magiſtrate neglecteth the good of the Common-weale to avoid ſome particular mens diſpleaſure; ſo the will being afraid to diſpleaſe ſenſe, neglecteth the care ſhe ought to have over it; ſpecially perceiving that the ſoul thereby receiveth ſome intereſt of pleaſure, or eſcheweth ſome paine. 3. Paſſions mightily change the quiet temper and the diſpoſition of the mind: for the mind is at peace when the will ruled by prudence, over-ruleth, moderateth and governeth paſſions: and on the contrary, the ſoul is troubled, when paſſions ariſe up and oppoſe themſelves againſt the rule of Government. 'Firſt, Paſſions rebell againſt reaſon, and undermine the underſtandings of men to their great moleſtation. For, no ſooner doth the mind endeavour to aſcend to Heaven by contemplation, but inordinate paſſions hale the heart back again, and draw it down to the earth, or privily ſteale upon us, and tranſport the ſoul clean another way. Secondly, One paſſion fighteth with another; as fear oppoſeth anger, covetouſneſs prodigality. And on a ſuddain men fall from one extream paſſion into another; as from the prime of joy into the Sea of grief. Thirdly, Paſſion is unſatiable. How encreaſeth the paſſion of covetouſneſs, as riches encreaſe? And herein we may reſemble our paſſions to men affected with a dropſie, who the more they drink, the more they thirſt: for drink cauſeth ſuch a deſire and encreaſeth it; even ſo, a vehement inordinate paſſion inclineth vehemently the ſoul to embrace or fly the object propounded; and a ſtronger paſſion cauſeth a ſtronger propenſion and inclination, and conſequently an inſatiable deſire of pleaſure, or an exorbitant abhomination of paine. Fourthly, Inordinate paſſions either prevent reaſon, or are ſtirred up by a corrupt judgment, and therefore neither obſerve time, nor place: but upon every occaſion would be leaping into action, importuning execution. Let a man fall a praying or ſtudying, or be buſie in any negotiation of importance, and very often he ſhall feel a heedleſs paſſion to ruſh in upon him, importuning him even to leave all, and proſecute revenge, luſt, gluttony, or ſome other unbridled deſire. Sometimes you ſhall have a number of greedy paſſions like ſo many young Crowes halte ſtraved gaping and crying for food, every one more earneſt then another to be ſatisfied; to content them all is impoſſible, to content none is intollerable, to proſecute one and abandon the reſt, is to carry ſo many hungry Vipers gnawing upon the heart-ſtrings of the ſoul. Fifthly, There is no man in this life which followeth the ſtream of his paſſions, but expecteth and verily believeth to get at laſt ſirme reſt, contentation, and full ſatiety of all his appetites: the which is as poſſible, as to extinguiſh a burning Ague with hot Wines, or drown an Eele with water. For, the deſires of paſſion keep neither ſenſe, order, nor meaſure. Sixthly, Inordinate paſſion it ſelf is an extream torture and vexation; the Lord in great wiſdom having ſo ordained, that they that will give way unto them, ſhould feel the burden and trouble of them. Doth not anger, envy, and pride more diſquiet them that be diſtempered, then they be able to hurt or annoy any other man? 4. Raſhneſs, inconſtancy, craftineſs are the companions of inordinate paſſions. The Reſolutions and determinations of the paſſionate are unripe, inconſiderate, not well concocted: for judgment blinded with paſſion, conſidereth not exactly, for the importance of the buſineſs, thoſe circumſtances which may withdraw it from the proſecution of ſuch a vitious action. As they are uncircumſpect, ſo be they inconſtant, changing from the purpoſes and reſolutions, which they had prudently determined in the calme of their paſſions. And yet paſſions breed craft, enforcing the mind to excogitate new waies and meanes for performance of what is affected.

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What is ſaid of love, that it is moſt witty, that may be ſaid of all other paſſions. For, the paſſion delighting or afflicting the mind, cauſeth the judgment to think, invent, deviſe all meanes poſſible, either to enjoy the paſſion of delight, or to avoid the moleſtation of ſadneſs and fear. 3. Inordinate paſſions are hurtfull to the body, impaire health, breed humours, nouriſh diſeaſes, ſhorten life. The ſecond reaſon, to ſhew that affections muſt be rightly ordered, is taken from the profit and benefit of the affections well guided, and diſcreetly moderated. For, they rather ſerve for inſtruments of Vertue; then fomenters of Vice, and as an occaſion of victory, then a cauſe of foyl. Chriſt our Saviour in whom neither ſinne, nor inordinate affection could fall, no doubt was ſubject to theſe paſſions. *My ſoul is heavy even unto death.* He began to be afraid and heavy. The Scriptures do exhort us to love, fear, ſorrow, rejoycing, mercifulneſs, &c. And therefore it were blaſphemous to ſay, that abſolutely all paſſions were ill, for ſo the Scriptures ſhould exhort to evil. Laſtly, If the motions of our wils be vertuous, directed with the ſquare of Gods Law and Prudence, if the inferiour appetite or paſſions obey and concurre with the will, then with much more eaſe and pleaſure, and delight, vertuous actions are accompliſhed and performed: Yea, oftentimes they take away the moleſtation and tediouſneſs that occure in the practice of good works. (But of this more hereafter, in the holy exerciſe of particular affections.)

Q. *How may a man come to know his Affections, or to what Paſſion his ſoul moſt bendeth?*

A. 1. Conſider with what company thou moſt delighteſt, and in them thou ſhalt ſee a patterne of thy paſſions: for like affecteth like, Cuſtoms and companies are Couſen Germans; and manners and meetings for the moſt part ſympathize together. 2. Thoughts and words diſcover affections. If one think and ſpeak much of beauty, vaine attire, glory, honour or reputation; if he feel in his heart, that often he deſireth to be praiſed, or to inſinuate his own praiſe, it is moſt manifeſt that the paſſion of pride pricketh him. And ſo of all other affections: becauſe the mind doth think, and the tongue will ſpeak according to the paſſions of the heart. For, as a Rat running behind a painted cloth, betrayeth her ſelf; even ſo, a paſſion lurking in the heart, by thoughts and ſpeeches diſcovereth it ſelf. *Out of the abundance of the heart the mouth ſpeaketh.* For, as a River abounding with water, muſt make an inundation, and runne over the banks; even ſo, when the heart is overflown with affection, it muſt find ſome paſſage by the mind, mouth or actions. 3. By a certain reflection we may come to diſcerne our paſſions or Affections. Marke in other men their words, geſtures and actions, when they ſeem to thee to proceed from affection ordinate or inordinate; and having well noted the fruits of affection, make then a reflection upon thy ſelf, and weigh whether thou haſt done, or daily doeſt ſuch like. 4. It is good alſo to have a wiſe and diſcreet friend, to admoniſh us of our paſſions, when we erre from the path and plain way of Vertue: for ſelf-love much blindeth a man; and another may better judge of our actions, then we can our ſelves. 5. It chanceth ſometimes by the Providence of God, that our enemies, (who pry into our actions and examine more narrowly our intentions then we our ſelves) diſcover unto us better our paſſions, and reveale our imperfections, then we our ſelves. Laſtly, A good way to know the inclinations of the mind, is like the manner we come by the knowledge of the inclinations of our bodies, that is, by long experience. For, as we ſay, if a man, before forty years of age be not a good Phyſician of his own body, that is, if he know not whether his inclination bendeth, what doth him good, what bringeth harme, he deſerveth to be regiſtred for a fool; even ſo, he that in many years by continuall practice of his

his own ſoul perceiveth not where his paſſions lie, he ſcarce deſerveth the Name of a wiſe man. As he may be begged for an ideot, who riding an horſe for twenty years every day from morning to night, yet knoweth not the qualities of his horſe, and the vices whereunto he is ſubject; ſo he which every day manageth his own ſoul, if after twenty years labour he cannot find whither the inclinations tend, he may well be thought either very paſſionate, or very ſimple.

Q. *How are the Affections to be ordered?*

A. According to the command of faith, uniformely, univerſally, ſincerely, conſtantly. Cleaving to all good in an holy order, and ſhunning all evil in their ſeverall kinds and degrees, as they are diſcovered to be evil by the power of faith judging according to the Word of truth. In what order the affections muſt be carried unto their ſeverall objects, hath been noted before in the ſanctification of the will and powers ſubordinate, and may be taken thence.

Q. *How are theſe Affections moved in us?*

A. Faith moveth, animateth, and ſetteth bounds to all ſanctified affections: but there are ſundry Motives to ſtirre them up. The firſt is ſound and true reaſon; But, not every kind of reaſon hath force to ſtirre up affection, but an urgent and potent, either really or at leaſt in conceit: This we may prove by experience, for common and ordinary Motives move us not much to love or like a thing: wherefore God to induce the *Iſraelites* to wiſh and deſire the Land of Promiſe, deſcribed it as a Countrey *flowing with milk and hony*, &c. And commonly every one who would perſwade us to love or affect any thing, highly commendeth it; or contrariwiſe, if a man would have us to hate and deteſt any thing, he endeavoureth as much as may be to make apparent the exceſs of evils, or great damages it importeth. Paſſions then muſt be moved with urgent Reaſons clearly, diſtinctly, ſoundly apprehended. And he that would move paſſion in other muſt deale diſcreetly, imitating herein the common practice of prudent Phyſicians, who apply their Medicine to the ſame Maladies with particular reſpect and conſideration of the Patients temper; and ſo to a little Child they will not give the like purgation they would to a ſtrong man. In like manner, common people and profound Doctors, are not to be perſwaded with the ſame Arguments: for, popular perſwaſions theſe prize not, and deep demonſtrations they pierce not. The way to fit both ſorts, is, to propound deep Reaſons plainly, and plauſible Perſwaſions ſharply, that the plainneſs of the one may make them plauſible, and acuteneſs in the other may make them pleaſant. In the Reaſons which are produced to move and affect, great perſpicuity is required, becauſe the attention which otherwiſe ſhould be imployed about the affection, will wholly be conſumed or drawn to the underſtanding: for, it is impoſſible to attend much at one time both to ſpeculation and affection. Again, our reaſons ſhould be largely declared, yet with ſharp and ſhort variety inter-laced, reſembling a volley of ſhot ſpeedily delievered, but not without bullets to batter down the wals of wilfull affections. And as Paſſions are diverſe, ſo Motives to ſtirre them up are various. 2. Affections are moved by the holy uſe of the ſenſes, which are the gates whereby paſs and repaſs all meſſages ſent unto them. Affections are ſtirred by the hearing of the ear, much more by the ſight of the eye. Mine eye breaketh my heart. No ſenſe is ſo ſure and certain of his object and ſenſation, as the ſight; no ſenſe rangeth abroad and pierceth the Skies like unto this: no ſenſe hath ſuch variety of Objects to feed and delight it, as this; no ſenſe imprinteth ſo firmely his formes in the imagination, as this; no ſenſe ſerveth the ſoul ſo much for knowledge, as this; no ſenſe is put ſo oft in action, as this; no ſenſe ſooner moveth, then this; and conſequently, no ſenſe

Lam. 3. 51.

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well guided, more profitable to the ſoul then this. And here it is to be conſidered, that affections are not onely moved by their principall objects and directly, but alſo by certain appurtenances, appendices, or ſcraps of the principal object, indirectly, which appertaine and have ſome reference thereunto. The reaſon of it, is from the very nature and heart of every affection: for when we love God, our Parents, or friends, we are well pleaſed, and contented with all thoſe treaſures of goodneſs, honeſty, wealth, and all other perfections they have, and wiſh them ſuch as beſeem them, which they want; and this we deſire to ſee performed, and rejoyce when it is accompliſhed: In hatred and envy contrariwiſe, every one deteſteth not onely the perſon, but alſo all that pertaineth unto him; neither can he abide to ſee any thing proſper which concerneth him. 3. Muſick will move affections; as joy, and ſadneſs. Heavenly Songs, as they be Arguments of ſpirituall joy, ſo do they kindle and inflame it. But how cauſeth Muſick ſorrow and ſadneſs? What are *Jeremies* lamentable threens, but a ſorrowfull Song breathed over the City of *Jeruſalem*? What are *Davids* penitentiall Pſalmes, but mournfull Themes inclining the ſoul to ſorrow for ſinne? *Elizeus* prepared his ſpirit to receive the influence of Propheſie by the ſtraines of Muſick, *David* in penning Pſalms, ordaining Inſtruments, providing Muſicians for the ſervice of God, by Word and Deed taught us, by the vertue of Muſick to ſtirre up men to devotion. And for this cauſe it hath been uſuall amongſt them in the old Teſtament, after any great grace or favour ſhewed them by God, to rouſe up their ſouls with muſicall Songs and Inſtruments to give thanks, to give him thanks, and praiſe his Name, for the beſtowing of ſuch benefits, imparting to them ſuch great good, or delivering them from ſuch evils. And the Chriſtian Church for the ſame effect uſeth the harmony of voyces, and that by the warrant of the holy Ghoſt. 4. Action in the Speaker doth move affection in the Hearer: But here it is to be noted, that he that would affect another in any kind, muſt be moved firſt himſelf: and as the internall paſſion is more vehement, the externall perſwaſion will be the more potent. For, how ſhall my reaſons perſwade another, when they have not firſt wrought upon my ſelf?

Pſal. 84. 8.

Exo. 15. Jud. 5.

Q. *What is the diſorder of Affection that muſt be ſhunned?*

A. Affections be diſordered 1. When they are blindly or ſuperſtitiouſly moved, and not according to ſound judgment. If the mind, which is the guide of affection, miſtake and erre, the affections, which follow the errour of mind, cannot keep good rank. Zeal is evil, when it is not according to knowledge. 2. Affections, that prevent judgment or reſiſt reaſon, and follow ſenſe, inclination, or appetite, are unruly and inordinate. God hath ordained, that affections ſhould ever keep within the pale of ſound reaſon, and move according to her information: if at any time they refuſe her guidance, and turn after vanity, agreeable or pleaſing to corrupt ſenſe, they are without compaſs and range amiſs. And the danger of giving way to looſe affections is very great: for, as wild horſes that have gotten the reignes upon their own necks, runne hither and thither to the danger of the rider: ſo paſſions carry men up and down into many evils, after they have burſt the bands of reaſon. *He that hath no rule over his own ſpirit, is as a City broken down and without Wals.* As a City without fence lyeth open to the ſpoyl to be ſacked, burned, and taken by the enemy at pleaſure: ſo are they expoſed to the tentations of Satan, and to the fraud and illuſion of wicked men, who are ruled by their luſts and paſſions. 3. Partiall affections are vicious, when ſome good ſuiting with our diſpoſition or corrupt affection is deſired, loved, purſued, but ſome other no leſs good, neceſſary and excellent is diſaffected. Univerſall good is the object of good affections: if we affect not every good that beareth the

Gal. 5. 24. Rom 1. 26. Rom. 7. 5.

Prov 25. 28.

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stamp of God, we affect no good sincerely as we ought. 4. Immoderate affections are vicious, when some inferiour good is desired with greater eagerness then is meet, and the chief not affected as it ought. The desire of Children is not unlawfull, but to be passionate for them, as was *Rachel, Give me Children or else I die*, is much folly. 5. Inconstant flitting affections are to be reprehended: for, God requires that the heart be constantly set upon him, and carried to that which he requireth. 6. Affections are most out of order when they resist good, and follow evil.

2 Tim 1 7.
1 Tim 3.2.
Tit.2.5,12.
Gen.30. 1.

Q. How are disordered Affections discovered and made manifest to others?

A. By words and deeds, speech and action. Speech is the image of life, and discovereth what is hidden in the mind. If mens words openly tend to their own commendations, if they brag or boast of their valour in warres, learning, qualities given by nature, or purchased by nature, it is plain that they are of a proud disposition. If they discourse lasciviously or shamelessly, questionless what the tongue speaketh the heart affecteth. Much speech and hasty, proceedeth from rash foolishness. *A fool uttereth all his mind*, Prov.29.11. In some majesticall and very grave persons, whose prudence and wisdom men much admire, few words pithy and leasurely spoken, argue both wisdom, gravity and magnanimity: but slowness of speech in some others, if it proceed not from naturall impediment in the instruments of speaking, is a token of slowness in conceiving, or of some great vain conceit they have of their own wisdom, which they would distill into other men by drops. Much affectation in speech proceedeth from most vain and notorious pride, which maketh men seek to please itching ears to gaine applause and commendation from them. Scoffing, gibing, nipping, and quipping with intendment of disgrace, proceedeth from pride and malice. For, it declareth contempt of others, or a great desire to bring them into disesteem. To dispute contentiously about matters that surpass our capacity, or at least that we understand not, for lack of exercise, study, or practice, cannot but argue great ignorance or arrogancy: for, no wise man will contend in such matters as he knoweth not. It is not unbeseeming an ignorant man to propound his doubt to the learned, that he may be informed: but to contend about things beyond our sphere is no point of wisdom. Contradictious speech, whereby men shew themselves in company, able to controll, and gainesay other mens opinions, is rooted in vain glory. To discover secrets of importanee to every man almost upon the first sight, before tried and sound experience of firme and faithfull friendship; is a token of much indiscretion and simplicity. The wicked inventions; which many use to sow dissention between friends, proceedeth from a most malitious, uncharitable, and envious mind, which hateth the peace of friends; it argueth also a crafty politick wit, apt to sift out other mens actions Affections also are discovered by actions: for, as if the fruit and flowers be corrupted or vicious, we know the root must be infected: so if mens words or actions be disconforted, doubtless the soul cannot be well-disposed. A troubled Fountain yeeldeth unpure water, and an infected Soul, vitious actions. Pride, choler, and covetousness, commonly wait upon great Gamesters, who vaunt of their gaine, if they win, chafe if they be crossed in their game, and in as mad a mood, boast of their loss, if they lose. Although the most pleasure in play consisteth in Victory, yet to affect it too much, to rangle, to chase, to fret therefore argueth an unmortified affection. To think, talk, and earnestly procure to have great chear, to feast often, to delight therein much, are tokens of gluttony. Jerfull and fumish pronuntiation is the flame of that choler that lodgeth in the breast. Fidling about our Garments, gazing upon our selves, majesticall walking (except in persons of authority) are tokens of foolishness, pride

and

and inconstancy. If we see one much to please himself with others praises, and (as it were) to feed upon the wind of mens words; we may be assured that self-love and vanity possess the best tenement of his heart. And this we may know, if the person praised, either openly confess it, under-hand insinuate it, or as it were with a countenance silently approve it: for, *as Gold is tried by the fire, so a man by the mouth of a Prayser.* New-fangledness in apparell proceedeth from levity and inconstancy of mind: and the root of gay and gorgeous apparell, pride and arrogancy. Commonly by conversation men discover their affections: for he that frequenteth good company, for the most part is honest, and he that useth ill company, can hardly be vertuous. But of these things more at large in the discovery of particular Affections.

Q. *How are unmortified Passions to be subdued?*

A. 1. To bridle extraordinary and unlawfull pleasures, it is good to accustome our selves to abstaine from lawfull and not prohibited. He shall not fall in things unlawfull, that warily restraines himself sometimes in things lawfull. For, if one be addicted to drunkenness, he shall with more facility overcome this passion, if he abstaine from strong drinkes he most affecteth, even at such times as lawfully he may use them. 2. Fly the occasions which may incense the passions where unto we are inclined: for a commodious and fit occasion to steale maketh oftentimes Thieves, who otherwise would have been honest men. Wherefore he that committeth himself to Sea in a boisterous tempest, deserveth to suffer Shipwrack, and he that willingly without necessity dealeth with infected persons, may blame himself if he fall into their diseases. For this cause the Lord commanded that the *Nazarites* which were consecrated to him, should drink no Wine, nor any thing that might cause drunkenness: and lest they should by eating Grapes and great Reysins be allured to drink Wine, he commanded them they should neither eat Grapes nor Reysins. Numb. 6 1, 2, 3. The third remedy may be drawn out of the very poyson of passions, that is, when a most vehement and rebellious motion assaulteth us, when the fiercenes and tyranny thereof well-nigh possesseth us, when we are almost yeelding consent unto it: then should we turn the force of our soul with as much endeavour as we can to the contrary good, and with one naile drive out another; make of tentations a benefit, let vertue in infirmity and weakness of resistance be more perfect and ennobled. 1 Cor 10. 2 Cor. 8. 5. For, as in Warres the valianteſt Souldiers in greatest encounters are best tried, so in most vehement passions, the resolutest minds are best proved. For, *Josephs* chastity had never been so glorious, if his unchast Lady had not so vehemently allured him to defile the Bed of his Lord. *Jobs* patience had never been so conspicuous, if the passion of grief and sadness had not so violently seized upon him. *Abrahams* fortitude had never been so heroicall, if the death of his onely Son had not cut in a manner his heart-strings asunder. This meane is one of the most forcible and important remedies that men can use, especially for two causes. The first, that by these contrary acts are bred in the souls, certain habits, helps, stayes, or inclinations most opposite unto our passions: and therefore the passions being strong, they cannot be overcomed, but by the might of excellent vertue. For, as the deeper a Tree is rooted in the ground, it requireth greater force to pull it up; even so, the greater possession the passions have taken of the soul, the greater vertue it needeth to supplant it. It seemeth that *Job*, after so many temptations practised this remedy, when he saith, *Although God kill me, yet I will hope in him.* Job. 13. 15. For questionless, those pangs did incite him to desperation; the which with contrary trust in God he most valiantly suppressed. Another cause may be yeelded, for that many passions proceed, not onely from the inclinations of nature, alterations of humours, but by the

very ſuggeſtion of the Devill, who watcheth his opportunity, to take men at an advantage, and to induce them to ſundry inordinate affections; for which cauſe they are called *unclean Spirits*, becauſe they lead men into unclean paſſions and actions. The Devill therefore ſeeing his temptations ſo valiantly reſiſted, his poyſoned Darts rebounding into his own breaſt, I mean his illuſions redound to his own ſhame and confuſion, dareth not be ſo bold another time to invade ſo ſtrong a Fort, but with all his Troope will fly from it, as a ſwarm of flies dare not approach near unto a boyling Pot. *Reſiſt the Devill, and he will fly from you.* The fourth remedy is to reſiſt paſſions at the beginning. In all ſoares and diſeaſes it is an approved Rule, that we muſt withſtand the beginnings. Cure the wound whiles it is green: and take Phyſick before the Malady have taken rooting. Uſe the remedy for vertue, that *Pharaoh* practiced for tyranny, in killing all the Infants of the Jews, leſt they ſhould encreaſe too much, and ſo over-runne his Countrey. Paſſions, while they knock at the door of the mind, whileſt they are a little entertained if we expell them not quickly, they will lodge longer with us then we would have them. And the moſt eaſie way of all, and by ſpirituall men daily put in ure, is to drive the thoughts to ſome other object: for, as we uſe in common converſation, when two be brawling about any thing, to divert their talk to another matter (for as long as they continue about the ſame ſubject, they are in danger to fall into the ſame inconvenience), ſo the beſt way to expell an inordinate paſſion, is, to tranſport the attention to ſome other matter; as he that will be rid of an ill gueſt, the worſe he entertaineth him, the ſooner he ſhall be diſpatched of him. The fifth remedy to mortifie paſſions is, to chaſtiſe the body. For, queſtionleſs he that pampereth his body, feedeth his enemy, and he that will feed it with dainties, cannot but find it rebellious. Spare diet, and much waking, is the beſt meanes to tame wild Beaſts: Pamper an Horſe, and you ſhall have him too wanton: Pamper the fleſh, and it will kindle paſſion to over-rule. And he that will mortifie his paſſions, and let his body flow with delicates, doth like him which will extinguiſh fire by adding more fewell. The ſixth remedy requireth a reſolute good will and endeavour to attain unto this perfect Government of a mans ſelf: whence-from will follow a diligent execution of mortification; for, ſuch a man will not ceaſe daily and inceſſantly to demand grace and favour of God to overcome his rebellious nature, reſiſt temptations, whithſtand all falſe allurements of this inticing world. Such an one will examine daily his conſcience, and note what thoughts, words, or deeds againſt God himſelf, and his Neighbour, he hath committed, whereby either vertue is extinguiſhed, or vice encreaſed: Such an one will determine in the morning when he ariſeth, not to let paſs that day, without the extirpating of ſome ſtinking and poyſoned thorne, and planting ſome ſweet and pleaſant flower within the Garden of his Soul: Such an one will not onely prevent occaſions, but alſo arme himſelf as well as he can to reſiſt ſuch temptations as he knoweth eſpecially ſhall be offered in certain places and companies, which he cannot conveniently avoid. To this helpeth greatly the conſideration of that ſmall pleaſure, paſſions do yeeld; for almoſt in a moment they are commenced, practiſed, and paſt: wherefore much better it were to croſs them a little, and win a Crown of Glory, then to pleaſe them a moment, to be condemned to Hell. The ſeaventh remedy, when thy paſſions are moſt vehement, then humble thy ſelf before God with ſorrow and ſhame, and ſeek for ſuccour from Heaven; fly under the wings of Chriſt, beat at the gates of Mercy, and by the Prayer of Faith, crave grace to overcome thy miſery. He is thy Father, and will not *give thee a Serpent, if thou ask him a Fiſh*: caſt down thy ſelf before him, open thy ſoares and wounds unto him, and the good *Samaritane* will poure in both Wine and Oyl; and then thou ſhalt ſee thy paſſions melt and fall away as Clouds are conſumed by the Sunne.

Jam. 4. 7.

1 Cor. 9. 27.

Laſtly,

Laſtly, by ſerious meditation upon the death and reſurrection of Chriſt, we muſt work our hearts into the ſimilitude of Chriſt, that his vertues may be ſtamped upon our ſoul, and we be made like unto him in righteouſneſs and true holineſs. The healing vertue of Chriſts death applied unto our hearts, will heale our affections, and renew them according to their firſt integrity.

Q. *How is a man to behave and carry himſelf when he is troubled with paſſions?*

A. The firſt point of Prudence, which all prudent men confeſs and obſerve, is to perſwade our ſelves when we are moved with a vehement paſſion, that our ſouls are then, as it were infected with a peſtilent Ague, which both hindereth the ſight of our eyes, and the taſte of our tongues, that is, corrupteth the judgment, and perverteth the will; that as certain Spectacles make Mountains ſeem mole-hils, and others, mole-hils like Mountains; even ſo, paſſions make the paſſionate to judge all thoſe things which tend to the favour of his paſſion, reaſonable, great and worthy, and all that ſtands againſt it, baſe, vile and naughty. Hereupon followeth, that at what time the paſſion is afloate, and reigneth, it were not good to make any reſolution or determination of change: for, there be few men living, which have not over-ſhot themſelves in this point, and repented when their ſouls were calmed, that they committed when they were tempeſted. 2. The ſecond point may be, Not to vex and trouble thy ſelfe too much when a paſſion ſeizeth upon thee, but diverting thy mind from it, and reſtraining thy conſent as well as thou canſt from yeelding unto it; and in ſhort time thou ſhalt ſee it vaniſh away: as we prove in daily temptations of ire, ſadneſs, love, luſt, and ſuch like, which fall and conſume away even by themſelves; either becauſe the impreſſion made in the imagination diminiſheth, or the attention of the ſoul diſtracted with other matter, faileth, or ſome other paſſion expelleth it, or the Devill ceaſeth to tempt, either all theſe, or moſt of them mitigate, conſume, and wholly ſubvert that paſſion which before ſo troubled us, and ſeemed inſuperable. The third point which ought principally to be conſidered, and well weighed of thoſe whoſe paſſions are moſt vehement and inordinate, is this, that they which perceive in themſelves ſuch diſordered affections, ought firſt to know the root of them to be ſelf-love, and the greater they find the boughs of their paſſions, the greater and deeper root let them be aſſured, lyeth hidden under the bottome of their ſoul: for which cauſe, ſuch men muſt perſwade themſelves to have great difficulty to vertue, and extream facility to vice: that as they love pleaſures of the body exceedingly, ſo they hate all that may hinder or oppoſe it ſelf thereunto mightily. That they be blinded as Battes in their own conceits, apprehending that they love or hate, far differently from that it is in very deed; that they be commonly too raſh, attempting greater enterpriſes then their forces are able to performe, and for the moſt part more bold then wiſe, guiding their actions not by reaſon and judgment, but by haire-braine affections. And as they are headlong and obſtinate when ſtrong paſſions poſſeſs them, ſo are they irreſolute and inconſtant when a weak affection doth move them. For, being accuſtomed to follow their appetites, as long as they continue they perſiſt in one mood: but after the weak paſſion is appeaſed, their judgments and determinations are changed. Theſe men ought to be wonderfully wary in their words, and circumſpect in their actions, alwaies having themſelves ſuſpected: wherefore it is good for them, firſt, To crave of God help and grace, to overcome ſo hard a nature. Secondly, To conferre with wiſe and diſcreet men about their own affairs and determinations, rather relying upon them then their own judgments. Thirdly, That every day they uſe ſome mean to overcome their perverſe nature: for, as we prove by experience, ſuch men have many croſſes and griefs of mind; their company commonly all eſchew, and to be ſhort they are a burden to themſelves, and others: whereas if they would but with a little diligence moderate their paſſions, they would be humble and affable;

there is no ſort of men, whoſe converſation would be more gratefull then theirs: for they are like unto a fat ſoyl that yeeldeth great abundance of what is ſown, Good or Evil, Corne or Darnell, Flowers or Weeds. The fourth point of Prudence is, To conceale as much as we can our inclinations, or that paſſion we know our ſelves moſt prone to follow. For it impeacheth queſtionleſs greatly a grave mans credit, a great mans authority, and a civil mans good converſation, to be ſubject to ſome one only inordinane paſſion: for ſuch a corrupt judgment hath now ſo much prevailed with men, yea, and ever hath been, that they will contemn the whole, for ſome notable defect; as for example, if we ſee a Picture of man or woman, drawn with excellent colours, great proportion, and Art; yet if there be but one eye, one arme, yea, or one finger out of ſquare, men will ſay, the Image is ſpoiled for that one defect: even ſo, we try by daily talk, that commonly men deſcant upon other mens doings; they will ſay, ſuch a Noble-man is reſolute in Wars, goodly in Perſon, but ſubject to choler, too much addicted unto his own judgment; ſuch a man excelleth in learning, but pride over-ruleth him; ſuch a Senatour judgeth profoundly, but is impatient in hearing of cauſes; ſuch a man reigneth in the Pulpit, but is blinded with covetouſneſs; ſuch a man giveth great Almes, but attendeth too much to good cheer. Many inconveniences may follow, if others know what paſſions men are ſubject unto; for if thy enemies would be revenged of thee, no fitter meanes they might ſleightly uſe, then to procure ſome way whereby thy paſſions ſhould be ſtirred and put in execution: for by often miniſtring matter, thy paſſions would eaſily ſubdue thee, and by thoſe baits it will not be hard to bring thee into the power of thine adverſary. It is therefore a point of wiſdom, to conceale paſſions as much as may be, and ſeriouſly to diſpraiſe in words, that paſſion whereunto we are moſt inclined. I ſay not this, becauſe I would have men to regard more their credit and reputation with men, then the approbation of God, or to dread the danger of an enemy, more then the great diſpleaſure of Almighty God, or yet to do one thing, and ſpeak another, but that if he cannot but ſometime of fragility ſlide, it may be a good way to recall him again, and not to fall ſo often, if he ſpeak in diſpraiſe of his own fault: for men will be aſhamed to commit often, that they themſelves diſpraiſe eagerly. Laſtly, It is an high point of Prudence to look well into the meaſure, deformity, and inconvenience of our paſſion, to ſhame our ſelves for it before God, and to endeavour to maſter and overcome our ſelves in private: ſo ſhall we be better able to ſubdue and keep them under in our converſing with others. To abate the power of turbulent affections, it is good every day to be drawing ſomewhat from them, and if at any time they exceed, (though but a little) upon private occaſions, to curb them by the power of grace, and to arraigne them before the Tribunall of Grace. Continuall watchfulneſs and daily judging of our ſmaller Aberrations, doth keep under ſinne, that it ſhall not domineer over us.

CHAP.

Chap. II.

Generall Rules to direct us how to deale with them that be passionate. *How the Affections may be divided. Of the ſanctified exerciſe of thoſe Affections that embrace their Object, and of thoſe that decline their Object, with Reaſons to move us to affect that which is good, and to avoid that which is evil. The Reaſon why we are ſo backward to good, and forward to evil. A compariſon betwixt the meanes of Vertue, and allurements to Vice. Of the Kindes of Affections,* viz. *Intellectuall and Senſuall, Theſe are not to be abandoned, but onely moderated.*

Queſtion,

SInce men by nature are addicted to converſation, let us conſider of and ſet down ſome generall Rules, whereby we may be directed, how to live and deale with them that be paſſionate?

A. 1. Likeneſs cauſeth love, and as every one judgeth he doth beſt, or at leaſt approveth well; even ſo, he cannot diſapprove, but allow the ſame in others. We ſee that Lyons, Tygres, and Leopards, whoſe inclinations are moſt cruel, whoſe paſſions moſt fierce, yet one affecteth another, and liveth in quiet ſociety, for the ſimilitude of inclinations, and likeneſs of paſſions. Hereupon followeth, that if thou wilt pleaſe thy maſter-friend, or companion, thou muſt as much as may be without ſinne apparell thy ſelf with his affections, and condeſcend to what is pleaſing in his ſight, ſo farre as will ſtand with a good conſcience. But ſometimes likeneſs of paſſion engendreth contention, as we ſay one Potter hateth another, and among proud men there are ever brawlings: for if ſimilitude of paſſions prejudicateth profit, dignity or honour, then likeneſs of affections cauſeth diſſention. Proud men be pleaſed with praiſes, honour, and account, diſcontented with compariſons, with commending their equals, in not yeelding them honour, in diſparaging their actions. This wiſely diſcerned and fore-known, giveth direction how we may prevaile with men addicted to ſuch paſſions. 2. Men commonly hate thoſe whom they know to be of contrary paſſions; whereupon proceedeth that common Proverb, He that hateth whom I love, how can he love me? For, as fire with fire doth never jarre, ſo fire and water can never agree. From which ground may be drawn this Rule, That when men are poſſeſſed of a vehement paſſion, they muſt not be dealt with by apprehenſion or indignation, eſpecially in vehement manner, but rather by mild and ſoft perſwaſions. For, he that is paſſionate will hardly be perſwaded by him, whom he conceiveth contrary to him: yea, often thoſe that at other times were good friends, in time of paſſions for ſuch oppoſition, fall into endleſs contention. We ſee, when an houſe in the middeſt of the ſtreet is vehemently inflamed, it were bootleſs to quench the flame with water, but the beſt remedy, and commonly practiſed, is to pull down the next houſes, that thereby the lack of foment might diminiſh the flame: ſo, him that rageth with anger, hardly you ſhall appeaſe by wrangling or chiding, but either anſwer mildly, for, *a ſoft anſwer pacifieth ſtrife*; or anſwer nothing, withdrawing the matter of anger from the ſight. This Rule holdeth univerſally in all thoſe which be our equals, or at leaſt do not much exceed us in ſtate, or we them. But if a ſuperiour, or a Magiſtrate ſee his inferiour, or ſubject, vehemently carried in any paſſion, he may threaten or reprehend him, becauſe one paſſion often cureth another: ſo here, the paſſion

Nec tua laudabis ſtudia, aut aliena reprendes, Nec cum venari volet ille, poemata; ange. Gratia ſic fratrum geminorum, Amphionis atque Zethi diſſiluit. Horat. Epiſt. lib. 1. 18.

of

of fear may expell the paſſion of anger, luſt, or what elſe ſoever tempteth, either to the paſſionates evil, or any diſorder in the Common-wealth; albeit, if the paſſion tend not preſently to ſome ſinne or great offence, it may be better to deferre ſuch reprehenſions till the ſubject be more capable of them. 3. Be not too credulous to men in their own cauſes: for as ſelf-love for the moſt part conceives what appertaineth to our ſelves, with a greater ſhew of good and honeſty, then indeed the thing carrieth with it; ſo men moved therewith, declare the matter as they conceive it: for words ſpring from conceits, theſe are the Tree, thoſe the Flowers and leaves, which do follow by juſt proportion. Contrariwiſe, other mens matters, which hinder our profit or croſs our deſignes, for the moſt part we extennate and abaſe. 4. Mild modeſt, humble, meek men are beloved univerſally, becauſe we think them vertuous, who will honour or not contemn us. If *Jacob* bow before his Brother *Eſau*, ſpeak courteouſly, call him *My Lord*, he ſhall aſſwage his fury. *Gideon* by his mild and modeſt anſwer, pacified the anger of the *Ephraimites*, who began very hotly, though without any juſt cauſe, to expoſtulate with him, that he called them not to go with him to Battell againſt the enemies. *A ſoft anſwer putteth down anger.* The ſecond blow makes the fray, as the Proverb goeth. Wrath wanteth matter to work upon, if it be not oppoſed. Meekneſs ſhameth anger; humility makes pride to hang down the head. Thus *David* by *Abigails* mildneſs, was ſtayed from the bloudy attempt which *Nabals* boiſterous roughneſs provoked him unto. Thereby *Abraham* prevailed with *Lot*. Contraries are cured with contraries, as we know, and Phyſicians cure not hot Agues by inflaming, but aſſwaging. The skilfull Fencer doth ſcape many a blow, and foyl his adverſary by declining and giving back, and not by oppoſing his body and weapon unto it. Cannon-ſhot batters down Caſtles and Walls, which yeeld not, but rebound from the ſoft pack of wooll, that gives place and reſiſts not. The Lightning paſſeth by ſlight and ſlender Objects, but conſumes and devoures the ſolid and well-compact ſubſtances. And yet, who is he that ſheweth forth this meekneſs and wiſdom? But (as is to be ſeen in the common jarrings and quarrels of men) the moſt count it their glory (and boaſt of it afterwards) when their words be fierce and more ſtinging then their fellowes, and come out of a furnace ſeven times hotter then his. What (ſaith he) did he think I would turn my face from him or be put down with words? No, I trow I gave him the full meaſure that he brought, yea ten for it, I ſpared him not a whit. Loe how fools ſome out the froth of their own ſhame. It were indeed an honour for a man to depart, and ſay, I ſee he was not in frame to be anſwered with angry words, therefore I durſt not ſtrive to out-ſhoot the Devill (as it were) in his own bow. That which he thinks becometh him, I count it my reproach, who profeſs to fight againſt my corrupt nature. But this is not to be taken, as though in all things we ought to yeeld to froward and peeviſh perſons, but in our own private caſes onely, and when we lawfully may, but in no caſes or matters that are contrary to Gods will, or prejudiciall to his honour. If any rough, boiſterous, proud ſpirit, be more incenſed by meekneſs, rather then overcome thereby; roughneſs towards ſuch bad and baſe natures, is more meet then kindneſs, ſo a man keep his meaſure, and contain himſelf within the limits of his calling, and under colour of reſiſting ſinne in another, diſobey not God, give not liberty to his own diſordered paſſions. Thus *Eliſha* willed the Elders to anſwer *Jehorams* ſervant. 5. If thou wouldſt work a man to penſiveneſs, ſorrow for ſin, the fear of God, take the opportunity that God ſeemeth to offer, when he openeth the ear, and mollifyeth the heart by afflictions. Croſſes that make the heart ſad, and caſt it down with heavineſs, make way for the entrance of godly ſorrow, ſtrike then for

Gen. 33. 2, 3, 4.

Judg 8. 2, 3.

Prov. 15. 1.

2 King. 6. 32.

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the iron is hot. 6. No man ought to be employed to any Office, Act, or Exercise contrary to his natural passions or inclination. For, by long experience we learn, that men be oftentimes imployed to one Trade, and never can profit therein; contrariwise, when either they of themselves, or others, do change that course to another, whereunto they are inclined, they become very excellent men. For, if inclination be lacking, the subject strive against the stream. This rule may not be understood so absolutely, but that it admitteth some limitation, for some contrary inclination or passion, proceedeth not from defect of nature, or inability of mind, but from an ill and vitious self-will or wilfulness, and then it were good with sweetness and inticements to allure such a person to follow that Science, Art, or Trade, whereunto nature most inclineth him. Another exception is, if the impediments of nature be but small, and the habiliments otherwise great, then the one ought to over-rule the other; and after a little labour in overcoming that impediment, will follow a great facility in the atchievement of the rest.

Q. *How may the Affections be divided?*

A. They may be ranked into two kinds: Some embrace their Objects; as love, joy, desire. Other shunne and decline them; as hatred, fear, *&c.* First, Touching the order of passions in generation and production, they all acknowledge love to be their Fountain, Root, and Mother. For those that fly evil, presuppose the love of some good, the which that evil depriveth; as for example, Who hateth death, but he which loveth life? Who feareth adversity, but he that loveth prosperity? And amongst them that prosecute good, love proceedeth: for the passions of our mind are not unlike the motions of our bodies: for as things naturally moved, have an appetite or natural inclination to the place whereunto they are moved, and rest therein: so it is with the affections, desire and joy presuppose love of what we move unto, or rejoyce in. This ordinary course keep passions: but sometimes this subordination is changed: for, if a man be wounded, upon a suddain, the present passion of grief and ire invade him: and so in many other cases, by accident, the foresaid order may be broken. Secondly, If we discourse of those Passions with reside in the sensitive appetite, it ever intendeth pleasure and delight, because therewith nature is most contented: from which intention followeth love, hatred, ire and such like. Nevertheless, Vertuous men, whose passions are ruled by reason, level at an higher marke, and subordinate pleasure to honesty, and delight to Vertue; because (as we say) glory waiteth on Vertue, as the shadow followeth the body: even so, unto good actions followeth a certain pleasure and sweetness. Thirdly, If we compare our passions in dignity or perfection, then those wherewith we prosecute good, are more excellent then those wherewith we eschew ill: and among these, love holdeth the principall place, and as a Queen in dignity preceedeth the rest: because that love uniteth the lover in affection with the Object beloved, love is the root of all other affections, love joyneth us in friendship with God and man.

Q. *Wherein consists the sanctified exercise of those affections that embrace or prosecute their Object?*

A. In this, that they move to all known good soundly, orderly, in fit season, constantly at the command and appointment of a lively and wel-planted Faith.

Q. *What Reasons are there to move us to Affect that which is good.*

A. If we that be Christians will expend what meanes we have to do good, and what to do ill, we shall find that these be fewer in number, and weaker in force and efficacy, then the other. We are moved to do well, First, By the law of nature imprinted in our hearts, like a Lanthorne, or a Torch to direct Rom. 2. 14.

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us in the darkneſs of the continuall night of this miſerable life. Secondly, We ſee in every good Common-weale vertuous men preferred, eſteemed, and accounted of; why then ſhould not credit and reputation nouriſh and augment vertue? Thirdly, By naturall diſcourſe a man may well perceive how the Oyl of his carnall Lamp daily conſumeth, the naturall heat vaniſheth, death approacheth; And therefore, why ſhould not the vicinity and certainty of death cauſe him to lead a vertuous life? Fourthly, Nothing can have more force to allure a man to do well, then the peace and tranquility of the mind; a quiet and ſerene conſcience is a continuall Feaſt; this we gaine by Vertue, this we looſe by Vice. Fifthly, Why was Chriſt drawn up the Croſs, but to draw us to Vertue from Vice? Why was he crucified, but to kill ſinne? Why did he riſe again, but to quicken us to newneſs of life? Sixthly, The internall gifts of God; the Armour of faith, hope, and charity, with graces and favours, wherewith the Holy Ghoſt endueth our ſouls, fortifies us againſt vice, and habilitates exceedingly to vertue. Seventhly, The manifold inſpirations of God, tend to no other end, then to perſwade us to vertue, and diſſwade us from vice. Eighthly, Why hath God provided ſo many Teachers and Preachers, but to be ſo many watchmen over the Houſe of *Iſrael*, to keep them from ſinne, and allure them unto godlineſs. Ninthly, The holy Scriptures were written with the finger of God, as Regiſters of his Eternall Will, Letters of Love to invite us to Vertue, and threatnings of ire, to dehort us from Vice. Therein by more ſure authority he delivereth unto us whatſoever he had written more obſcurely in the Book of nature, perſwading, directing, counſelling to goodneſs, Piety, and Religion: diſſwading, diverting, threatning, and terrifying from vice, impiety and ungodlineſs: wherefore one of the chiefeſt ſcopes for which that Sacred Volume was ſent from Heaven, was to make us decline from evil, and do good, die to Old *Adam*, and live to Chriſt, crucify ſinne, and follow Vertue. Tenthly, The Sacraments of the Church, thoſe Seales of the Covenant, and linkes wherewith the Members of Chriſts Church are United in Religion; Were they not inſtituted for the ſpirituall refreſhing and watering of our ſouls to the increaſe of Vertue? Eleventhly, God in his infinite wiſdom and love, hath given us, not onely Teachers in words, but alſo Actors in deeds; not onely them that filled our ears with godly perſwaſions, but alſo them which repreſented Vertue moſt lively to our eyes, with good examples and holy actions: ſo were the lives of Saints in all ages as ſo many Starres, which give us light how to walk in the darkneſs of this life, and ſo many ſpurres to prick us forward, that we ſhould not linger in ſo Divine a Voyage. Their fervent charity reprehendeth our lukewarmneſs, their diligence in Gods ſervice, our negligence, their watching and praying, our ſluggiſhneſs and indevotion. But above all we have the ſpotleſs example of our Saviour Chriſt for our imitation, who moſt exactly fulfilled whatſoever was required of him, whoſe life is a perfect patterne and ſamplar of all true holineſs without the leaſt blemiſh or imperfection. Twelfthly, Thoſe who live in Chriſts true Catholike Church, by the Communion of Saints enjoy another mean to do well, and that is the common prayers and ſupplications of the faithfull, which beate continually at the gates of Gods mercy, and doubtleſs return not void again. Thirteenthly, Adjoyne hereunto the ſupernaturall Providence of God, which feedeth the Fowles of the ayr, and clotheth the Lilies of the field; who being ſo carefull of unreaſonable creatures, what ſhall we think he doth to the faithfull? queſtionleſs, he neither will ſleep nor ſlumber that watcheth the Houſe of *Iſrael*, he will keep his ſervants as the Apple of his eye, he will give them meat in due ſeaſon, he will finally ſuſtaine their weakneſs, erect them if they fall, direct them if they erre, ſuccour them if they want, refreſh them in the heats of concupiſcences, mitigate the tempeſts of their temptations, moderate the waves of wicked occaſions. Fourteenthly,

Vertue of it ſelf, even naked, if neither reward had been promiſed, nor puniſhment threatned, might ſufficiently have moved us to love her, and follow her: becauſe her internall beauty, her grace and excellency, her fruit and ſweetneſs is ſuch, that her poſſeſſion may be thought a ſufficient remuneration. What wiſe man doth not eſteem goodneſs the greateſt Riches, the beſt Treaſure, the ſoundeſt credit? Philoſophers did erre when they placed happineſs in the poſſeſſion of moral vertue: but in that error was enwrapped a truth, *viz.* that true Vertue was a rare and precious Pearle, Divinity, pure and excellent, exceeding all delights that nature affordeth, or art inventeth. Fifteenthly, Unto all theſe may be added, the rare and precious Promiſes that are made to them that follow after righteouſneſs. If God had onely terrified us from ſinne with inexplicable paines, every diſcreet man might have had ſufficient cauſe to abhorre it: but beſides, having invited us to vertue, by promiſing ineffable joyes. Who can now excuſe us? What can we pretend? With reward he pricks us forward, with torments he draws us backward; he bridles our wantonneſs with one, and ſpurres on our ſlothfulneſs with the other.

Q. *Is it not mercenary and ſervile to yeeld obedience to God, being moved with hope of reward?*

A. It is not: for if the Lord be pleaſed by ſuch Arguments and meanes to move and perſwade us to obedience, how can it be mercenary or ſervile if we be moved with it? The Goſpel, which is called the Law of Faith, was given for our direction, is the moſt perfect and compleat rule of life. But the Goſpel teacheth plainly, that it is lawfull to obey God in hope of future reward. Joh. 3. 16. 18. Rom. 1. 7. Heb. 11. 26.

Q. *Wherein ſtands the ſanctified Exerciſe of the Affections that decline or fly from their Object?*

A. In this that they ſhunne or decline all evil ſoundly, orderly, conſtantly according to the direction of Gods Word.

Q. *What Reaſons are there to fly and avoid that which is evil?*

A. 1. The remorſe of conſcience, which in the very act of ſinning, keepeth the watch of our ſouls, adviſeth us by barking, that enemies are preſent: and after that we have ſinned, how the wall is broken, and conſequently opened to the invaſion of infernall Thieves. 2. The infamy and diſcredit which waiteth upon vice, for, ſuch averſion all men by nature carry in their minds from ſinne, that no man can eſteem in his heart, or love truly any vitious man. 3. All States and Kingdoms ordered by Laws, and governed by reaſon, appoint puniſhment for vices, according to their qualities; for what mean, Priſons, Stocks, Fetters, Gives, Racks, Gallows, Hatchets, but to warn us that their creation was for ſins extirpation? 4. If there were a Kings Sonne of moſt beautifull countenance and divine aſpect reſembling his Father as much as a Sonne could do; Who would not judge this Prince both inhumane and mad, if he would cut mangle, and diſgrace his own face with griſly wounds, and ugly formes? What an injury were this againſt his Father? What an offence againſt all his Parents? Even ſuch cruelty uſe ſinners to themſelves and God: becauſe by ſinning they deface that lively Image of God, according to which they were created and ſo are injurious not onely to themſelves, but alſo to their God, their Father, their King. 5. Who ſpoileth Gods Temple, is accounted irreligious, who prophaneth his Church, is thought ſacrilegious: and who but he that hath loſt all ſparks of piety, dare adventure to attempt ſo henious a crime? Yet the Vitious adventure and performe it, they prophane their bodies and ſouls, they ſell them to luſt and wickedneſs, they expell the Holy Ghoſt from them, they put him forth of his juſt poſſeſſion, which he holdeth over them as a Father by vertue, and after by wicked deſerts enforce him as a Judge, like priſoners, to jayle them by Juſtice. 6. The horrible puniſhments mentioned in Scriptues

inflicted for ſinne, even in this life, (if we had grace) might drive us from ſin. For, what caſt *Adam* out of Paradiſe? Sinne. What wounded him in nature, and ſpoiled him of grace? Sinne. What drowned the World? Sinne. What rained fire and brimſtone from Heaven upon thoſe infamous Cities of *Sodome* and *Gomorah*? Sinne. Many Examples more might be brought out of the Old and New Teſtament; as deaths of private men and Princes, ſubverſions of Armies, diſperſions of Countries, mortality of thouſands, famine, warres, and plagues, captivities, and impriſonments, for no other cauſe inflicted then wickedneſs and ſinne. But, let us onely fix our eyes upon the Sonne of God nayled upon the Croſs, and we ſhall ſee how ſinne mangled his body and afflicted his ſoul; thoſe nayls, teares, ſtreames of blood, exclamations, gall, and paines, are monuments of ſinne, and memories of our wicked and perverſe life. 7. Above all other evils incident to an evil life, of great force to reſtrain our untoward affections from ſin, is the extream wrong we offer to God by it, tranſgreſſing his Law, perverting his order, diſpoſition, and providence, injureing his infinite goodneſs, which ought of all creatures to be beloved, deſpiſing his Majeſty, to which as to their laſt end, all men ought to direct their actions: And finally, ſhewing our ſelves ungratefull to his love, the which ought to be affected with all ſubmiſſion, obedience and gratitude. 8. What can more deterre men from wickedneſs, then their own private loſs, or move them more to vertue then their own private gaine? By vice our ſouls are ſpoiled of their Riches, their moſt precious Robes, and heavenly Attyre; by vertue they are apparelled: by vice they are wounded to the very centre; by vertue they are healed; by vice they are impoveriſhed, by vertue enriched; by vice they are defiled, by vertue cleanſed; by vice they become dennes of Devils, by vertue ſeates of Glory. 9. Senſible Reaſons want not to draw us from vice, no day or houre paſſeth wherein appeareth not ſome ſilent Sermon or real perſwaſion, to avoid ſinne and follow goodneſs. Do we not ſee daily men die? Is not death of the body cauſed by the death of the ſoul? Is it not an effect of *Adams* diſobedience? Whence proceed ſo many diſeaſes, plagues, peſtilences? What firſt brought hunger and thirſt, paine and wearineſs, ſweat and labour? What cauſes our daies to be ſo ſhort, and full of miſery? nothing but ſinne and diſobedience. 10. Wicked men do not onely by offences hurt themſelves, and injure the Majeſty of God, but alſo they abuſe his gifts and benefits; like ungratefull debtors, who oppugne their creditours with their own goods. For, the ungodly uſe that power of ſoul God gave them to love him, to hate him; that wit he beſtowed upon them to meditate upon his Law and Commandements, they pervert by thinking how to tranſgreſs them; that heart he imparted to affect their Neighbours in pure love and charity, that they defile with malice and diſhoneſty; that tongue he lent them to utter his praiſes, that they blot with Oathes and Blaſphemies; thoſe hands he framed as flowing Conduits to feed the poor, thoſe are wholly imploied to avarice and rapine; and to be briefe, the ſoul and body which ought to have been kept in holineſs and ſanctification, they abuſe to offend God with ſinne and prevarication. 11. All creatures which God created for the uſe of man, and as ſervants attended upon him as their Maſter; all they, I ſay, exclaime againſt a vitious life; they are ſo many Trumpets, which ceaſe not to ſound the abuſes we offer them, by offending their Maker. The Sunne giveth light, to work works of light, and not to live in the ſhadow of darkneſs; and ſo of the reſt. 12. The horrible paines of Hell thundred in holy Writ, the weeping and gnaſhing of teeth, the worme which will gnaw perpetually upon the very heart of the ſoul, with remorſe of conſcience: thoſe inextinguible flames of infernall Furnaces; thoſe remedileſs paines and torments without hope of recovery, remiſſion or mitigation; and above all that privation and loſs of the ſight of the face of God, prepared

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for all thoſe that would ſerve him in ſanctity and holineſs of life: all theſe evils, certainly to be incurred, might ſufficiently move any wiſe man to look about him, what he doth, whether he goeth, what reckoning he muſt make, for theſe be not May-games, but ſacred truths regiſtred in Scriptures, daily put in execution, hourely felt, and of every wicked man to be proved.

Q. *Is it not ſervile to forego ſinne for fear of puniſhment?*

A. The Scripture expreſly commandes the faithfull, *to fear him who is able to caſt ſoul and body into Hell.* In which words is contained not onely a deſcription of the perſon that is to be feared, but alſo a reaſon, why that perſon, as a a Judge and Lord armed with that power, is to to be feared; as is manifeſt by the antitheſis, *fear not them that can kill the body*, that is, for fear of that death which they can inflict upon you, do not commit thoſe things which are acceptable to them, diſpleaſing to God, but do that which is acceptable to God for fear of eternall death, which he can and will inflict, if to pleaſe men ye deny him As long as we live, the Law of faith, eſtabliſhed or ratified with promiſes of eternall life, and comminations of eternall death, doth continue. But ſo long as the Law of faith continueth, ſo long continueth our obedience effected by meanes of the threatnings and promiſes. For, what arguments God uſeth to move us, it is not abſurd for us to be moved with them. But God is pleaſed to uſe Arguments drawn from comminations of eternall puniſhment. Again, the reaſon of that poſitive obedience is one, which is performed to ſome Commandement, and that freely, and willingly; another of that, which floweth rather from ſome motion or force of nature, then from the Commandement of another and our choice and liberty. For, that obedience is beſt performed, which is performed according to his will, who gave the Law. But it is performed according to his will, when any man performeth it moved with thoſe Arguments, by which the ſovereigne Commander would have his Law to be eſtabliſhed. Nor is it ſervile to be moved to obedience for fear of eternall death, but grudgingly, unwillingly, not freely to performe ſome externall acts of obedience. If a man eaſily, freely, with propenſe will, that is, with all his heart and all his ſoul, yeeld obedience to the Commandement of his ſuperiour, with whatſoever argument he be moved to obey, he is ſaid to obey as a Sonne, not as a ſlave. Nevertheleſs, the Child of God is not diſtruſtfully to fear falling into condemnation; but ſo to fear it as to be warned againſt ſinne, which leadeth unto it. He is to fear it as a thing which he is aſſured to eſcape, but ſo as he muſt withall depart from iniquity. The godly mans confidence in the Promiſes of mercy, is no greater then his care to walk in obedience; his aſſurance to eſcape eternall death, is anſwerable to his caſting off the works of darkneſs: ſo, that fear of eternall wrath, as it makes men fly from ſinne, may well ſtand with confident aſſurance of eternall happineſs and finall perſeverance.

Mat. 10, 28. Heb. 4. 1. & 2, 3. & 10. 26.

Q. *If we have ſo many meanes, ſo forcible, ſo Divine, ſo continuall, ſo ſupernaturall, to ſerve God, to follow Vertue, to fly Sin; What is the reaſon that we are ſo dull and untoward to good, ſo forward to evil, for one that doth Well, thouſands do ill?*

A. The main cauſe is Original corruption, whereby we are prone to evil, ſlow to good. But beſides this, we may adde theſe Reaſons. 1. The lack of prudent meditation. Men miſcarry ſo often in this perigrination, through the want of good conſideration: becauſe moſt of the meanes God hath vouchſafed to beſtow upon us, require a certain meditation and ponderation. For, they be like hot coales, the which you may take in your hands, and preſently caſt away without burning, [becauſe all actions wel nigh require time or ſpace for their operations] but if you hold them a while, you ſhall feel their effects. So it falleth

fal'eth forth in the Myſteries of our faith, he that meditateth, burneth, he that prefunctorily runneth over them, ſcarce feeleth their heat. Meditation bloweth the coales by conſideration, whereunto ſolloweth the flame of love and affection: for otherwiſe what profit can we take of the inconſtancy of our lives, and certainty of our deaths, of the ſevere and infallible judgment of God, the inexplicable paines of Hell, the ineffable joys of Heaven, if we never conſider them? What availeth us to have the Scriptures, that God puniſhed in this life ſo many with extraordinary deaths, that by ſinnes we are ſpoyled of grace, wounded in nature, diſ-inabled to goodneſs, and incited to illneſs, if we never ruminate them in our minds, or ponder them in our conſiderations? Queſtionleſs, it were to ſwallow meat without chewing, which rather endamageth health, then reſtoreth the loſt forces. The ſecond reaſon is ill education and wicked company. As it is impoſſible *for the Ethiopian to change his skin*, ſo is it for youth brought up licentiouſly to change their ill manners; for uſe breedeth facility, facility confirmeth nature, nature ſtrongly inclined, can hardly be diverted from her common courſe, but followeth her vitious determination. Again, ill examples and ungodly converſation imprinted in tender years and weak ſouls, take ſuch root, that hardly after they can be ſupplanted. This we ſee by experience, that as thoſe ſpeak with whom Children converſe, purely, or barbarouſly, ſo Children learn. Wherefore holy Writ hath inſtructed us, that as a man uſeth wiſe or fooliſh company, ſo he ſhall become himſelf wiſe or fooliſh. A man therefore being brought up among wicked men, for the moſt part accommodateth himſelf to their humours; the reaſon is, not onely, becauſe, as men perſwade by words, ſo they do much more by deeds, every action being a ſilent perſwaſion, but alſo for that many examples, I know not how, come at length, to breed ſuch impreſſions in men, that even vices ſeem vertues. The third reaſon is preſent delectation: for that we hope is future, that pleaſure worldlings perceive, is preſent. Senſible pleaſure feedeth the corporal ſubſtance of ſenſes, and therefore we eaſily perceive it: but vertue affecteth the ſoul, not after ſo palpable and groſs manner, and therefore deſpiſe it. Wherefore mens ſouls, by inveterated cuſtoms uſed to ſenſuall and beaſtly delights, either not believing, or miſtruſting, or rather doubting of ſpirituall joys, they neglect, and for the moſt part care not for them, contenting themſelves with their preſent eſtate, not looking any further: and ſo as beaſts they live, and as beaſts they die. For, ſince they ſee not by faith preſent, thoſe things which we expect by hope, or abhorre by fear, in the mean time the Devill, fleſh and world, delighting them with a preſent baite, they neglect that they ſhould expect, and accept that they find next: not unlike to Children, who preferre an Apple before their Inheritance: For, worldlings will be of the ſurer ſide, they think it better to poſſeſs one Bird in their hands, then expect two in the fields; to be ſure of a preſent commodity, then to be uncertain of a future gaine. Fourthly, The lack of preſervation hindereth our ſpirituall profit; becauſe our ſouls without prayer, meditation, the Sacraments of the Church, exerciſe of vertue, and works of piety, thoſe balmes which God has prepared as preſervatives, are ſoon infected with vices, and ſtink with ſinnes; not unlike a dead body, which for lack of a living ſoul daily falleth away by putrefaction, looſeth colour, temperature, all ſweetneſs, and becometh gaſtly, loathſome and ſtinking. If we be negligent in the meanes of grace, remiſs in the ſervice of God, inconſtant in the purſuit of vertue, no marvell if vice grow, and our appetite to vertue decreaſe exceedingly.

Jer. 13. 23.

Prov. 13. 20. 1 Cor. 15. 33.

Pſal. 49. 12, 20.

Q. *Let us briefly compare the meanes of Vertue and the allurements to Vice, that it may the better appeare which are the more forcible and weighty?*

A. 1. The Devill by his ſuggeſtions allureth us to ſinne. He repreſents pleaſures with a goodly ſhew, propounds vertue as a moſt bitter Object. His craft

craft is wonderfull, his malice extream, his experience long, his forces mighty, his darts invisible. But unto these inticements of Satan, we may oppose the inspirations of the holy Spirit, the admonitions of the Word, the readiness of the good Angels to further us in the waies of holiness. 2. By evil examples we are vehemently inticed to vice and wickedness. But we have the express charge of God to walk in holiness, which is more to be regarded then many examples of the wicked. We have also the examples of Christ and his Apostles, the Prophets and Saints daily preached, besides the practises of many godly men living amongst us, whom we see, which cannot but countervaile the examples of men, either void of reason or Religion: for, who is he, but either an Atheist or a fool, who will imitate anothers vices contrary to law, conscience and reason, onely because he seeth many do so? 3. Inconstancy, whereby we become wonderfull various, and fickle in our own estates, exercises, and manner of living, is a great impediment to godliness. But against this inconstancy may be opposed many meanes to goodness, of greater force and efficacy, the which can more constantly further us to goodness, then inconstancy can incite to illness. Have we not registred in holy Writ, and sounding alwaies in our ears, the inexplicable joys of Heaven promised to the godly, and the terrible paines of Hell threatned to the ungodly? Will not the fear of Gods judgment, which hourely we attend, enforce us to watch and pray, lest we be taken at unawares? May not the incertainty of our deaths, move us to a constancy in life? Will not so many warnings of Death, Judgment, Hell, Heaven, so often inculcated, sufficiently stirre us up to stand upon our ward? Cannot so many stayes of grace uphold and stay the inconstancy of nature? How many are withholden from wickedness, onely through terrour of temporall judgment? and shall not so many terrours countervaile a fickle and inconstant inclination? where lieth the Anchor of hope, and unmoveable grounds of faith and charity? 4. Sensuall pleasures work strongly upon the nature of man to draw it to vice. But what are all these fading, transitory pleasures? which waver like wind, quickly cloy, sting like scorpions, give no contentment; What are they in comparison of that true Peace, divine, solid, pure, permanent joy of the Holy Ghost, that passeth understanding, which God bestoweth upon them that fear him? What to that pleasure, comfort and contentment that issueth from vertuous actions? But most of all, what to the incomprehensible joys of Heaven freely prepared for, and certainly expected of them that follow righteousness. 5. Discontent with our estates is no small hinderance to the progress of vertue. But those who attend indeed to serve God, find a certain secret Manna, a Paridise of Consolations, which will easily mitigate the crosses and discontentments ministred by a nature ill inclined: for, as God permitteth no evil to escape unpunished, so he letteth pass no good unrewarded; and although this reward shall be reaped in the Harvest of Eternall life, yet with a quiet conscience, the tranquillity of mind, an internall peace and consolation in heavenly affairs, he fully in this life recompenseth all disasters and calamities which occurre. The crosses of this life should drive us to the practice of holiness: because without godliness there is no contentment. Wealth cannot stay, riches cannot satisfie the mind of man; the pleasure of sinne is a deadly torment, a continuall vexation unto the heart. What then will quiet and content the soul? Nothing but true piety and godliness. *It is good to have the heart stayed*, or ballaced as it were, *with grace, not with meats.* That that must keep the Ship stiffe and steady on the Sea, must not be leavers and shores without it, but weight and ballast within it. So, that that must stay a mans raging and ranging desires, must not be the outward supporting of his worldly estate, but the inward ballacing and setling of the heart and mind; that which Gods grace alone can do. And in regard hereof it is that the Psalmest saith, *that a small matter to the godly, is much better then the greatest* Heb. 13. 9. Psal. 37. 16. Prov. 15. 16.

greateſt wealth and riches, that the ungodly or mighty hath or can have. It is godlineſs then alone, that can cauſe true contentment; and that can cauſe true contentment alone. Godlineſs alone bringeth man home unto God, out of whom true contentment cannot be had. For, the ſoul of man, as it beareth the Image of God, ſo nothing can ſatisfie it, but he whoſe Image it beareth. 6. Many and great perſecutions are raiſed againſt them that exerciſe themſelves in well-doing, which doth not a little hinder many from the practice of holineſs. But againſt the terrors of perſecution ſundry encouragments may be oppoſed. Firſt, As he that guideth by his providence the ſterne of mens ſouls, permitteth them not to be moyled with tentations above the forces and abilities wherewith they are indued; ſo likewiſe, he will not ſee them ſo dejected with croſſes, that he will not erect them with conſolations. So ſaid he, who well had tried the paſſions of the Croſs: *For as the paſſions of Chriſt abound in us, even ſo by Chriſt aboundeth our comfort.* Secondly, If we weigh that the Sunne ſetteth the ſame houre to him that paſſed the day in good works, in faſting and prayer, as to him which viciouſly ſpent it in feaſting and play, we ſhall perceive how vain fancies, and voluble croſſes vaniſh away as little Clouds before the Northerne winds. Thirdly, The troubles of this life are nothing in compariſon of the eternity of pleaſures, provided and kept in ſtore for them that with patience continue in well-doing. Worldly men will lay out money before hand for great advantage; And ſhall not we adventure our goods, honour, liberty and life in the cauſe of God, for an incorruptible Crown of Glory? It is the beſt traffick to part with all that we have, even life it ſelf for Chriſt his ſake: For, they that forſake all for the truth and Goſpel, ſhall *reape a thouſand-fold more in this life, and in the World to come Eternall Glory.* 7. Negligence in ſerving God, or ſeeking meanes how to come to our end, is a great impediment of vertue: when matters of honor, pleaſure or profit are ſought with double diligence. But againſt this poyſon we have divers remedies, and cures of vertue to heale theſe ſores of vice. For, conſider but with thy ſelf, that notable Parable and palpable Reaſon taught us by Chriſt, and proved by continuall experience, when the rich man hath maſſed up his Treaſures with hook and crook, moyling and toyling, when he thinketh to enjoy, loe, a voice cometh, *Thou fool, this night ſhall they fetch thy ſoul from thee, and then whoſe ſhall all theſe things be?* And doubtleſs, if men were wiſe, the continuall fear of death might enforce them to condemn ſuch a drudging life. Beſides, if all creatures by the inſtinct of nature, endeavour ſo much to winne their full and compleat perfection, Why ſhould we degenerate ſo farre from our own nature, as not to accompliſh that we lack? Mark but the Seed caſt in to the ground, how it laboureth to die, after to live, how it fixeth his roots, pierceth the ground to enjoy the Sunne and ayr, erecteth the ſtem, ſprings and husks, iſſues the ear, yeelds with the winde, and never gives over till Corne be brought to a full maturity. We ſee how new Wines, Beer, and all Liquors work, by boyling the rawer parts, expelling the dregs, reducing themſelves to a due temper, proportionated mixture and perfection: if theſe inſenſible creatures ſo induſtriouſly labour to come to their end, ſhall not we endeavour to atchieve our end, and perfection, and felicity? If they according to their ſmall ability imploy their naturall Talents, why ſhould not we endued with ſo many graces, procure our own ſpirituall good and welfare? All things naturally move to their center or place of reſt, and ſo much the ſwifter, as they come nearer unto it. You cannot hold a ſtone in the ayr, but it will fall down, and its motion will be more ſpeedy in the end then in the beginning. Heaven is the habitation and reſting place of the ſoul, it cannot be quiet till it come thither, from whence it came. And ſhould not we covet happineſs and perfection with the more earneſtneſs, as we come nearer unto ſalvation? Why ſtandeth God at the

2 Cor. 1. 5. Pſal. 93. 19. Heb. 12. 5.

Rom. 13. 1.

doors

doors of our heart beating, but to inter in? Why do Gods ſervants cry out upon our negligence, but to bring us to diligence? Why doth God punish many in the prime of their years, in the fat of their fortune, in the glory of their proſperity, but to advertiſe us by their examples of the inconſtancy of this world, and that we might learn to be wiſe by their loſſes, to be vigilant and carefull by their careleſſneſs. 8. The fleſh moleſteth us in the ſervice of God, with an Army of unruly ſenſuall paſſions, for the moſt part withdrawing from goodneſs, and haling to illneſs. They toſs and turmoile our miſerable ſouls, as tempeſts and waves the Ocean Sea, which never ſtandeth quiet. Our ſouls are puffed up with ſelf-love, ſhaken with fear, now flowing with concupiſcences and deſires, and preſently ebbing with deſperation and ſadneſs: joy altereth the mind, and ire tyrannizeth and conſumeth both body and mind. Againſt the garboile of theſe tumultuous paſſions, we may oppoſe the barking, biting and gnawing of a wounded conſcience, which waiteth continually upon inordinate paſſions. Alſo we may oppoſe the Law of nature, the brevity of all pleaſures; for no paſſion can long content the mind, but even a guſt of pleaſure gulleth the ſoul, and ſo cloyeth it, that the very dainties ſeem loathſome. Hereunto may be added, the infamy and diſgrace, which commonly accompanieth exorbitant paſſions. What gaine we by fulfilling paſſions and giving way to luſts? When the account is caſt, nothing is gotten but this, that we have changed our condition, and are become bruitiſh. The beaſts of the field enjoy ſenſuall delights in common with man; and if we hunt after none but theſe, be contented to looſe ſpirituall comforts to poſſeſs them, do we not make our ſelves worſe then bruitcreatures, in that we degenerate from our kind, and conforme unto them? Laſtly, Paſſions are ſet in ſubjection to the will, which is the commander of the outward man, that they cannot draw us to evil, unleſs we yeeld unto them. They may ſtirre and rebell againſt reaſon, but cannot prevaile to the committing of evil, if the will conſent not. 9. The many occaſions offer'd daily to do ill, the great readineſs of matter and favourers thereof, are main impediments of vertue, furtherances of vice. The world is full of allurements, the occaſions of ſinne are ever at hand, and multitudes are ready to tempt and perſwade unto wickedneſs. But if the matter be well weighed, we have many motives and means to do good, more then occaſions to do ill, as appears by that which hath been ſaid before. Compare the occaſions of ſinne, with the cauſes and reaſons why thou ſhouldſt eſchew evil, and follow that which is good, to wit, the Law of God, the light of nature, the peace of conſcience, the joys of Heaven, the torments of Hell, the manifold bleſſings that accompany well-doing, the ſundry croſſes, afflictions, evils, diſgraces that purſue the ſinner and ungodly, and upon little conſideration it will be moſt evident, that the means of good are moſt weighty and forcible. There be many that perſwade to evil, ſome, though few in compariſon that counſell to good: but the advice of one that teacheth or informeth what is juſt and upright, is to be preferred before the ſuggeſtions of many thouſands that would allure to evil: for, the force of perſwaſion depends upon the truth and ſoundneſs of reaſons alledged, not the multitude of voices: But truth favours them, that undertake the maintenance of piety, and exhort others to the practice of it; they uſe deceit that would allure unto ſinne. What? that the works of darkneſs bring infamy and diſgrace, even in the judgment of them that ſollicit unto it. The inciters unto ſinne, cannot but diſregard them, that conſent unto their counſell.

Apoc 3.20.

Jer. 25.34.

Prov. 24.24.

Q. *What are the kinds of Affections?*

A. Of affections ſome are Intellectuall, others Senſuall. That there are ſome affections in the higheſt, and chiefeſt part of the ſoul, cannot be doubted: For, to God the Scriptures aſcribe love, hate, ire, zeal, who cannot be ſubject to any

any ſenſitive aberrations. And therefore, as in him they are perfections, and we are commanded, and may imitate him in them, there is no reaſon why they ſhould be denied unto us, in ſuch ſort as they be perfect, and that is principally in the intellectuall power of the ſoul. Beſides, we know moſt certainly, that our ſenſitive appetite cannot love, hate, fear, hope, &c. but what by imagination or ſenſitive apprehenſion may be conceived: for, we may love an ill thing, but we cannot love an unknown thing. Now experience teacheth us that men do fear the judgments of God, they love him, and hope in him, they hate ſinne, and exerciſe many notable affections which reaſon preſcribeth, and whereunto the ſenſitive apprehenſion aſcendeth not. Finally, as our wit underſtandeth whatſoever our ſenſes perceive, even ſo our will may affect whatſoever our paſſions do follow: for, as the object of the wit is all truth, real or apparent, ſo the object of our will is all goodneſs indeed, or carrying the gloſs thereof. But theſe affections which reſide in the reaſonable part or power of the ſoul, differ much in nature and quality from thoſe that inhabite the inferiour parts of the ſoul: becauſe, theſe being bred and born in the higheſt part of the ſoul, are immateriall, ſpirituall, independant of any corporall ſubject, but thoſe of the ſenſitive appetite are materiall, corporall, and depending upon ſome bodily inſtruments.

Q. *How may it appear that theſe paſſions, ſpecially the ſenſitive, are not to be abandoned, but onely moderated according to the Rule of reaſon and faith?*

A. 1. Vertue never ruines that which is wholly conformable to reaſon. But what is more reaſonable then to ſee a man moved with pity and compaſſion of his like, of his friends, or of his kinſman? What inhumanity were it for a Mother to ſee her Child in the throat of wild a Beaſt, or expoſed to Ship-wrack, or broken upon a Wheele, or torn in pieces by tortures, or only ſick of ſome violent infirmity, and not to have her ſoul ſenſible of grief? Would we that a vertuous man ſhould not be touched with indignation to ſee crimes honoured, and the wicked advanced to the height of dignities? Theſe motions being ſo juſt, were it not a great cruelty to ſeek to ſuppreſs them, as it were, in deſpight of nature? 2. To apprehend evil, to fear puniſhments, to attend recompences with joy, to long after Promiſes, are they not ſo many incouragements to piety, temperance, and other vertuous actions? Who is it then, that will blame ſo commendable a thing? Nay, is it not to quench the fruits of vertue, and to deny it the content which is due unto it, in cuting off thus generally all paſſions? For, who knoweth not, that ſhe doth uſually plant in the ſouls of men an ardent love of the goodly fruits which ſhe produceth? What juſt man but feels a certain pleaſure and ſweetneſs in the effects of juſtice? What ſober man but receives content in the actions of ſobriety? 3. Who doth not know but the paſſions of our ſouls are the objects of many excellent vertues, which do moderate them, and reduce them unto reaſon, when they ſeek to fly out? Fortitude is nothing but a mediocrity betwixt fear and hardineſs: That is to ſay, it is nothing but a vertue by meanes whereof we do moderate our exceeding fear, and our immoderate boldneſs. The like may be ſaid of courage, patience, perſeverance, modeſty, honeſty, temperance, and divers others. 4. The ſenſitive appetite is a preſent of nature, which God hath freely beſtowed upon us: but vertue never deſtroyes nature, but adds unto it the perfection which it wants. It muſt then ſuffer the ſenſitive appetite to act according to his inclination, yet moderating his motions, and reſtraining them under the Laws of reaſon. For, as health doth not conſiſt in the ruine of contrary qualities which are found in man, but in the temperature which a good conſtitution gives them: And, as to make a perfect muſique, we muſt not take away the diverſity of Tunes, but reduce them to a good accord to

make

make the Harmony perfect; ſo the ſtrivings of vertue conſiſt not wholly to root all naturall Paſſions out of the ſoul, but to moderate and governe them by the Rule of reaſon. 5. Paſſions, if they grow inordinate, be infirmities of the ſoul: but if they ſubmit to reaſon and the Laws of faith, they are inſtruments and objects of vertue, the armes of reaſon, and as it were lively ſparks which inflame deſires in our ſouls.

Chap. III.

Wherein the holy Exerciſe of Love conſiſts, and why it is to be rightly ordered. The Means or Motives whereby Love may be ſtirred up. What thoſe Exerciſes of Love are that muſt be ſhunned. Of the Marks or Signes of Love.

Queſtion,

Let us now come to the ſanctified uſe of ſome Affections in particular, and firſt to begin with Love, which is the prime and chief Affection Intellectuall or Senſuall: Wherein ſtandeth the holy exerciſe of it?

A. In that it followeth the Motions of faith, and being ruled by the light of truth, doth imbrace all good ſoundly, conſtantly, and in an uniforme order according to the Law of God.

Q. Why is Love to be rightly ordered?

A. 1. When this Paſſion contains it ſelf within the bounds of honeſty, it is a lively Spring and Fountain of all good things in the life of man. But when like a wild and untamed beaſt it exceeds the bounds of reaſon and limits of truth, there is no miſery which it brings not into the world, nor any diſorder which it cauſeth not in our lives. It is as it were a fatall Source, from whence flow all kinds of horror, uncleanneſs, adulteries, inceſts, ſacriledges, quarrels, warres, treaſons, murders, parricides, cruelties, and violences: beſides, the particular torments it gives unto the ſouls of ſuch as give themſelves to be ſurprized; filling them with envies, jealouſies, cares, terrors, yea and madneſs; drawing them many times to deſpair, and to do things whereat Heaven and Earth bluſh and are aſhamed. 2. Love preſcribes a Law to our other deſires, and to all our other paſſions; ſo, as we may terme it the Key and beginning of our thoughts, of our words, of our actions, and of whatſoever we do in this life: So it makes the firſt impreſſion in our ſouls, where it excites the deſire of that which we reſolve to purſue; and then it fortifies this deſire by hope, which inflames us to the purſuite of that we deſire; and if there appear any difficulty, it hath no reſt, untill it hath vanquiſhed and ſurmounted all lets, wherein ſhe ſettles her contentment and reſt. 3. Love hath an uniting vertue, by meanes whereof it cauſeth him that loveth to aſpire to unite himſelf to the thing beloved. They which love, ſaid *Ariſtophanes*, would paſſionately deſire to be tranſformed, and changed one into another, and of two bodies to become one. But for that, this tranſformation cannot be without the deſtruction of their being, they ſtrive to recompenſe this defect, by a civil and honeſt union, which tends not to the ruine of their nature, but contents their affections; that is to ſay, they converſe continually together, entertain their paſſions, and are as little abſent as may be one from another. Moreover, they have the ſame thoughts, the ſame deſires, the ſame affections, the ſame wils, the ſame delights, and the ſame diſtaſts, and ſeem to be but one ſoul in two bodies. So, as that which is pleaſing to him that loveth, is in like manner to the party beloved, what he affects the other imbraceth; and what he rejects the other flies, and doth abhorre. So, as their

wils being thus strictly united, all their actions and carriages conspire to the same end, and propound unto themselves the same Object. For, Love is a desire to enjoy the good we propound unto our selves, as proper for our content, and capable to make us in some sort better by the fruition. But this enjoying and participation cannot be effected but by uniting the Object to our affection; which is the same good we propound unto our selves, wherefore it is the essence of Love that it produceth this Union. 4. Love causeth the soul of him that loveth, to be more where it loves, then where it lives. The reason is; for, that the souls of such as love, are perpetually attentive to contemplate the Image of that they love, and have no other thought nor greater pleasure then that they receive by this sweet entertainment: By reason whereof the soul making shew of a more exact presence, where it doth most frequently work, it followes thereby that it is more with the party beloved, then in its own body. For these Reasons it followeth, that Love (if it be not rightly ordered) will draw the heart to vanity: but being truly directed, doth most sweetly linke and unite the soul unto God. If Love be not set upon God as it ought, we must necessarily stand guilty of spirituall adultery, because the heart is withdrawn from the chief good by some carnall or base pleasure.

Q. *What are the Meanes or Motives whereby Love may be stirred up in us?*

A. The Meanes or Motives to stirre up Love are many, as we will shew in one particular Branch, *sc.* the Love of God, which may be applied to other things, as occasion is offered.

Parentage. 1. We love our Parents as Authors of our being, and imparters of life, and this without Teacher by nature we are instructed. But there is a very small spark of Paternity in our Progenitors, compared to God. He gave them bodies, being and life to be Parents; he preserved, conserved and enabled them: he created our souls alone, wherein they neither had part nor action; he formed our bodies, when they never minded us; he kept us day and night, when they never remembred us; yea, when both they and we were fast asleep, his watchfull eye waked over both them and us.

Benevolence. 2. In the Progress of our tender years, we love them who bestow favours and benefits upon us. But if we consider the meat we eat, the cloths we wear, the ayr we breath, the senses we use, the life we enjoy, the wit wherewith we reason, the will wherewith we affect, all are Gods daily gifts, hourely, momently; yea, instantly by his provident hand upheld and maintained. Of all Benefactors he is the best, and worthily deserves to be loved most. In every instant we wholly in body and soul, life and being, depend upon him and in every instant, if it were possible, we should consecrate our selves intirely, with most gratefull recognition and remonstrance of his benefits bestowed upon us.

Excellency. 3. The excellency and worth of men famous for courage, justice, wisdom, or piety, enforceth a reverent affection towards them, and men count it an honour to be admitted into society with them. But, what is the worthiness of man, compared with infinite surpassing Glory and Perfection of God? What hath their power to do with his omnipotency? Their base excellency with his supream Majesty? Their prudence, policy, stratagems, with his infinite Wisdom, and incomprehensible Counsels? As the high pitch of mans preheminency is vile vassalage compared to the sovereignty and blessedness of God, so his love should disdain not onely to be equalled, but also conferred with theirs.

Beauty. 4. Many men are ravished with beauty, in such sort that their hearts are more present in thoughts and desires with such bodies as they liked and loved, then with that body wherein they sojourned and lived. But that beauty of the

Lord

Lord transcendeth this groſs, terrene, maſſie, corruptible beauty, more then all the world, the leaſt graine of ſand which lyeth upon the Ocean ſhore. For, his harmony, conſort, and proportion, ſpringeth from the admirable Union of all his Perfections. The beauty of any or all the creatures is infinite, as they are of limited eſſence; Of God moſt finite, as he is boundleſs in himſelf.

5. Bounty, humility and goodneſs, are principall Motives of love. All Beaſts, though reaſonleſs, yet in love, follow this generall inſtinct and inclination of reaſon, imprinted in their hearts with the indeleble Characters of Divine Providence, to affect nothing but that in ſome ſort concerneth their good. But God is good of himſelf, eſſentially, without liſt or limit, all things elſe by limitation and participation. An Angel hath goodneſs, and therefore is amiable, yet he is but a drop diſtilled from God, in that quantity, degree, and meaſure his wiſdom preſcribed, and his limited nature required. As God is good in himſelf, ſo is he to his creatures. The Lord is good to them that fear him, to them that hope in his mercy. How good is the God of *Iſrael* to them that be *pure in heart?* How bountifull and humble, that he diſdaines not the ſignification of our affection towards him? Nay, his goodneſs reacheth to all things that he hath made. What man ever lived and enjoyed not the heat and light of this viſible Sunne? Or who ever lived or continued life, but by the beames of God his inviſible bounty? Bounty.

6. Beaſts and men are carried with an unſatiable deſire of delight, as daily experience teſtifies. But God is the Paradiſe of pleaſure, the delight of delights. *In his preſence there is fulneſs of joy for evermore.* Nor are all the Treaſures of ſpirituall, honeſt, vertuous, ſupernaturall, divine pleaſures reſerved for the Saints in Heaven: but even in this barren wilderneſs, in this troubleſome world, God refreſheth his ſervants with ſpiritnall Manna and ſweet ſtreams of Conſolation. For, what are thoſe admirable comforts which the faithfull feel in the inundation of their adverſities, endured for the truth, but as Rivers of water in a drie ground? What ſignifie thoſe ſecret joys, which proceed from a good conſcience grounded upon a confident hope of future ſalvation, but thoſe great cluſters of Grapes ſhewed unto them, in ſigne of the fertility of the future Land of Promiſe? What elſe can the ſweetneſs of fervent Prayers prognoſticate, but the infinite ſuavity and happy contentation, which once fervent believing Lovers ſhall enjoy in bleſſed fellowſhip and communion with God? Delight.

7. All men love Profit, and that beſt which they judge moſt profitable. But God is the inexhauſted Treaſure of all goodneſs, the end of all profits and commodities. Who doth not know the innumerable meanes and helps he daily receiveth from God, to conſerve nature, and further grace, but he that neither knowes God, nor himſelf? God is the root, fountain, and origin of all creatures, profitable in all, by all, and above all. In the ſpirituall life of our ſouls, the Sacraments are meanes of grace, holy inſpirations helps to godlineſs, the Word a Medicine for Ghoſtly Maladies, croſſes and afflictions meanes for amendment. Profit.

8. Vertue and honeſty cauſeth ſolid friendſhip, love and amity. But if vertue and vertuous men ought to be loved and eſteemed; what love is due to God, the ſupream Perfection of all goodneſs, Dignity and Majeſty: which are as farre above the pitch of all excellent vertues, heroicall, ſupernaturall, or theologicall, and infinitely more, then the chiefeſt vertues, ſurmount the baddeſt vices. All men by nature are ſinners: but God is ſpotleſs, as farre from all ſinne, as incomprehenſible wiſdom from ignorance, and infinite goodneſs from malice. Honeſty.

9. The Diamond formeth and faſhioneth the Diamond, and Love formeth Love:

and faſhioneth Love. Fire converteth fewel into fire, and fewel converted encreaſeth fire: Love cauſeth Love, and the beloved reloving, augmenteth the Original Love. What wrong ſhall we offer to God, if we love him not, who hath loved us firſt? It is of his Love that we live, that we are preſerved; It is of Love, that we are redeemed from death, adopted to be his Sonnes. Great is thy Love, O God, to men in this life: for, here thou doſt not onely affect them, poure out thy benefits upon them, diſtill thy graces into their hearts, and a thouſand waies externally and internally work their ſalvation: but alſo that which ſurpaſſeth all, it ſeemeth thy will and power are at the command, or rather ready to obey the deſires of thy faithfull ſervants. And if in this life, ſuch be the puiſſance of Love, what ſhall we conceive of that Love, wherewith the Saints in Glory are affected and embraced? It paſſeth all that heart can conceive, or tongue expreſs.

Union. 10. Union breedeth Love; and the ſtricter this Union is, the ſtricter affection it engendreth. But every Chriſtian is moſt ſtrictly united unto God, and ſoundly renewed after his Image.

Agreeableneſs 11. The Lord is the onely fit Object of abſolute Love, and hath the moſt agreeableneſs with a reaſonable nature. For, he is the prime Truth in being and ſpeaking, and infinite in both; the chief good, the only Object of compleat contentation. Who can explicate the admirable proportion, conveniency, and agreeableneſs betwixt his mercies and our miſeries, his riches and our poverty; his abilities to perfect us, and our indignities to be perfected; his patience and long-ſuffering to ſupport injuries, and our perverſneſs to commit offences?

Neceſſity. 12. Pleaſant Arts, delightfull creatures, complementall Ornaments be greatly loved and liked; neceſſary Trades, Creatures, and Parts much more: becauſe every one firſt loveth himſelf, and then all thoſe meanes, which in ſome ſort concerne the being or conſervation of himſelf, among which thoſe that are moſt neceſſary have preheminence. But in all things we have dependance upon God, whoſe aide is as neceſſary to the preſervation of our being, as to the firſt imparting of it. If he uphold not the weak Pillars of our bodies, they preſently fall and come to nothing: ſuch and ſo extream is their feebleneſs, that no hand, but his Almighty is able to ſuſtain them. What way can we walk, what ſenſe can we uſe, what work can we work, what word can we ſpeak, what thought can we think, what wiſh can we will, if he guide not our feet, concurre not with our ſenſes, work not with our hands, direct not our tongues, manage not our wit, move not our will?

Pardoning wrongs. 13. The paſſing by and pardoning of injuries without intendment or meditation of reveng, doth much raviſh and affect the heart. Herein none is to be compared unto our God, who freely pardoneth iniquity, tranſgreſſion and ſinne. Who can recount the wrongs that are done unto his Highneſs every day, by diſobedience to his Commandements, contempt of his mercy, abuſe of his long-ſuffering? And yet no ſooner do we cry, I have ſinned, but he forgiveth our tranſgreſſions; with invincible patience he expecteth our repentance, and by internall favours and externall benefits cheriſhes us, as though he were not offended.

Deliverance. 14. Our affections are ſtrong to them that have delivered us out of danger, and ſtand to us in the times of trouble and diſtreſs, and have ſuffered many wrongs, injuries, diſgraces for us. In this reſpect we owe unto God, he may challenge from us the moſt tender love. What paines hath Chriſt ſuffered in ſoul and body, to rid us from eternall torment of ſoul and body deſerved by ſinne?

Manner of giving. 15. The manner of giving gifts or beſtowing favours do much augment love; which are to be conſidered in reſpect of the giver, if he be great and excellent, a ſtranger,

ſtranger, our friend, an enemy; in reſpect of the gift, if exceeding great in it ſelf, if marvellous dear to the giver, if common to many: in reſpect of the receiver, if it tend to his great good, or riddance from ſome great evil, if in giving he be ſingled from the reſt; in reſpect of the manner of giving, If with alacrity, if without ſuite or requeſt, if with vehement affection, if without intereſt, if with the danger and damage of the giver. Moſt of theſe circumſtances may be obſerved in the gifts, which God vouchſafeth, ſpecially in that Gift of Gifts, Chriſt Jeſus, his onely begotten Sonne, whom he gave to die for us.

Q. *What are the Exerciſes of Love that muſt be ſhunned?*

A. 1. Blind Love, when vain deviſes and conceits are affected contrary to the direction, or at leaſt without the warrant of the Word. This affection is ill guided, becauſe it is not led by truth; and wrong placed, becauſe the thing beloved can give no eaſe, bring no profit to the ſoul *Why do ye lay out your money for that which is no Bread?* Iſa.55.2. 2. Carnall Love, when wealth, health, honour, pleaſure, friendſhip, eaſe and life are more affected then honeſty, vertue, piety, and the favour of God. To which heads muſt be referred, the corrupt affection of them who will not adventure the loſs of their friends, favour and good will, to performe ſome neceſſary duty unto their ſouls. *The love of money* [and ſo of pleaſure] *is the root of all evil.* 1 Tim.6.10. They that love earthly things in this ſort, do neither Love God ſoundly, nor are beloved of him. 1 Joh.2.15. Luk.17.3. 3. The Love of ſinne is a notorious abuſe of that affection. The mind erreth, when it is deluded with falſhood; the heart is perverted, when it embraceth evil for good. Sinne deformeth, corrupteth, troubleth the ſoul: but all good deſires tend to the good and perfection of it in ſome kind. It is a ſign we love not our Neighbour, when *we ſuffer ſinne to reſt upon him.* Lev.19.17. 4. Love not uniforme or diſordered, when the leaſt duties are earneſtly affected, but not the greater with anſwerable vehemency and freeneſs of ſpirit. Love is miſhapen, if it be not proportionable to the excellency of her Object. 5. Partiall Love, [which argueth more indulgence to the corrupt diſpoſition of heart, then power of grace,] when ſuch duties are affected, as croſs not, but rather further our main deſignes and projects, whereas no leſs neceſſary, profitable, excellent, and well-pleaſing are diſregarded, becauſe they ſute not with our inclination. Love is not faſhioned according to its true and proper ſamplar, nor moved by ſound and lively faith, if in motion it be not uniforme and univerſall, orderly and totall, proportionable, and generall, 6. Inconſtant Love, whoſe immediate and proper cauſe is want of ſoundneſs. Conſtant friendſhip is in moſt requeſt with men; as for them that are in and out, off and on, now pleaſed, anon diſpleaſed, they are not reſpected of any, unleſs it it be for their own ends. Will God entertain them into his ſervice, that upon every occaſion of offence taken (for none can be given) are ready to caſt off his ſervice?

Q. *What are the Signes of Love?*

A. 1. Sorrow and joy are the marks of our affections, and of that we have in the ſoul, which rejoyceth or afflicts it ſelf, as the Objects which preſent themſelves are pleaſing or diſtaſtefull. If we grieve at the free paſſage of the Goſpel, or to ſee the proſperity of them that fear God, without queſtion we Love that which is evil. If we rejoyce in the miſery of godly men, the overſpreading of prophanneſs, the decay of truth, it will not be hard to judge what affection beares ſway. 2. Friends ſhare equally betwixt them the good and evil. There is ſuch a bond of affection betwixt friends, as the harme which happens to the one, afflicts the other, and fils him with bitterneſs, ſo, as many times we have ſeen true friends die with ſorrow, for the loſs of their friend. Yea, prophane Hiſtories are full of perſons, which have ſlaine themſelves, for

that

that they would not ſurvive them whom they have loved dearly. In like manner the proſperity of friends paſſeth from one to another, ſo as the Triumphs of *Alexander*, are the contentments of *Epheſtion*, and the glory of *Epheſtion*, is the joy of *Alexander*. 3. They which love have the ſame friends, and the ſame enemies. They ſay the *Adamant* or *Loadſtone* doth not onely make an impreſſion upon iron which it draws, but doth alſo impart his vertue by his touching; ſo, as the iron which it hath toucht, draws other iron unto it, and makes as it were a continuall chaine. In the ſame manner, a friend brings his friends to him he loves, and he reciprocally imparts unto him his friends; whereof there is framed a common bond, which makes them ready to ſuccour one another, as if they were Members of one body. Hence is that Proverb, How can he love me, who loves not them that I love? 4. Thoughts and words are ſignes of love: for love deſiring union with the thing beloved, carrieth the thoughts where it would be, and ſo becomes preſent in heart with that, from which it is ſevered by diſtance of place. *Where our Treaſure is, there will our heart be alſo*, Mat. 6. 21. If our cogitations, ſtudies, cares, deſires, and appetite be to earthly Treaſures, our love is carried to things below: but if our thoughts be lifted to Heaven, our Treaſure is above. 5. Men teſtifie, that they love thoſe before whom they are aſhamed to do or ſay thoſe things which of themſelves are ſhamefull or diſhoneſt: wherein the *Perſians* gave good teſtimony of their love to their Wives, when as they cauſed them to retire from their banquets, being unwilling that their eyes ſhould be Spectators of their exceſs. For this reſpect and reverence which they gave them, was a ſign of true love, for that we are aſhamed to commit any unworthy Act before them we affect. 6. By our company we may try our affection: for men cannot but affect their manners, with whom they delight to converſe familiarly. Likeneſs of manners cauſeth agreement amongſt men. One wicked man loveth another for his ſinnes ſake, and is the more willing and deſirous of his company for his lewd conditions. But goodneſs, even ſuch as is approved of God, and pleaſing to good men, doth unite the minds of thoſe which are godly, and maketh them loving and kind to each other. This cauſed *Jonathan* ſo earneſtly to ſet his affection upon *David*, and to have him in ſuch eſtimation, becauſe he ſaw him to be full of grace and valour, as himſelf was alſo. And this cauſed *David* likewiſe ſo gladly to entertain the love of *Jonathan* with conſtant care to requite the ſame unto him, and his poſterity. 7. Our affection is diſcovered by looks and geſtures. The eyes are as Glaſs-windows, in and through which do ſhine the motions of the heart. In the countenance, we may read what men deſire. The affections have ſuch affinity with the ſenſes in their motions, that it is hard to hide them ſo at all times, that they ſhall not appeare to ſuch as do obſerve us.

CHAP.

Chap. IV.

Wherein the Sanctified Exerciſe of Hatred ſtandeth, and why it is neceſſary. How this Hatred may be ſtirred up in us. Of the ſeverall Kinds of Hatred that are to be ſhunned, or corrected; And who they are that are moſt ſubject to this diſordered Paſſion.

Queſtion,

Wherein ſtands the Sanctified Exerciſe of Hatred?

A. In that it is obedient to the Law of faith, and truely, ſincerely, conſtantly turneth from all known evil with deteſtation, according to the nature and degree of evil. As good is the object of love; ſo, evil is the object of Hatred. To underſtand this, we muſt remember, that whether it be in the mind, or in the body, there is a befitting eſtate and ſweet harmony, which makes us to abhorre that which may diſſolve this conſort. This harmony conſidered in the body, is no other thing then the good conſtitution, by meanes whereof we enjoy perfect health; the which being impaired, our nature receives paine, as when we endure great hunger and thirſt, or when we receive any hurt or wound. As for the ſoul, this ſame harmony may be conſidered: firſt in the ſenſes, as well externall as internall, and conſiſteth in the proportion they have with their objects; which is ſuch, as they hate whatſoever puls them away, or which divert them by any kind of violence. As for example the eyes hate darkneſs and obſcurity, and our imagination is terrified, and troubled by the fearfull apprehenſions of Dreames, which it frameth during our reſt. The ſame harmony conſidered in reaſon, either it regards the ſimple knowledge of the truth, which our underſtanding conceives with pleaſure, or the uſe and execution of things which depend on wiſdom, which we do with content. In regard of the firſt, our ſpirit is enemy to lying, although at ſome times it takes delight in the art wherewith they colour a thing to give it ſome ſhew of truth. And as for the ſecond, there is ſuch diverſity of judgment in humane actions which are as it were the element of prudence, as it is a thing in a manner incredible As for that which concernes the will, her harmony conſiſts in the proportion and love which ſhe beares to the good, which makes her deteſt and abhorre whatſoever preſents it ſelf unto her, under the ſhew of evil, as pernicious and hurtfull to her content and reſt. The harmony of the ſenſitive appetite conſiſts in the familiarity and concurrence it hath with the good of the ſenſes, which cauſes it to abhorre whatſoever ſhall offend them; as whips, tortures, puniſhments, hunger, thirſt, wounds, and ſuch like. The harmony of the intellectuall affections conſiſts in the familiarity and concurrence, they have with the good of the mind and will, which cauſeth an irreconcileable Hatred to thoſe things which the mind apprehendeth as ſpiritually evil, and the will renounceth as hurtfull to her ſpirituall eſtate. Now when Hatred is moved truely according to the direction of ſound judgment, and abhorreth all evil according to the nature and degrees thereof, *ſc.* that moſt, which is moſt oppoſite to ſpirituall happineſs and contentment, and others as they have reference unto it, then is it exerciſed as it ought to be. It is here to be conſidered, that Divines and morall Philoſophers diſtinguiſh two ſorts of Hatred, the one they call Hatred of abhomination, the other Hatred of enmity. For as in love, we

Prov. 8. 13. Pſal. 97. 10. Amos 5. 15. Rom. 12. 9. Apoc. 2. 6. Pſal. 101. 3. Pſal. 119. 163. 128. v. Pſal. 45. 7. Pſal. 26. 5.

we affect the perſon and wiſh him well; ſo in Hatred of enmity, we deteſt the perſon, and wiſh him evil: as if I love my friend, I wiſh him health, wealth and proſperity: If the Judge hate the Thief, he wiſheth him the Gallowes: But in this they differ; that love reſpecteth both the perſon and the good deſired, and is intire and compleat: but Hatred deteſteth the Malefactor, loveth the puniſhment as an evil deſerved by the offendor. Contrariwiſe, as in Hatred of enmity, the perſon ſtained with vice moveth me to deteſt him, ſo in Hatred of abhomination, for the love I bare any perſon, I hate all evils which may befall him: for example, a man loveth his Child, and therefore abhorreth death as evil of the Child; a juſt man God, and therefore deteſteth ſinne, as an injury done to God; a man loveth his own health, and therefore hateth diſeaſes, or what elſe may croſs his health. So that here we have three things; Hatred of evil in reſpect of the perſon we love: love of evil, in reſpect of the perſon we hate; Hatred and love combined in one reſpect of perfect enmity and compleat Hatred.

Q. *Why is the Sanctified Exerciſe of Hatred neceſſary?*

A. 1. This Paſſion was ingraft in us by nature, to the end that at the firſt approach, at the firſt taſte and imagination of evil, we may retire our ſelves, and fly it, leſt we runne into ruine. 2. Hatred of evil, is a
Mat. 6. 24. preſervative againſt allurements and temptations. The world is full of baits, whereby Satan endeavoureth to catch and enſnare us: But ſo long as the Hatred of ſinne doth burne in our breaſts, his practiſes ſhall take none effect to hurt us. As he ſhall lay ginnes to entrap, we ſhall be circumſpect to decline his malice. 3. The moſt univerſall, the moſt operative, and the moſt durable paſſions of the ſoul, are Love and Hatred: they ſpread fartheſt, they pierce deepeſt, they laſt longeſt: and therefore great cauſe we ſhould look to the right ordering of them. 4. No perſwalions can move, no examples draw, nor difficulties compell men to embrace what is evil, if there hearts be carried with a true Hatred and deteſtation of it. For, as likeneſs is the cauſe of love, and that, of Union: ſo diſſimilitude is the cauſe of Hatred, and that again, of ſeparation. That which we hate, we ſuffer not to come, or at leaſt not to abide near us: but either we remove it from us, or our ſelves from it. If we hate vanity more then affliction, and judge the evil of ſinne more hurtfull then outward miſery, we ſhall not entertain ſinne, to eſcape the leſſer danger. *I hate the works of them that fall away, it ſhall not cleave unto me*, Pſal. 101. 3. The latter is an effect of the former: for what we hate in others, we cannot embrace and entertain in our ſelves.
Pſal. 119. 113. 163. v. 5. Love is the Fountain of Hatred; and in what meaſure we love truth, we hate falſhood. To love good and hate the oppoſite evil in the ſame kind, are inſeparably linked. If our ſoul *thirſt after God as a drie Land where no Water is*, if his favour *be better unto us then life it ſelf*; it cannot be, but our Hatred muſt anſwer in proportion to that which is oppoſite to Gods Law, and derogatory to his glory. And from hence it followes, that Love and Hatred are ſo conjoyned, that if both be not ordered aright, neither is exerciſed as it ought.

Q. *How may this Hatred be ſtirred up in us?*

A. To move this Hatred, two things ſpecially are diligently to be obſerved. Firſt, The perſon beloved, and all thoſe reaſons which may ſtirre up his love: then the hurt of the evil, and all the harms it bringeth with it. For example, we ought for the love of our ſouls, and the ſoulsof our neighbours, deteſt and abhorre ſinne and the offence of God: now all thoſe inducements which move us to love our ſouls, ſtrike in our hearts a horrour of ſinne,
Lev. 19. 17.

which

which is the death and deſtruction of ſouls. And all thoſe reaſons which ſhew the deformity of ſin, ſtirre up a deteſtation thereof. The general Motives alledged above, applied to this Particular, will ſuffice to perſwade us to love our ſouls: the nature and harms conſequent unto ſinne and all other evils, may be gathered out of the holy Scriptures, and from Chriſtian experience.

Q. *What are the Severall Kinds of Hatred that are to be ſhunned or corrected?*

A. 1. Blind Hatred, when we deteſt what is preſented unto us, out of ſome ſuperſtitious conceit, not according to knowledge; as the Phariſees hated *to eat meat with unwaſhen hands.* 2. Carnall hatred, ſecret or manifeſt, when we hate our enemies that have ſome way wronged us in word, or deed: the effect whereof is, contention, upon the renewing of the memory of former faults, now buried in forgetfulneſs, or the upbraiding of ſecret ſinnes. 3. Wicked, bruitiſh, and perverſe, when we hate good, and love evil; hate the harmleſs and innocent, love the prophane and diſſolute; love falſhood, hate the truth. 4. Deviliſh, when we hate them that ſeek to do us good; as them that admoniſh, rebuke, exhort to repentance and amendment of life, or that live uprightly themſelves, and follow that which is good. *The world hateth me, becauſe I teſtifie of it, that the works thereof are evil. They hated me without a cauſe. Am I become your enemy, becauſe I tell you the truth?* 5. Partiall Hatred, when ſome ſinnes are hated, but others liked and practiſed; as the Angel of the Church of *Epheſus* hated the deeds of the *Nicolaitans*, when he inclined to luke-warmneſs; many men deteſt theft, that love covetouſneſs; abhorre whoredom, that like irreligiouſneſs. 6. Sleight diſordered Hatred, when diſlike of ſinne is ſubordinate to our worldly projects, pleaſures, or matters of commodity: which cauſeth that it is neither ſound, ſet againſt ſinne becauſe God condemneth it; nor uniforme, riſing in deteſtation according to the nature of the offence; nor conſtant without flitting or ſtarting. To this Head is referred, the affection that men bare to their friends, when they will not adventure the loſs of their favour, to rid their ſouls from ſinne.

Gal. 4. 19. Mar. 15. 9. Prov. 20. 24; 25, 26. Mat. 5 44. 1 Sam. 13 22. Mat. 24. 10. 1 Pet. 4. 8. Tit. 3. 3. Prov. 10. 12. Prov. 1. 22. Pſal. 9. 13. 1 King. 22. 8. Joh. 3 20. Pſal. 7 4. Pſal. 38. 20. Ioh. 7. 7. Pſal. 35. 19. Ioh. 15. 25. Gal. 4. 16. Pſal. 25. 19. Rev. 2. 6.

Q. *Who are moſt ſubject to this diſordered paſſion?*

A. 1. Faint and baſe minds are ſooner moved then generous ſpirits. The reaſon is, for that cowards fear every thing, ſo as their Hatred is inflamed againſt all ſuch as they think may hurt them, be it in their perſon, in their goods, or in regard of their friends. Hence it is that great men which have no courage are commonly cruell. 2. The proud and envious are alſo ſubject to the motions of Hatred. The firſt, for that they think they are not honoured as they ſhould, or ſhould be debaſed more then is fit by the practice of obedience; the latter, for that all the proſperities of their equals offend them. 3. They that love themſelves too much, are wonderfull apt to the ſame motions, for that they take every thing as an injury, and are ſo nice as they cannot endure to be croſſed.

Lev. 19. 17. Prov. 28. 23 Luk. 17. 3. Pſal. 141. 4, 5. Iam. 5. 18.

Chap. V.

Why the Affection of Pleaſure or Delight is to be exerciſed aright. Of the Delights of Faith and Reaſon, and of Senſe. Rules for the right Ordering of Delight. How this Affection is ſtirred up, with the Effects thereof.

Queſtion,

Why is the Affection of Pleaſure or Delight to be exerciſed aright?

A. By that which already hath been ſaid, we may eaſily perceive wherein the ſanctified exerciſe of the affections doth conſiſt, and how they may be diſcerned, therefore it is needleſs to repeate it any more, it ſhall ſuffice briefly to ſhew for what ſingular reaſons ſome other affections muſt be rightly ordered, and what is ſpecially to be obſerved therein. Touching Pleaſure or Delight it is holily to be exerciſed, becauſe all the paſſions of our ſouls depend upon Pleaſure and paine, which grow from the contentment or diſtaſt which we receive from the divers objects which preſent themſelves unto us in the courſe of this life. If we love, it is for that we find a ſweetneſs in the Subject that doth raviſh us. And if we hate, it is in regard that we imagine the Object which preſents it ſelf unto our imagination, is full of grief, contrary to our apprehenſion, The Pleaſure we take in the *Idea* of a good thing, which we enjoy not, and yet promiſe to our ſelves the poſſeſſion in purſuing it conſtantly, begets hope: as contrariwiſe, when we think it is not in our power to obtain it, the grief we have afflicts us, and leads us to deſpair. Deſires in like manner are framed in us by the imagination we have of a benefit which may give us content; and the diſtaſte we have of things which we flie, is, for that we imagine they may cauſe our diſcontent and vexation. So as in all other paſſions we ſtill find pleaſure and grief intermixt, in regard whereof we may rightly terme them, the Springs whereby all other paſſions are ſet on motion. 2. The Authour of nature hath united Pleaſure and ſweetneſs to the actions of this life, to the end we might with more courage endure the toyles and paines, and that they might be as ſalt which ſeaſoneth meat, and which makes it more pleaſing to our taſte. 3. Joy is the ſtrength of mind and body.

Peregr. de affect de gaud. cap. 3.

Prov. 15. 13. & 17. 22.

Q. There be Delights of Faith and Reaſon, and Delights of Senſe, Which of theſe be greateſt?

A. Undoubtedly the intellectuall, and thoſe of the mind, (if we conſider them in themſelves,) are more delightfull then thoſe of the ſenſes. The Reaſon why the pleaſures of the mind have an advantage over thoſe of the body, is, for that to cauſe Pleaſure or Delight in us, there muſt concurre three things; that is to ſay, the Object united to the Power; the Power to the which it is united; and the Actuall union of the one with the other, which preſuppoſeth knowledge of this good. And firſt of all, the goods of of the mind (in the enjoying whereof conſiſts the intellectuall Pleaſures) are more noble and more lovely then all the goods of the ſenſes, and body: whereof we have a notable proof, in that we ſee men, (yea moſt abandoned to vice,) deprive themſelves of the ſweeteſt Pleaſures of the body, to purchaſe glory, which is a good of the mind. Moreover, the power of the intellectuall nature, in which is made the impreſſion of theſe kind of Pleaſures is much more excellent then the ſenſes which are corporeall, and

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the actions which ſhe produceth, and which are followed by theſe Pleaſures, are more noble then thoſe which derive from the ſenſes. And by conſequence, the union which is made of ſpirituall Objects with the will and intellectuall nature, is farre more ſtrict, more worthy, and more durable, than that which happens betwixt the ſenſes and the Objects which they purſue. It is more ſtrict, for that the ſenſes regard onely the outface of things, and do not buſie themſelves but to conſider the accidents which inviron them: whereas the underſtanding piercеth into the nature and ſubſtance of the Objects. It is more worthy, for that it is made without any alteration or corporeall change: whereas the Object pleaſing to the ſenſes, cannot be united with them, but it will cauſe ſome kind of change which is full of imperfection. It is more durable, for that the Objects of the ſenſes are of periſhable goods which ſoon fail; whereas the Objects of the mind, are of eternall felicity which continues for ever. Yet it is true, that the Objects of the ſenſes make a more violent impreſſion in our ſouls, and that the pleaſure which we receive, toucheth us much more then that which the ſpirits gather from the Objects which are pleaſing unto it. The which happens firſt, for that the goods of the body are borne with us, encreaſe with us, and are preſerved with us: ſo as handling them daily and hourely, we have a more exact knowledge, then of the goods of the underſtanding, which are removed from us. Knowledge is neceſſary for the enjoying of Pleaſures, wherefore, where this knowledge hath leaſt power, there the Pleaſures are leaſt ſenſible. This alſo happens, for that we uſe Pleaſures as remedies and cures againſt the croſſes, troubles and cares of this life, which are ſweetned, and as it were charmed by their preſence. But moſt men being either indiſpoſed, or not capable to raiſe themſelves up to ſpiritual conſolations, ſeek and tie themſelves to pleaſing Objects, which preſent themſelves eaſily to their ſenſes. The which is fortified, for that the ſweetneſs of Objects which Delight our ſenſes, are ſuddainly taſted, and do not much trouble us to ſeek them. It is an infallable Maxime in Philoſophy, that the Objects by their preſence make a more powerfull impreſſion in our ſouls, then when they are abſent. And theſe things which give us leaſt paine, are moſt ſweet in their acquiſition: ſo as for all theſe conſiderations, the Pleaſures of the body ſeem unto us greater then thoſe of the mind. In a word, thoſe of the ſenſes are more ſenſible, but theſe of the mind, more perfect and more excellent.

Q. *What Rules are to be obſerved for the right Ordering of Delight?*

A. 1. It is not lawfull to take Delight in evil, either in the preſent act, the remembrance of ſin paſt, or the hope of future accompliſhment of what we deſire; as in unchaſt thoughts, expectation of revenge, the calamity of our enemies, *&c.* Sinne is the trangreſſion of the Divine Law, the bane of the ſoul, the diſturber of inward peace; the onely evil that robs God of his Glory, man of his Dignity, the ſoul of Beauty: which cannot miniſter content to him that takes not Pleaſure in his own ſhame. 2. In matters of corporall Delight, as the uſe of meat, drink, mirth, apparell, recreation; the poſſeſſion of riches, friendſhip, honour, reputation, benefits, and ſuch like; we muſt take heed of exceſs; that our thoughts be not taken up about them; nor our hearts over-joyed, if our deſires be fulfilled; nor our ſouls diſquieted, if we be croſſed therein. To this purpoſe the Holy Ghoſt hath commended unto us Chriſtian ſobriety and temperance as a principall vertue, yea as a nurſe and a ſtaff of godlineſs and righteouſneſs; which conſiſteth in a ſparing, a moderate affection at leaſt, not of meat and drink only, but of all bodily benefits. All the wiſe men in the world exhort us to ſet a carefull guard over the Pleaſures of the ſenſes, which they call the poyſon of the mind. For the which we muſt the more carefully provide; for that theſe paſſions are accompanied with a certain ſweetneſs which flatters us at her firſt approach, and ſurprizeth our judgment, and charmes it in ſuch ſort, that it helps to deceive it ſelf.

Prov. 24. 17. Prov. 29. 27. Pſal. 22 17. Prov 17. 5. Iob 31. 29. Pſal. 35. 13, 14, 15, 16. Luk. 21. 34. & 8. 14. Iob 31. 25. 1 Theſ. 5. 6. 1 Pet. 4. 7. 2 Tim. 1. 7. Tit. 2. 6. 12. 2 Pet. 1. 6.

An Ancient ſaid well, That nature had engrafted no ſuch pernicious deſires, as thoſe of the Pleaſures of the body: for that theſe deſires beſot the mind, and growing unbridled, do ſo inflame the courages where they get poſſeſſion, as they leave nothing undone to content their paſſion. Immoderate Delight, what is it but the drunkenneſs of the mind? As one ſaith well of proſperity, that it ſo tranſporteth ſome, that they are even as drunke with it; and ſome ſorts of mirth and Muſick are ſaid to make men little better. Yea, exceſſive Delight in theſe things engender many perilous diſeaſes in the ſoul, as folly, ficklenes, inconſtancy, niceneſs, fond admiration of what cannot profit, neglect of Gods favour, an eternall bleſſedneſs. 3. In matters of ſpirituall Delight, we are ſpecially to rejoyce in the favour of God, and in all other things as they have reference unto him, wherein the greateſt exceedings (if it were poſſible to exceed) are moſt praiſe-worthy. Enlarge thy heart as much as is poſſible; herein take thy fill of pleaſure: The more thou doeſt rejoyce in God, the better it is. And here it muſt be remembred, that the Delights of the ſenſes charging, and as it were importuning our naturall diſpoſitions, become tedious and troubleſome; as it falls out when we ſuffer our ſelves to be ſurprized with the exceſs of eating and drinking. Whereas thoſe of the mind never exceed the carriage nor capacity of the naturall diſpoſition of the ſoul, but rather adde perfection to her nature: wherefore when they are fully enjoyed, they Delight moſt. And if there be at any time a diſtaſt, it is for that the action of the mind is accompanied with the action of the inferiour powers, the which being corporeall, they are tired with the continuance of ſo long an imployment. Wherefore they call back the ſpirit that it may give ſome reſt unto the body. And doubtleſs, the reaſon why thoſe happy ſouls are never weary to behold the preſence of God, is, for that the contemplation of this pleaſing Object doth not overcharge nor weaken the ſpirits, but doth eaſe and fortifie them.

Gu. of Lots. cap. 8. p. 244, 245.

Pleaſure hinders not ſimple knowledg, but depraves judgment, and corrupts the eſteeme that it ſhould make by the Laws of wiſdom, of that which is good.

Of the effects of immoderate Joy, ſee *Peregr.* de gaud. ca. 3. *Valer. Maxi.* lib. 9. cap. 12. *Kecker.* Phyſic. lib. 3. cap. 26. *Plin.* lib. 7. cap 53. *Quæ dolor non exuxerat, lætitia conſumpſit.* Pſal. 4. 6, 7, & 31. 10. & 44. 3. & 67. 1. *Vid. Aul. Gell.* lib. 3. cap. 15.

Q. *How is the affection of Joy moved or ſtirred up?*

A. 1. All thoſe Motives which ſtirre up love and affection, conſequently move deſire and Delight: for love is like the quality of levity or lightneſs in fire, which inclineth and bendeth it to motion, deſire is the motion, paſſage or voyage, Delight the quietneſs or reſt of the ſoul in her Object: and therefore all thoſe cauſes of love we have delivered in the matter of love, all thoſe may ſerve for this ſubject. 2. A firme hope and aſſurance of thoſe things we deſire and love, cauſeth Delight. Hope nouriſheth the Countrymen; for the hope of gaine cauſeth the labouring Husbandman not to feel the ſcorching heat of Summer, nor the hoary Froſts of Winter. Hope of glory allotteth the Souldier to receive a certain ſweetneſs in all dangerous Encounters: Hope of lucre maketh the Merchant merry at midnight, although he lie in the midſt of the vaſt Ocean Sea toſſed with Billowes, and ſhaken with Tempeſts: and the ſurer the hope is, the greater joy enſueth, as when the Merchant after his long voyage returneth with his Ship laden with Merchandize and cometh with a pleaſant gale within the ſight of his expected Haven, then his hope for the certainty of his future poſſeſſion of apported wealth, being delivered from all danger, is changed into Joy and preſent Delight. He therefore that will move Delight in this matter of hope, muſt exactly declare the certain grounds and undoubted ſecurity of obtaining the thing expected. 3. Becauſe Delight conſiſteth in the poſſeſſion of ſome good thing reall or apparant; therefore all thoſe reaſons which tend to the amplification or evident demonſtration of the goodneſs of the thing, all thoſe are fewel of Delight, and

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sparks of Joy. It is admirable, how the mincing and particularizing of the Object of Delight increaseth and augmenteth Delight. Wherefore the fantasticall and lascivious *Poets*, though vainly and vitiously, yet wittily and artificially depaint their Lovers bodies from the head to the heels, in every part discovering one or other perfection, excellency, or amiableness, apt to move and stirre up Delight. And herein also all Tradesmen excell, for to perswade their Wares to be good and perfect, they will open unto you a number of circumstances or appurtenances of goodness or excellency wherewith their Merchandize is affected. And for this cause all that would stirre up themselves to vertue and godliness of life, should particularize the Pleasures and Delights incident thereunto, as the quietness of conscience, the gratefulness of God, the honour and reputation of all good men, the reward in the world to come; and every one of these the finer it is sifted, the more pleasant it will appear. 5 It importeth much in moving Delight to perswade the stability and continuance hereof, that it seem not like a May-Flower, which is budded, blossomed, and blasted in a small time: and the reason is, for momentain and cursory Delights are for their brevity rather dispiseable then commendable. The continuance of Delight may be grounded upon the removing of all impediments which any way may impeach or diminish it. 6. In every Object of Delight there is a certain intensive goodness and perfection, and there is an extensive; as in a Cellar of Wine, there may be excellent good Wine, and variety of excellent good Wine, and thereby our taste may be delighted with the perfection of Wine, and with variety of Wine. In like manner, in all the Objects of Delight, we may find a certain intention of goodness, and a certain extention, and both these seriously considered, exceedingly increase Pleasure and Delight: for the intention filleth and satiateth the soul, and the extension or variety taketh away a certain distastefull loathsomness which one kind of uniforme Pleasure draweth with it.

Q. *What is the Effect of Pleasure or Delight?*

A. There is nothing in this life more potent then Pleasure to move men to action. True it is, that ambitious men aspire after honours, but why thirst they so after them, but because they take an extraordinary Delight to be honoured? Why do covetous curmogions distill the best substance of their braines to get riches, but after they have gotten them, to Delight in the possession or fruition of them? And the reason is, for joy and Delight are a possession of some good thing, wherein nature receiveth great contentation. If the heart be raised up to rejoyce in the fruition of Gods favour, and the Joys of Heaven, he will spare no paines in seeking rest, quietness, and eternall happiness with God.

CHAP.

Chap. VI.

Why the Affection of Grief is to be Exercised aright. Of Sensible and Intellectuall Grief. Rules for the right Ordering of Grief, and how it may be stirred up in us. Motives against immoderate Sorrow, with the Meanes to redress it.

Question,

Why is Grief to be Ordered aright?

A. 1. There is not any Passion wherewith man is more afflicted in this life, then with Grief and sorrow, whose Objects present themselves continually to his mind and sense. 2. Excessive heavinesse hath troublesome effects, for that first of all, it takes from the mind all meanes to attend the search of the truth. The reason is, for that all the powers of our soul, being tied unto their essence, as the Branches unto the Tree, it doth of necessity follow, that when she is wholly busied in the functions of one of her powers, she abandons the rest, and cannot assist them in their actions. Wherefore, when as any thing draweth the soul wholly unto it, and imploys her whole action, she cannot attend any thing else: by consequence whereof, an exceeding heavinesse seazing upon her, it draws her away; so, as she cannot think of any thing else, feeling her self oppresst with Grief as with an heavy burden, which beares her down and hinders the liberty of her functions. It is therefore generally true, that there is not an action of the soul whereunto heavinesse is not an hinderance and let. The which we find verified in our selves, for we never do any thing so well being possest by cares as when we are in joy; whereof the reason is visible: for that the will is the cause which excites us to act, the which hath the good for Object, and makes the more powerfull effect when it appeares pleasing and is accompanied with delight. It is true, that when there remains any hope to surmount the causes of our displeasure, then heavinesse may serve to fortifie our action, and to enflame our courage, for that the more we feel any Grief, the more we strive to be freed from it. But if there be no hope remaining we become as it were senseless, and abandon our selves in prey to Grief. We flee the company of men, we hate the light, we find the comforts and consolations of our friends importune, and have no content but to feed our selves with bitternesse. Again, immoderate sorrow causeth deadnesse and hardnesse of heart, disinableth in prayer, stoppeth the ear against all words of comfort, and weakneth the powers of the soul and strength of grace, exposeth to temptations of impatience, and filleth the soul with much bitternesse. Besides the torments which heavinesse gives unto our spirits, she doth also produce fearfull effects upon our bodies, for that it is a maligne, cold, and drie Passion, which wasteth the radicall humour, and by little and little quenching the naturall heat of the body, thrusts her poyson even unto the heart, whose vigor she causeth to wither, and consumes the forces by her bad influence; whereof we see the signes after death, when as they come to open those that have been smothered with Melancholy. For instead of an heart, they find nothing but a drie skin like to leaves in Autumne. So that all things considered, we may say, that this passion is most pernicious, which thus consumes our forces, causeth our heart to languish, and makes our life short, but extreamly miserable. 3. There are many remedies against inordinate sorrow, but most commonly the Grief is so obstinate, as all applications are unprofitable.

Iob 16.1. Luk.22.44.16. 1 Sal.22.15. 1 Sal 31.7,8. Psal .6,7. Psal 88.9. Prov. 1. 13. Psal.32 4. Prov.17 22. 1 Sal 101 4, 5. *Peregr.* de dolor cap. 2. *Plin* lib.7. cap.16. Kckerm. *ubi supra ita cor Pirrhi nihil aliud est tortum & nigrum & velut tostum.*

To

To cure it, we muſt firſt take away, or at leaſt diminiſh the opinion of the evil which afflicts us: the which is eaſie to do, ſeeing it depends of our opinion. For, as Dignities, Honours, Crowns and Triumphs, give us no content, but what we take our ſelves when as they arrive; for that we have ſeen many weep even in the midſt of all this pompe: ſo the paines of this life, ignominies, baniſhments, the loſs of goods and kinsfolks, with all other miſeries, afflict us not extraordinarily, unleſs we our ſelves make them more bitter and violent by our own weakneſs; for that we have ſeen many laugh in the midſt of all theſe miſeries. 4. Great and many are the benefits of well-ordered ſorrow. It is the Phyſick of the ſoul; it purgeth, melteth, refineth, and preſerveth the heart in good temper: It is the ground of ſpirituall comfort, the Nurſe of Joy. It plougheth up the fallow of the heart, that the Word of ſalvation might ſinke deeper and deeper. A mourning ſoul is a well-manured ſoyl, that receiveth the ſeed of the Word, and bringeth forth fruit with advantage. Immoderate ſorrow deadeth and weakneth the powers of the ſoul: but ſorrow kept within limits and bounds, quickneth the heart to apprehend, judge and make uſe of whatſoever doth befall. Eccl. 7. 3.

Q. *There are two Kinds of Grief, the one which reſides in the ſenſuall appetite, and the other which hath its ſeate in the rationall: How do they differ?*

A. 1. Senſible Grief is alwaies accompanied with a viſible alteration and change of the body which is moved; whereas the Grief of the mind hath not alwaies an agitation of the body, but moſt commonly contains it ſelf within the bounds of the power where it is framed; in regard whereof it is ſometimes attributed to God and Angels. 2. The cauſe of ſenſible Grief reſides in the body, which ſuffers ſome violent impreſſion that alters it. The cauſe [I ſay] doth reſide in the body, which receives ſome kind of outrage: But the motion of Grief is alwaies framed in the ſoul, for that the body is not capable but by the preſence of the ſoul. But the cauſe of the intellectuall Grief reſides in the rationall part, and in the mind, which repreſents unto it ſelf the evil which ſhe receives from the Objects which preſent themſelves unto her thought. 3. The apprehenſion and knowledge which the exteriour ſenſes have of things, they do only regard the preſent Objects which make an actuall impreſſion in them; but the underſtanding not onely conceives things preſent, but even thoſe that are paſt, and which may happen, or fall under the imagination of man. Hence it comes that corporeall Grief which followeth the apprehenſion, which things preſent make in the ſenſes, grows only from the preſence of Objects contrary to their inclinations. Whereas the Grief of the mind following the knowledge of the underſtanding, may grow from Objects that are preſent, paſt, or to come, and from thoſe which man doth preſuppoſe may ſucceed unto him. *Keckerm. Phyſic. lib. 3. cap. 26.*

Q. *But whether of theſe Griefs is greater, this of mind, or that of the body?*

A. We ſhew our ſelves more ſenſible of the Grief of the ſenſes, then that of the mind: but it is moſt certain that the interiour Griefs which afflict the ſoul, are much ſtronger then the exteriour paines which torture the body. For that the apprehenſion of the mind and imagination, is much more noble then that of the ſenſes, and eſpecially, then that of feeling which hath the greateſt ſhare in corporeall paines. For proof whereof, we ſee great courages to avoid inferiour Grief, expoſe themſelves voluntarily to the exteriour paines of torments and puniſhments, which are in ſome ſort pleaſing unto them, for that the interiour joy doth mollifie their paine: whereof we have glorious examples in the conſtancy of the Martyrs, who have expoſed themſelves to the fire, to tortures, to Wheeles, and to the

the rage of wild Beasts, for that they would not sinne against God, and burn Incense unto Idols.

Q. *What Rules are to be observed touching the right ordering of Grief?*

A. 1. That which in it self is good and holy, cannot be a just Object of Grief. No man can justly be grieved to see the wicked change their life unto a better, to embrace piety, to become just, valiant, moderate, wise, and adorned with other vertues. Yea, the most innocent souls rejoyce whensoever they see a man, who was formerly vitious and disordered, become vertuous and temperate: There being no man living that is unworthy of vertue, seeing that vertue by her presence doth extinguish vice. 2. In worldly things, such as concern our Estate, Name, Credit, Friends and the like, we must look, that our sorrow be not distrustfull, distracting, excessive, causing deadness, violent carrying reason captive, breeding impatience, blind and senseless looking onely to the cross, not to the proper cause of all miseries, which is sinne and wickedness. 3. Spirituall sorrow for sinne; hardness of heart, and other Maladies of the soul, must be moved and moderated by faith, that it might quicken to Prayer, stirre up to receive the promises of comfort, and fit the heart to rejoyce in season. The affections do all move in a circle, each one drawing other, that if any one move aright, all follow in their course. Thus joy and sorrow succeed one another, and both take their fit season, if either be orderly in motion. Sorrow is immoderate if it admit not joy: Joy is excessive if it drown sorrow. 4. Sorrow must be universall and uniforme proportioned to evil that doth afflict. As it is a fault to grieve when we should rejoyce, and to rejoyce when we should grieve; so its not to grieve for all evil, in a measure answerable to that which doth afflict. There be degrees of evils, so are there of sorrow for them.

Q. *How may this sorrow be stirred up in us?*

A. 1. Desire doth cause Grief, when the possessing of the desired good is hindered or delayed. And therefore what Motives soever do stirre up desire, the same may be used to awaken sorrow. 2. Love of good, causeth Grief for evil; as love to our preservation, doth oftentimes cause sorrow and heavinesse, for that we apprehend as meanes of our destruction. By what meanes love to good is kindled, by the same is the heart wrought to sorrow for the contrary evil apprehended as present. 3. The apprehension of evil, is the Object or ground of sorrow, which is more or less intense according to the knowledge we have of the evil that presents it self unto our thoughts, the great danger, and eminency of it. The arguments that set forth unto us the certainty, likelihood, and extension of the evill, will be effectuall to work unfeigned sorrow.

Isa. 55. 4, 5.

Q. *What Motives should perswade Christians to look well about them, that their sorrow be not immoderate?*

A. 1. God requires, that we serve him with a cheerfull and merry heart, which they cannot do, who give way to excessive sorrow. *Thou shalt rejoyce before the Lord thy God. God loves a cheerfull giver.* See how the Lord complains by his Prophet, of the severity and perfidiousness of the Husbands, whereby the Wives were compelled *to wet the Altar of the Lord with teares.* That Exhortation of *Nehemiah* made to the people, when they wept at the hearing of the Law, may be alledged here very fitly. *This day is holy unto the Lord your God, mourn not nor weep: for all the people wept, when they heard the words of the Law.* The course that many good Christians hold is very preposterous, who afflict themselves for lack of delight and cheerfulness, and yet crucifie themselves with inordinate sorrow and dejectedness of Spirit. *Elizeus* being distempered with the presence of wicked King *Joram*, before he attempted any thing, whereby the three Kings distressed for lack of water, might

Deut. 16. 11, 14
2 Cor. 9. 7.
Mal. 2. 13.
Neh. 8. 9.
2 King. 3. 19.

might be refreshed; he commanded that one skilfull in Musick should be brought, by whose art and skill the clouds of sadness and distemper might be dispelled. But if Prophets, who spake by immediate inspiration, needed this help of cheerfulness, much more others. 2. With men, the Offices which are performed with sad and heavy hearts, are unacceptable. What Master can away with a servant that is ever whining? Who can take pleasure in a sad lumpish companion? Delight and cheerfulness graces all Offices, is the Ornament of all Societies. 3. Sorrow is the band of the soul, that ties it close together that it can scarcely pant or draw breath in the open or free ayre. *Carm.* in Prov. 5 13. Neh. 2, 1, 2. Est. 4. 2. Psal. 4. 1. Isa. 59. 15.

Q. *What course must be taken to redress immoderate sorrow?*

A. 1. The principall meanes is serious meditation of Gods gracious promises, with full purpose and resolution of heart to rest and cleave unto them. *My soul melteth for heaviness, quicken me according to thy Word*, Psal. 119 28. The Word of God doth sustain and quicken the heart, promise grace and remission of sinnes, reveale unto us the mercy and loving kindness of the Lord, by which light and brightness the mists of sorrow are dispelled. And whereas excessive Grief doth arise from a false apprehension of evils present, which maketh us judge our case to be farre more intolerable then indeed it is: By the Word of truth we come to see our estate, what evils hang over our heads, of what quality, how they may be prevented, or where we may find strength to bear them, and how all things shall work for the best unto us. 2. Grief of mind is eased by faithfull prayer, wherein we lay open our cares into the bosome of the Lord, and waite upon him till deliverance come from above. *In the day of my trouble I sought the Lord*, Psal. 77. 2. *Cast thy burden upon the Lord, and he shall sustain thee*, Psal. 55. 22. Pray and waite, seek and rouse up thy self to trust confidently. *Out of the depths have I cried unto thee, O Lord. Lord hear my voice*, &c. *I waite for the Lord, my soul doth waite, and in his Word do I trust.* Both these, Prayer and expectation must be joyned, as we must strive to pray, so we must stirre up our selves with all earnest resolution to waite with patience, otherwise the weight of sorrow will fall back upon us more heavily. 3. Former experience is very effectuall to asswage bitterness of heart. *Psal.* 143. 5. *I remember the daies of old, I meditate on all thy Works: I muse on the Works of thy hands.* Why hath the Lord dealt tenderly with us above all he promised, and made good whatsoever he hath spoken? Why hath he holpen us in our distresses, kept from us the things that we feared, granted our hearts desire? but that we should learn to trust in his mercy, and to expect like aid and assistance from him. And say we be plunged into the depth of sorrow, former experience giveth wisdom what course is to be taken to procure freedom. In bodily paines, if we have found ease by a Medicine, when the same evil pincheth, we know what is to be done. But in spirituall affairs it is much easier to get understanding by former experiments. 4 We must foresee the accidents of this life, not as if they should happen infallibly, for that were to make us miserable before the time; but as incident to all men, and that being of, this number, if any cross or misery shall fall upon us, we may be the less amazed. For the crosses which we have foreseen, strike us more gently, and make a weaker impression in our soul. Wherefore a wise man of the world, who had prepared himself for all the accidents of this life, receiving the heavy news of the death of his Sonne, was no otherwise moved, but onely said, *I knew I had begotten a mortall creature.* Doubtless it is the effect of an exact and singular wisdom, to have this feeling of humane accidents, not to be amazed at that which happens, nor to see any thing befall him, which he hath not foreseen. So as a wise man must alwaies remember, that dangers, losses, banishment, infirmities, yea the Psal 130. 1, 2. 5, 6. ver.

death of his Children, Wife, and that which he holds moſt dear, are things which may happen daily, and which threaten all men; and therefore if he be exempt, it is the benefit and gift of God, and if they befall him, that they are the miſeries of his nature. For having this conſideration of the common miſeries of men, he finds himſelf bound to ſuffer conſtantly, and with patience, the neceſſities and croſſes of this life: leſt he ſhould ſeem to fight againſt God, who hath laid this yoke upon him, to puniſh his offences, or to keep him in awe. 5. To mollifie our ſorrows, we muſt remember that the miſeries of this life give us a glorious ſubject to exerciſe our vertue, and to ſhew our conſtancy before the eyes of Heaven and Earth, which are Witneſſes of our combates. For as *Pilots* cannot ſhew their Art and Induſtry but in ſtormes, nor Souldiers give proofs of their Valour, but in the midſt of dangers: ſo a vertuous man hath no meanes to make his vertues ſhine, but amidſt the adverſities which befall him in this life. 6. But that which ſhould moſt fortifie us in this thought, is, that God who doth caſt us into the middeſt of theſe combates, will comfort and aſſiſt us in them, crown our conſtancy, and not ſuffer our labour to go unrewarded. 7. Grief is diſpenſed by divertiſements, by affairs, by the entertainment of wiſe men, by the diſcourſe of ſuch as are learned and fear God, and by the force of our own judgment, conceiving with our ſelves that we ſhould not ſuffer any miſery to triumph over our courage and conſtancy; that to be touch't with affliction is a thing common to all men, but the glory of this conſtant oppoſition, belongs onely to an eminent vertue. And laſtly, that he who ſends us theſe afflictions, is a Father, and no executioner. That it is that great God, without whoſe Decree there falles not a haire from our heads, and whoſe will no man may contradict, unleſs he will ſhew himſelf deſperately mad. 8. As in other infirmities of the ſoul, a greater evil makes the leſs to be forgotten: ſo we may diſperſe a preſent heavineſs, either by conſidering that it is not the preſent miſery which we muſt lament, but others of greater moment, which more threaten us; or elſe in fortifiing our reſolutions with a better hope, as in repreſenting unto our ſelves the glory of Paradiſe, after the miſeries of this life, and the Crowns of Heaven, after the combates of the the earth. All theſe things make great impreſſions in religious ſouls, capable of the feeling of piety. 9. Beſides all theſe, there are remedies which are taken from the Objects of the ſenſes, which recreate the mind and body in the midſt of Grief. For firſt, whatſoever delights and gives joy unto the ſenſes, cauſeth eaſe to the heavineſs of the ſoul; for that joy is to the ſoul, that which reſt is to the body. So as they which reſt, repair their forces, mollifying the paine which hath tired them; ſo they which begin to taſt any ſweet pleaſures, feel their Griefs to decay by little and little, and their heavineſs to vaniſh away and go to ſmoke. Wherefore it is fit to draw them that are afflicted into the Fields, to enjoy a free ayr, and the ſight of Heaven. It is good to ſhew them Harveſt, Rivers, Medowes, and Hills; for that theſe divers objects divert the afflicted ſoul, and make it forget a part of its Grief. Some have thought that Muſick and Songs are fit to charm our Melancholies, whereunto they referre that of *Solomon*, *as he that putteth on a Garment in cold weather, and powreth vineger upon nitre, ſo is he that ſingeth Songs to an heavy heart*: Which they further confirme by the example of *David*, who by the ſound of his Harpe did pacifie the evil ſpirit which tormented *Saul*: and of *Elijah* calling for a Minſtrell, who by his cunning and skill might aſſwage the bitterneſs of his ſpirit. But experience hath taught us, that all theſe things do many times rather entertain Melancholly, then diſperſe it. Wherefore in this ſubject we muſt obſerve the nature of the infirmity, and the quality of the Muſick, which muſt be proportionable to the diſeaſe. The uſe of Wine alſo hath a particular vertue to expell cares. *Wine makes a cheerfull heart. Give ſtrong drink unto him that is ready to periſh, and Wine unto*

Prov. 25. 20. Jun. in hunc. loc. Carw. in Prov. 25. 20. Glaver. ibid.

Pſal. 104. 15. Prov. 31. 6. Jud. 9. 13.

thoſe

those that be of heavy hearts. The reason is, for that Wine being moist and hot, it doth at one instant both water sweetly, and heat that bilious humour, which is as it were the center and root whereunto Melancholly doth fix it self. Sleep also and the use of Bathes, are very behovefull; for that both the one and the other reduce nature to her first habite, and restore her good constitution, which Grief had corrupted; the which disperseth heavines, and causeth joy to enter into the afflicted soul. 10 To rectifie this Passion of mind, we must withstand the beginnings, and by all possible meanes expell those vaine, false, frivolous imaginations, absurd conceits, vaine sorrowes that afflict the heart, by doing something, or other that shall be opposite unto them, thinking of something else, perswading by reason, or howsoever to make a suddain alteration of them. It is not in the power of a Melancholly man altogether to free himself from fear and sadnes: but he may choose whether he will give way too farre unto it, he may in some sort correct himself. A *Philosopher* was bitten with a mad Dog, and as the nature of that disease is to abhorre all waters, and liquid things, and to think still they see the Picture of a Dog before them, He went for all this to the Bathe, and seeing there as he thought in the water, the Picture of a Dog, with reason overcame this conceit. Thou art discontent, thou art sad and heavy, but why, upon what ground? Examine it throughly and thou shalt find none at all, or such as is to be contemned. Rule thy self then with reason, satisfie thy self, accustome thy self, weane thy self from those fond conceits, vain fears, strong imaginations, restles thoughts As he that weares an upright Shooe, may correct the obliquity or crookednes, by wearing it on the other side: so may we overcome and master our affections if we will, by turning them some other way. As in a City they do by stubborne rebellious Rogues than will not submit themselves to politicall Government, compell them by force: so must we do by our affections. If the heart will not lay aside those vitious motions, and the phantasie those fond imaginations, we have another forme of Government, to enforce and restrain our outward members, that they be not led by our passions. If appetite will not obey, let the moving faculty over rule her, let her resist, and compell her to do otherwise. As in an Ague, the appetite would drink, sore eyes that itch would be rubbed, but reason saith no, and therefore the moving faculty will not do it. When we are urged with any matter of great importance, we forget our fears for the time, a busines of more weight possessing that room in the heart. But what we can do upon such occasions, we may do voluntarily at another time if we will: for outward objects cannot give ability that was not in us before. 11. If Judgment be so depraved, reason over-ruled, will precipitated, that we cannot seek our own good, or moderate our selves, our best way for ease is to impart our misery to some friend, not to smother it up in our breasts. That which was most offensive to us, a cause of fear and Grief, when we shall but impart it to some discreet, trusty, and loving friend, is instantly removed by his counsell, wisdom, perswasion, advice, good meanes, which we could not otherwise apply unto our selves. The simple narration many times easeth our distressed mind, and in the midst and greatest extremities, many have been relieved by exonerating themselves to a faithfull friend. And this is one cause why tears disperse heavines, and diminish our paine: for when we pour forth teares, we cast out that which afflicts us, and emptying the humour which oppresseth us, and smothers us within, by this meanes we free our selves from an heavy burden which lay upon our hearts, by reason whereof our soul helping her self to cast out the enemy of our life, diverts and frees her self from the importune thought of Grief, and imploys her imagination to this divertisment, the which for this occasion is pleasing unto her. Another reason there is, for that it is a contentment to man, to do an act befitting the estate wherein he finds

Lemnius. lib. 1. cap. 18.

Melancton. de anima. Epist. 3. c. 18.

Strangulat inclusus dolor, atque exæstuat intus. Ovid. *Trist.* lib. 5.

Senec. de tranq. c. 7. Comminæus. com. lib. 7.

finds himself. So, as if amidst the mourning of our friends, we chance to laugh unadvisedly, when we enter into consideration with our selves, this lightness doth displease us, for that laughter agrees not well with mourning; And there is nothing doth accord and concurre better with the condition of miserable men then teares, wherefore they are pleasing unto them, and by consequent sweeten their torments.

Chap. VII.

Why the Affection of Hope is to be moderated aright. Wherein the sanctified Exercise thereof consists. The Effects of Hope. The severall Kindes of disordered Hope that must be shunned. How a lively Hope is to be stirred up, and preserved in us.

Question,

Why is Hope to be moderated aright?

A. 1. Hope well ordered serves to mollifie the paines, and to encounter all the crosses and accidents of this life. Amidst the miseries of this life, and all publique and private calamities, which otherwise would be intollerable; the wise providence of God hath provided us this remedy, to fortifie our constancy, and to keep us from shrinking, and falling under the burden of adversities. And therefore a *Rhodian* being cast into an obscure and cruell Prison, among Serpents and venomous Beasts, and conjured by some of his friends, to make an end of so many miseries by a voluntary death, he answered wisely. *That man hopes still while he breathes*: as if he would say, that death onely could deprive man of the hopes of life, and better condition. But the Prophet *David* more Christianly, *I had fainted in my affliction, unless I had hoped to see the goodness of the Lord in the Land of the living*. Hope holds up the head in the midst of all stormes, which violently beate upon, and seem to overwhelme our ship. 2. As the *North Starre* is the Mariners Guide, who look continually upon her light to assure their Navigation: so Hope is that which inflames us to the difficult actions we undertake. 3. As the brightnes of the *North Starre* doth fill them with joy that sayl by the Sea, but when as it shines not they are dismaied, and fear hourely to perish by the violence of some storme, or to see their Ship split upon some Rock: so whileſt we have any remainder of Hope, our souls are content; but if it be quite vanished, we hold our selves miserable, and begin to neglect and forget our selves. 4. Hope fortifies our resolutions, and makes them more prompt in their actions. Hope fills with courage to endure hardnes, to beare crosses, to fight manfully, strive mightily, and persist immoveably. The which is for two reasons. The first, for that she hath for Object, a good hard to be obtained. But the apprhension of the difficulty, which presents it self in the pursuite of the good, whereunto we do aspire, doth usually make us gather our forces together, to vanquish all obstacles, and to attain unto it, notwithstanding all the difficulties that must be encountered. And therefore we imploy more care and diligence, by meanes whereof we attain more easie to the end of our designes. Secondly, Hope breeds pleasure and sweetnes, which makes us more active and ready to pursue that which we desire; For that we behold nothing painefull wherein we take delight. Wherefore as pleasure makes all actions delightfull unto men, so the content we receive from our Hopes makes us pursue with more heat, and les paine, that which we have once conceived in our thoughts. This joy which proceeds from a certain Hope we

Psal. 27. 3.

we have of injoying, diſperſeth it ſelf into all the members of man, the which do joyfully receive the impreſſions of the moving faculty, yeelding upon this occaſion a more prompt obedience to execute the Commandements of the ſoul. The labourer would not expoſe himſelf ſo freely to the rigor of the ayr, nor endure with ſuch patience the injuries of times, in tilling his Land, if he did no tpromiſe unto himſelf a rich Harveſt for the fruit of his labour. The Souldier would not caſt himſelf into dangers, he would not mount up to breaches, nor thruſt himſelf into the fury of combates, if the expectance of glory, or Hope of booty did not animate his courage. The Merchant would not paſs through Rocks, fires, waves, and ſtormes, running from Sea to Sea, and from Port to Port, if he did not promiſe unto himſelf great wealth, in recompence of his voyages and travels. So as Hope is as it were, the ſoul of goodlieſt actions, making us to ſurmount all the difficulties and obſtacles, which might hinder the execution by the mollifying of our reſolutions. Yea, it is certain, that courage hath alwaies been held an effect of good Hope: for when as man hopes to ſurmount thoſe fearfull things, which ſeem to threaten him, he goes courageouſly to encounter them; whereas when he is ſurprized by fear, he faints and abandons himſelf unto the misfortune, his deſpair riſing from the difficulties which he apprehends in the good which he ſhould purſue. 5. Although Love be the Fountain of all the Paſſions of the ſoul, yet Hope may be the cauſe that we love any one. For Hope may propound unto it ſelf two things, that is to ſay, the good which we Hope for, and the meanes to obtain it. Wherefore an Object of good preſenting it ſelf unto us, which we are not able to attain unto, but by the aſſiſtance of other; for this reaſon, Hope doth alſo regard thoſe that aſſiſt us, and make the thing eaſie. Seeing then that Hope regards the Objects which we propound unto our ſelves, undoubtedly Love is that root and cauſe of Hope; for that we Hope not for any thing, but that wherewith we are in love, and whereunto we have tied our affections, deſiring paſſionately to enjoy it. But for that Hope regards him which doth open to us the meanes, and makes the thing poſſible; Love is a bud of Hope, ſeeing that we love him, for that we Hope to attain unto our deſires by his aſſiſtance. So as the firſt impreſſion which the Object which we purſue makes in our ſouls, is an effect of the love we bear it, conceiving it to be a good fit for us. But the conſideration of the meanes to attain unto it, which comes from others, makes a ſecond impreſſion in us, and induceth us to love him that doth procure it, repreſenting him unto us as profitable unto our deſign, and therefore worthy to be beloved. 6. Vaine Hopes do grievouſly delude and beguile the heart, leaving nothing behinde them but vexation or deſpair, after great labour and toyl, when we be utterly diſappointed. It is not unfitly defined, to be a Dream, that preſents it ſelf to a man awake. For as Dreames in the night fill us with illuſions and vain formes, which abuſe us, and which make us imagine that we are rich in our extremeſt poverty, that we are happy in our greateſt miſery, that we injoy Scepters and Crowns, in the midſt of bonds and Irons, that we command great Empires, when we are reſtrained in an hard and ſlaviſh captivity: In like manner, Hope abuſing our imagination, fils our ſouls with vain contentments, and repreſents unto us that all things are ſubject to our power, that we are in right good eſtate, aſſured of ſalvation, able to repent when we pleaſe, and to ſhunne the practice of evil by our own power; when in truth, our ſtate is moſt miſerable, our courſe abhomination, our waies tend to death; and we have no power in our hands to deliver our ſelves from the reign of ſinne, or the power of wrath to come. Yea, in the middeſt of our greateſt diſgraces, we flatter our ſelves with this conceit, that humane calamities and miſeries have their bounds, and that they are weary to be alwaies about one man; as the winds and ſtormes in the end break, and are pacified after the

moſt

moſt violent guſts. Thus we hope to ſee a change in the courſe of this life, and that the day which we attend will make our condition better, and convert our misfortunes into incomparable felicities, when beſide fond conceit we have no reaſon to expect better times. The Scripture reſembles the hope of the hypocrite to
Job 8.13,14. the *Spiders web*, which is ſpun with labour, breaks of it ſelf without any violence: To *the dream of an hungry man*, who is the more tormented after he awaketh,
Iob 11.20. 18.14. becauſe he findeth he did but dream of plenty: To *a puff of breath*, or *the giving up of the ghoſt*, which ſhall bring him to the King of terrors. *The expectation of*
Prov.11.23. *the wicked is wrath.* 7. Lively well-ordered hope is moſt neceſſary and profitable in all the parts of our life, and the ſeverall actions of it. Our life without hope is a moſt heavy burden: no work can find good ſucceſs that is begun without Hope. Hope is much better than any ſtately palace, delightfull gallery, orchard, garden, pleaſant aire and proſpect, which the ſonnes of men prepare with great coſt, travell and pains for their comfort. Theſe without hope can avail nothing; Hope without theſe is ſufficient of it ſelf. Give a man hope in priſon, baniſhment, poverty, diſgrace, and he will endure without fainting or impatience. 8. Sound Hope is certain in event. They that hope in the Lord ſhall not be confounded. If the Lord promiſe life in death, light in darkneſs, a ſetled ſtate of the Church in the midſt of confuſion, a calm after many ſtorms and hideous tempeſts; it is meet the faithfull ſhould reſt in the word of promiſe,
Prov.10.27. and their expectation ſhould be gladneſs.

Q. *Wherein ſtands the right exerciſe of Hope?*

A. In this, that it be directed according to the commandement of faith, to
Pſal.130.5. & 119.43. expect all good things promiſed according to the nature of the promiſe, in all eſtates and conditions, both when means are at hand, and when they fail, grounding it ſelf upon the free grace of God. In things ſpirituall abſolutely promiſed, hope muſt be certain, ſtedfaſt and conſtant, even when all things ſeem to threaten the contrary: The like may be ſaid of things temporall promiſed in the ſame manner; as of *Iſraels* poſſeſſing the Land of *Canaan*, *Davids* coming to the Crown. In outward things conditionally promiſed, hope is conditionall; for it is grounded upon the word of truth received by faith, and what faith cannot believe, hope cannot expect. In the moſt deſperate dangers we muſt hope for an happy iſſue, but the particular event is uncertain. We may expect good from men as the inſtruments of God, and in lawfull cauſes we may hope to finde ſucceſs by lawfull means, wit, friends, power and ſuch like: but ſtill our confidence muſt be fixed upon the Lord, without whoſe bleſſing all ſecond cauſes
Prov 21.31. are of no validity. *The horſe is prepared for the battell, but ſafety is of the Lord.*
Prov.29.26. *Many ſeek the Rulers favour, but every mans judgement cometh from the Lord.* Many employ all their friends, and uſe all poſſible means to have the Magiſtrate
Prov.19.6. made for them in their ſuits and queſtions: but the ſentence which the Magiſtrate ſhall paſs upon every mans cauſe, whether it be to clear him or to caſt
Iob 27.9,10. him, is of the Lord. In all conditions of life, ſeem our caſe never ſo forlorne or
Pſ.142.3,4,5. paſt cure, we muſt hope in God, in the uſe of lawfull means alone: but we can
2 Chro.25.8. never look to ſpeed well, if we turn unto evil courſes, for there is no promiſe that God will bleſs them.

Q. *What are the effects of Hope?*

A. 1 He that hopeth truly will wait patiently without fainting or impatien-
Pſal.62.1,5. cy, though the Lord ſeem to delay. *My ſoul, wait thou only upon the Lord; for my expectation is from him.* 2. Hope drives a man to ſeek the Lord early with earneſtneſs and contentation, in the uſe of all good means, and when they fail, un-
Pſal.40.1. Pſal.86.2. till he be found for his help, *I waited patiently for the Lord, and he inclined*
Pſal.130.5,6. *unto me and heard my cry.* Faith looketh unto God as a poor beggar, and hope
Pſal.142.5. waiteth as a petitioner at the throne of grace, knowing that he from whom all
Pſal.61.2,3. good things come, looketh to be ſought unto, that it may appear that his mercies

are

are free and undeserved, 3. Hope preserveth pure from defilement of flesh or spirit: it will not suffer corruption to harbour quietly in the bosome, nor turn aside to ungodly courses. 4. The man that waiteth upon God, is not puffed up with present prosperity, knowing that a change may come; nor dejected with evil tydings, as if there were no helpe in God: nor doth he judg of things by outward appearance and present success. But of the effects of Hope see before, in that which hath been said of the sanctification of this affection. Iob.3.2 ,2[illegible]. Psal.33.22. Psal.142.5.

Q. *What are the severall kindes of disordered Hope that must be shunned?*

A. 1. Hope is evil, when men expect to thrive and prosper by ungodly practises; as cosenage, lying, oppression, prophanation of the Lords day, *&c. Do they not erre that devise evil?* There is nothing almost, which wicked men do not hope they can obtain and compass by their sleight and cunning; as the *Gyants* who attempted to build the Tower of *Babylon*, nothing doubted of the effect. But the Spirit of God speaking in the mouth of his Prophets, declareth that they are false in their hope, and shall come short of their purpose. Never could wicked man obtain his hope to his contentment in his sinfull devices. Either he cometh too short of that which he concluded to do, or misseth of that happines which he looked for in his exploits, or falleth into those troubles which he never stood in fear of. 2. Carnall hope is evil, when we rely upon strength, wisdome, authority, riches, casuall experience, and promise great security to our selves, when we be compassed about with humane aides. The heart of man is apt to flatter it self in these things, as if nothing were impossible to him that is thus underset: whereas the Lord can easily beat down the force of the mighty, and bring their glory into confusion. *An horse is but a vain thing to save a man, neither is any man delivered by his much strength. Associate your selves O ye people, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces.* How hath the Lord taken the crafty in their own counsel, and troden the glory of the mighty under feet? It is all one with our God to save by few and many, with and without the strength of men. 3. Limited hope, when we can be content to wait for a season, so it be not long; but faint or give over to expect help, if it be deferred. How oft are such like voices heard amongst Christians; Till such a time I had good hope, but now I am clean out of heart? If I finde not comfort by such means, I can never look for it? But this is our infirmity, *we must wait till the Lord shew mercy, and hold fast his promise when he seems to be far from our help.* 4. Superficiall and slight hope must be setled and rooted better. Such is the hope of them that hold out in lesser tryals, faint in greater difficulties. In some particular troubles they lift up their hearts, and stick to the promises: but if they be pressed hard, they start aside and give way to the temptation. The temporary believer shrinks in persecution if he be not choaked with the world and the pleasures of it: so fareth it with the hope of the hypocrite, which wanteth rooting. 5. Partiall hope is unsound, misordered, when we expect help from Heaven in some particular occasions, but ordinarily rely upon our own devices, or the arm of flesh, It is many times reproved in the Saints of God, that they trusted in *Egypt*, *Assyria*, the arm of flesh, but relied not upon the Lord. Prov.14.22. Gen.11.3. Psal.12.4. Prov.1.11, 12, 13. Isa 7.6. *Confide regnis cum licet magnas opes Huc feras & illuc casus.* Sen. trag. Medea. Isa.8.9,10. Psal.119.81. & 123.2. 2 Chro.25. 9,10. 2 Chro.16. 7, 8,9.

Q. *How is lively Hope to be preserved or stirred up in us?*

A. 1. In stirring it we must alwayes have an eye to the grounds and foundations whereupon our Hope shall be built; for as these fadge, so Hope followeth: if these be small or frivolous, Hope is vain and ridiculous; if they be strong and sound, Hope will prove more certain and prudent. 2. All Christian Hope depends upon the gracious promises of God which never fail; and to quicken it the better, it is profitable to discourse over these circumstances; who hath made the promises, how he standeth affected towards us, in what relation he is obliged unto us: What he hath promised, how it makes for his glory to accomplish

accompliſh it, for what reaſons he will be pleaſed to grant our ſuits or requeſts: What a potent and wiſe Interceſſor we have to plead our cauſe, and of what credit with the Father: What plentifull means he hath in ſtore to bring to paſs what he hath ſpoken, and how eaſily he can accompliſh them. 3. It is not amiſs to ſet down all the objections which any way may fruſtrate hope, and briefly, orderly, and as evidently as may be, refute them: for thereby all cavils and impediments ſhall be removed. 4. We muſt make uſe of former experiments, comparing them with the Word of God, and judging accordingly: But experience is only a fortification, not the ground of Hope. By experience we come to ſee and are perſwaded, that what others hold impoſſible, may notwithſtanding ſucceed happily, which doth much prevail with us: but if all experience were wanting, we ſhould yet rely upon the infallible promiſe of God. Grace is the ground, truth and power the props of Hope, experience a notable furtherance to ſtrengthen and encourage in expectation of Gods mercy.

Pſal. 64. 10.

Pſal. 73. 18. & 130. 7.

Chap. VIII.

Why Courage *and* hardineſs *is to be exerciſed aright, and wherein the right exerciſe thereof conſiſts. How faith begets* Courage. *The things wherein ſpirituall* Courage *doth ſhew it ſelf. The kindes of diſordered* Courage *that muſt be ſhunned or corrected. The means whereby ſpirituall* Courage *may be encreaſed.*

Queſtion,

WHy is Courage and Hardineſs to be ordered aright?

A. Hardineſs, which is a paſſion of the ſoul that doth fortifie it and make it aſſured againſt the miſeries which are moſt difficult to avoid, and encourage it to purſue thoſe good things which are moſt painfull to obtain, notwithſtanding all oppoſition to the contrary, muſt be rightly moderated; becauſe it is of excellent uſe in a Chriſtian courſe. For 1. A godly life is beſet with many difficulties from the Devil and the world. Satan rageth, the world raiſeth manifold perſecutions, which cannot be reſiſted without courage. *Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.* Courage is for the warre; but all Chriſtians are the ſouldiers of Chriſt Jeſus, who have received preſs-money to fight under his banner. *Thou therefore endure hardneſs as a good ſouldier of Jeſus Chriſt.* Like as *Joab* exhorted his ſouldiers fighting for their countrey, to be valorous and to play the men: ſo doth the Lord by his ſervants call upon us to be hardy, ſtrong and valiant in heart and carriage, *Be ſtrong and of good courage, fear not.* 2. The practice of any publike duty, or the effecting of any common good, ſhall finde much enmity againſt it. The Devill will ſoon (if we ſet our ſelves this wayes) cry for clubs, and reach us ſome knocks: We ſhall know that theſe things ſhall coſt the ſetting on. Thus in Chriſt, when firſt he ſet upon the work of our redemption, Satan ſet upon him with incredible fury: and after when he was fruitfully teaching, he ſent his acquaintance to ſpeak with him, thereby intending to interrupt the work in hand: and when he told his Diſciples of his ſuffering, Satan by *Peter* ſought to turn him from it: *Maſter, ſave thy ſelf.* If *Paul* purpoſe to come and viſit the *Theſſalonians* for the ſtrengthening of their faith, Satan will lay blocks in the way: If *Nehemiah* go about to repair the walls of *Jeruſalem*, and to reedifie the Temple, *Tobiah* and *Sanballat* will turn every ſtone to diſmay him in that work. In this caſe what can be done without courage? It is not for timorous and faint-hearted men to undertake

Dan. 10. 19.
2 Chro. 32. 7.
1 Cor. 16. 13.
2 Tim 2. 3.
2 Sam. 10. 12.
Deut. 11. 6, 7.
Joſh. 1. 6. & 10. 25
Pſal. 27. 14. & 31. 24.
Mat. 4. 1, 2, 3.
Mat. 12. 46.
Mat. 16. 22, 23
1 Theſ. 2. 18.
Neh. 4. 1, 2.

dertake ſuch enterpriſes. The fearfull heart and remiſs hand are nothing fit to perform any great matters in the houſe of God. 4 All the duties of Chriſtianity are weighty, ſome very difficult, yea, ſeeming altogether impoſſible, which no man deſtitute of courage will adventure to begin, much leſs to finiſh. He had need to be a man of ſome ſpirit and reſolution, that muſt neglect the diſpleaſure and frowns, reject the Letters and ſuits, contemn the mocks and diſgraces of great men and ſuperiours: But this ſtraight is the man that would live godly, thruſt upon many times. Had not the brain need to be of a ſtrong conſtitution, that muſt diſpell and diſperſe the fumes aſcending from a corrupt liver, ſtomach or ſpleen? What ſtrength of valour ſhall we think needfull for him, that muſt ſtand out againſt the flatteries, inticements, tears of friends; the rumours, clamours, ſlanders of the wicked: that muſt oppoſe the current of times and the torrent of vice; hazard the loſs of maintenance, liberty and life? But all theſe miſeries doth the ſincere practiſe and purſuit of piety bring upon us. In which reſpects, ſome duties in themſelves not difficult, do appear very troubleſome, from which we are willing to withdraw our ſhoulder; as namely, to open our mouthes for the poor in the cauſe of judgment, to deliver them that are unjuſtly drawn to death, to adventure our credit, reputation and honour, in defence of the innocent that live in diſgrace and miſery. What, that ſometimes we are called forth of God to adventure our ſelves farre in deſperate caſes? As *Eſther* muſt go in to King *Aaſhuerus* to ſpeak for the life of the Jews, a people appointed to the ſword, by a Decree that could not be reverſed. Beſides the duties themſelves laid upon us, do farre exceed our ſtrength and ability: which is ſufficient to daunt and diſmay the cowardly and faint-hearted. Many are hindred, not ſo much with defect of ſtrength, as puſillanimity and ſloathfull deſparation of mind, that they dare not undertake any thing that is excellent, or having undertaken lay it aſide, if any difficulty appear. But if the work indeed be too hard for us, what man of many will attempt any thing therein? If *Solomon* muſt build an exceeding magnificent Temple to the Lord, *David* will call upon him to be *ſtrong and of good courage*; becauſe no man of weak reſolutions would ever undertake a work of that coſt, pains and weight, for the glory of God. 4. The conquering and ſubduing of many boiſterous, unruly, deep-rooted paſſions, is a labour beſet with manifold diſcouragements; both in reſpect of their ſtrength, which ſeems unconquerable, and of the many foils we have already received in that battell. The *Iſraelites* being now to enter into the Land of *Canaan*, were ſo terrified with the height of the walles, and ſtrength of the inhabitants, that caſting off all hope of poſſeſſing that countrey, they began to think of return into the Land of *Egypt*. Thus they were affected upon the firſt report they heard of that Land: what would they have done, if once or twice they had fallen before their enemies? But every Chriſtian muſt fight with his head-ſtrong luſts, that are faſt riveted in his nature, and by long continuance are become a ſecond nature, notwithſtanding he hath been often foiled by them. By all this it is manifeſt, that a Chriſtian muſt be of a generous ſpirit and reſolution, one that *cleaveth unto God with full purpoſe of heart.* 5. *He that will live godly muſt ſuffer perſecution*, which is terrible to fleſh and blood. *Through many tribulations we muſt enter into the Kingdom of Heaven:* but the fearfull-hearted and feeble-handed are unfit for ſuch encounters. The courage of a Lyon is neceſſary for a Chriſtian, who muſt not be amazed with any terrors. 2. Paſſionate courage is very inconſtant: We may obſerve, that many which ſhew great hardineſs and courage to caſt themſelves into danger, as ſoon as they find themſelves engaged, are often amazed; as we ſee in thoſe that go valiantly to a charge, but finding reſiſtance, they turn their backs to the enemy: whereof we can give no other reaſon, but that they are not valiant by judgment, but by the bounty of nature; ſo as apprehending not the greatneſs of the danger before they enter,

Prov. 24. 11; 12 & 31. 8.

2 Chro. 22. 13; & 28. 10. 1 King. 2. 2.

Numb. 13. 28. & 14. 2. Deut. 1. 28, 29.

Iſa. 35. 3. Heb. 12. 12. Prov. 28. 1.

but imagining that they ſhall vanquiſh whatſoever oppoſeth it ſelf againſt them; when as they find reſiſtance which they did not expect, they are amzaed at the ſtrangeneſs of this accident, and their hearts grow cold and relent in ſuch ſort, as ſometimes they flie before their enemies. But the contrary happens to thoſe that are truly valiant, for when as they govern their courages by wiſdome, there is no ſudden accident that may befall them, that can diſmay them; whereas commonly they find leſs reſiſtance than they expected before they entred the fight, ſo as their reſolution is alwayes fortfied and never deciaes; yea, commonly they ſhew themſelves more cold in the beginning than at the ending; for that it is not the paſſion that doth animate them, but it is judgement which doth act in their courages. 3. Good courage is a comely ornament in a Chriſtian. *Three be three things that order well their going; yea four that are comely in going: A Lyon which is ſtrongeſt among beaſts, and turneth not away from any: a Horſe which hath his Loyns girt up: an he-Goat, and a King againſt whom there is no riſing.* In theſe verſes *Soloman* preſents to our view for a pattern of courage, the example of ſome heroicall creatures, all agreeing in the well ordering of their going: by whoſe example he incites us to a conſtant going forward in things well undertaken without fear. As theſe four do ſo much prevail by their ſtrength, that they will not be turned or terrified from their enterpriſes by any terrours: ſo it becomes us to be of that courage and reſolution, that we deſiſt not from things excellent for any fear. So that nothing is more requiſite, than that he which undertaketh a good matter ſhould be of good courage, and nothing more fit and decent, than that a good cauſe be proſecuted with courage and reſolution. 4. Inordinate courage is very pernicious; for it thruſteth men into apparent dangers without cauſe, and ſtirreth no ſmall troubles in the Church of God. Herein wicked *Amaziah* offended to the damage of his Kingdom, and good *Joſiah* further to the loſs of his life. He that loves danger ſhall periſh in it: Improvident hardineſs, through preſumption, ruſheth upon deſtruction and apparent danger. 5. Exceſſive tenderneſs is a great enemy to a Chriſtian courſe. Conceits of difficulty keep under ſome, that they will not ſet upon the practiſe of godlineſs: Deſpair of good ſucceſs driyes many to retire in the midway: and one faint-hearted ſouldier turning his back in battell, doth weaken the hands of thoſe that fought couragiouſly. As melting mettal caſt upon other may make it melt, ſo a ſort of fainting, ſwooning fellowes may caſt all the reſt in a ſyncope.

Prov. 30. 30, 31.

The Law is called the Royall Law, [as ſome think] *Jam* 2. 8. becauſe it is to be performed with a princely, that is, a firme, or valiant, and conſtant ſpirit. *Jun.* par. l. 3. Append. in *Jam.* 2. 8.

2 Chro. 25. 2 Reg. 23. 29. 2 Chro. 35. 20, 21, 22.

Deut. 30. 11, 12, 3, 14. Deut. 1. 28. Mat 11. 30. Deut. 20. 8. Jud. 7. 3.

Q. *Wherein ſtands the right exerciſe of Courage?*

A. In this, that it be univerſall, uniform and conſtant, being moved, quickned, directed, moderated by a lively faith. The Authour of Chriſtian reſolution is the Lord of Hoſts, *It is God that compaſſeth me with ſtrength; it is he that ſtabliſheth the heart.* The ground is, the wiſdome, grace, mercy and goodneſs, but eſpecially the might and power of God. *Be ſtrong in the Lord, and in the power of his might.* Gods almighty power is it, on which our courage muſt be builded. Thus ſaith the Lord God, *In quietneſs and reſt ſhall ye be ſaved, in quietneſs and confidence ſhall be your ſtrength. I can do all things through Chriſt that ſtrengtheneth me. We are kept by the power of God unto ſalvation:* for no ſtrength but his can prevail againſt the ſtrong one in the world. The mover and quickner of Chriſtian hardineſs is faith in the Promiſes: Faith is the hand apprehending, the faithfulneſs, wiſdom, mercy, (for all theſe do ſtrengthen us) and power of God, the matter apprehended. By faith *Moſes* when he was borne, was hid three Moneths of his Parents, becauſe they ſaw he was a proper Child, and they not afraid of the Kings Commandement. By faith *Moſes* forſooke *Egypt*, not fearing the wrath of the King. *Some truſt in Chariots, and ſome in Horſes: but we will remember the Name of the Lord our God. In God have I put my truſt: I will not be afraid what man can do unto me.* Thus ſound Faith is the

Pſal 60. 12. Pſal. 18. 32. Pſal 27. 14. & 31. 24. Eph 6. 10. Col. 1. 11. Iſa. 30. 15. Phil. 4. 4. 1 Pet. 1. 5.

Pſal 42. 5, 6.

Heb. 11. 23.

Heb. 11. 27. Pſal. 10. 7. Pſal 56. 11.

the root of Christian valour, which being guided in all things according to the Rules and Directions of Faith, is rightly exercised.

Q. *How doth Faith beget Courage?*

A. 1. Faith in the Blood of Christ doth quiet and appease the conscience. A guilty conscience is the greatest cause of dastardlines, which being purged by Faith in the death of Christ, causeth boldnes and resolution in the midst of all dangers that compass us about. 2. It subdueth boisterous passions which are the ulcers of mind, dis-inabling it to bear any burden, and increasing the smart of any affliction manifold to that it is in it self. Sound flesh will endure to be handled, and a *sound spirit*, that is, an intire, well-confirmed heart, *will beare out his infirmities.* 3. By Faith we receive the Spirit of Courage, and Power, of love and a sound mind, which constantly sharpens and whets on to despise every high thing, that exalts it self against Jesus Christ. By nature we are as timerous as the Hart, ready to fly at the very noise or cracking of trouble: but being endued from above with the Spirit of fortitude, we lift up our heads in the times of adversity, and put forth our selves with undaunted magnanimity to withstand encounters, and overcome difficulties. The least blast is sufficient to overturn us, leaning upon our selves, but the greatest stormes are not able to shake us, being sustained by the divine power of the Spirit. 4. Faith looketh unto God, and gleweth the soul close unto him by supernaturall power, whereby the heart is mightily encouraged. *For if God be on our side Who can be against us? Moses* was couragious, as he that *saw him, that is invisible. Mine eyes are ever towards the Lord: for he shall pluck my feet out of the net.* The Exhortations in Scripture runne thus; *Be strong, be of good courage, for the Lord is with thee, he will not leave thee nor forsake thee. David* assured himself that *he should be upholden by the right hand of God, when his soul did stick fast unto him. Though I walk in the midst of trouble, thou wilt revive me, thou wilt stretch forth thine hand against the wrath of mine enemies; and thy right hand shall save me.* For seeing *there is no wisdom, nor counsell, nor strength against the Lord,* Oh how should he be affrighted with danger or difficulty, that is assured of Gods help, assistance, presence and protection? To be resolved of Gods presence with us, and providence over us, is the best remedy of all inordinate fears. In Warre men use the sound of the Drumme and Trumpet to raise the courage of the Souldier, and it must be granted they be good incitements and provocations unto Battell: but when it comes to the point of danger, to know that God stands at our right hand, is the only thing that puts heart into us. He that with his bodily armour brings the Shield of Faith, whereby his heart is assured that God hath called him to that fight, and that he is present with him to cover his head in the day of Battell; he is truly valorous, though by nature weak and timerous. *Though I walk through the Valley of the shadow of death, I will fear no evil. The Lord is on my side, I will not fear what man can do unto me.* 5. Faith informeth of the manner of Gods dealing with his people, how he corrects them in love, as may be for their profit, and sends deliverance, when it may be for their good: whereby the heart is much confirmed to bear calamities more equally, and to seek help from the Lord alone. *David* prayeth in faith, *Shew me thy waies, O Lord, teach me thy paths.* 6. By faith we are assured of good success, which doth not a little incourage and confirme the heart against all lets and impediments. Why is the righteous as bold as a Lyon? because *his heart is established, he shall not be afraid, untill he see his desire upon his enemies.* Distrust causeth sloth and dastardlines; as it is noted of the *Israelites*, that they went not about to drive out the *Canaanites* that dwelt in the Valleys, because they had

Prov. 28. 1.

Prov. 18. 14.

Isa. 11. 2.

2 Tim. 1. 7.

Vincentius, Rage, and do the worst that the spirit of malignity can set thee on work to do. Thou shalt see Gods Spirit strengthen the tormented, more then the Devill can do the tormenter.

Rom. 8. 31.

Heb. 11. 27. See *Par.*

Psal. 27. 1. 5.

Numb. 14. 9.

Deut. 1. 29. 30. & 31. 8.

Jud. 1. 19.

Psal. 63. 8.

Psal. 138. 7.

2 Chro. 16. 9.

Polycarpe to him that would have tied him to the Stake. Let me alone (I pray you) for he that gave me strength to come to this fire, will also give me patience to abide in the same without your tying.

John Rogers to one that told him he would change his note at the fire; If I should trust in my self, I should do so, but I have determined to die, and God is able to enable me. Psal. 60. 12. Psal. 23. 5. Psal. 118. 6. Psal. 3. 6. & 56. 4. Psal. 25. 4. Prov. 28. 1. Psal. 112. 8. Jud. 1. 19.

iron Chariots: but he that hopes to see a good issue of his labours, will proceed with valour and resolution. Let *David* be assured of Victory, he will go forth against *Goliah*, that Gyant of the *Philistins*, that trusting in his might defied the Hoast of *Israel*, at whose words all *Israel* was dismaied and greatly afraid. 7. No recompense is to be compared to the joys of Heaven, nor any loss to the torments of Hell, which faith represents as the reward promised to them that continue in well-doing, and the punishment of them that fall away, or withhold the truth in unrighteousness. Through faith the Saints of God have been inabled to endure maine, terrible and exquisite torments, *that they might receive a better resurrection.* For all the sufferings of this life are but light and momaintany, if they be weighed with that superabundant glory that we look for in Heaven. Men are contented to labour hard all day in sore work, for a small piece of silver; What will he refuse to do that he might obtain salvation, who hath certainly, though but obscurely, seen the Glory of it? 8. Faith worketh by love: and what will not love do and indure, if hot and fervent? The timerous Ewe, in love, will put forth her self and defend her Lamb: so will the Hen for her Chickins.

2 Sam. 17. 37, 46, 48.

Heb. 11. 35.

2 Cor 4. 17.

Ignatius, I am the Wheate of Christ, to beg round with the teeth of Beasts, that I may be pure Bread for my Masters tooth. Let fire, racke, pullies, yea all the torments of Hell come on me, so I may winne Christ. *Gordius* to the Tyrant offering promotion; Have you any thing equall or more worthy then the Kingdom of Heaven?

Q. *In what things doth Spirituall Courage shew it self?*

A. It must be remembred, that spirituall courage doth ever keep it self within the compass of the Word, and will not move without the guidance and direction of the truth; and then it doth shew it self in these things. First, It doth expell the fear of cowardize, when we see great enemies against us. *Should such a man as I flie? Who is there that being as I am would go into the Temple to save his life? Let not your hearts faint, fear not, and do not tremble, neither be ye terrified, because of your enemies.* Though a man see an hideous mass of corruption, yet shall it not affright him; though Satan oppose him with incredible fury, yet will he not forsake his standing. 2. It makes us not to be dismaied at the difficulties that meet with us, either in respect of the duties to be done, or the opposition that is made against us. Though passions be strong, and the duties hard, and a man may come by knocks, yet he maketh not dainties of them. *Nehemiah* was not daunted with all the assaults that were made against him, to hinder the repairing of *Jerusalem*, and the building of the Temple. 3. It ties a man with constant, stedfast, and well-advised resolution, to set upon all known duties, seem they never so difficult, or the case never so desperate. 4. It represseth the fear of torment and death, whereby many are kept under that they dare not profess the faith of Christ, and shew themselves in the maintenance of the truth. Therefore it is an act of Courage, to remove the impediment whereby the will is drawn back from hard and dangerous things which ought not to be shunned, and to defend the will that it be not drawn back from the good of reason, through fear of corporall evil. Courage doth fortifie the will of man, and keep it strongly to the good that God commandeth against all evils of body, amongst which death is most terrible. 5. It carrieth us to set upon the work of God earnestly without fear, and maketh us immoveably to persist untill all perils and labours be overcome, although they continue for a long season. When the hands are weakened, the work falleth down: but if the heart be confirmed, it will not cease from the enterprize. 6. It doth shew it self in this, that after we are foyled, it maketh us renew our battell, and valiantly charge our enemies with fresh assaults. The men of *Israel* plucked up their hearts, (there is courage) and renewed the Battell. So *Paul*, though the Devill did buffet him again and again, yet being courageous,

Neh. 6. 11. & 4. 14. Deut. 20. 3.

John Ardley, If every haire of my head were a man, it should suffer death in the faith I now stand in.

Psal. 27. 14. & 31. 24. Neh. 6. 9. Jud. 20. 22.

gious, he did renew his ſtrength againſt it by often Prayer. 7. It ſcornes all contentments of the world, whereby the heart ſhould be withdrawn from God.

Q. What are the Kinds of diſordered Courage that muſt be ſhunned or corrected?

A. 1. There is an evil and wicked Courage, when men *bend their tongues like bowes for lies, but are not valiant for the truth.* If a Bear or Lyon be in the way, they will not ſhrinke; they will encounter the greateſt difficulties; if one courſe prove not, they will turn every ſtone. 2. Carnall courage is evil and to be reformed, which ariſeth from confidence in the meanes, but is not grounded upon the Promiſes of God. This confidence may grow from the opinion we have, that the evil which threatneth us is farre from us; or from our belief, that if it ſhould preſent it ſelf, we ſhould be able to ſurmount it. As when a City hath a conceit that no man will attempt any thing againſt the peace of her Citizens, and if they ſhould, they were able to repell the injury, and to endure the attempts of their enemies; this belief makes them hardy and aſſured. It may grow alſo, for that we find our ſelves weak, and unable to reſiſt our enemies, yet we believe that we ſhall be powerfully aſſiſted by our Allies, with whoſe aide we hold our ſelves invincible. Again, this may grow, for that we believe, we have neither received nor done injury to any man, which ſhould make us apprehend revenge; Or for that we think we have no enemies, or elſe that they are ſo feeble and weak as they cannot annoy; Or for that they who have power to hurt us, are our friends, and live in good correſpondency with us, and have aſſiſted us in our occurrents, as for our part we have endeavoured to bind them unto us by all occaſions which have been offered. Moreover, it may grow from an imagination that all things ſhall ſucceed happily in regard of former felicities. So *Alexander* undertaking the Conqueſt of *India*, apprehended nothing, by reaſon of the happy Victories and Triumphs which he had gotten over the *Perſians*. So *Caſar* being overtaken with a cruell ſtorme, and in a ſmall barke, feared nothing, but to confirme the reſolution of his Pilot whom the ſtorme had amazed, he wiſht him not to fear, ſeeing he carried *Caſar* and his fortunes. And ſo they are hardy, who having been ingaged in great dangers, have yet eſcaped; for they imagine that good fortune which hath been ſo favourable unto them in many other occaſions full of deſpair, will not abandon them in that preſent danger. There be many other occaſions of carnall valour; as want of experience, when we know not the greatneſs of the danger we are to encounter; fury and anger, with abundant furniture with all things which may make us fearfull to our enemies, as ſtore of coyne, diſpoſition of body, greatneſs of mind, extent of Empire, ſupport of friends, the power of Armies, and ſuch like: And to this Head may be referred, the confidence that men have in the goodneſs of their cauſe, when they look not to the Promiſes of God, nor take care to reforme themſelves according to the Law of God. 3. Partiall, ſlight, inconſtant courage is to be corrected, when at ſome time, in ſome things we ſhew courage, but at other times, and in other duties, we give way to ſlackneſs, and ſuffer ſloth and timerouſneſs to bear ſway. The Tribe of *Judah* believed the Lord and his Promiſes in one thing, and did valiantly in expelling the *Canaanites*, that dwelt in the Hill Countries: but in another they did not believe, namely, that God would expell the enemies that dwelt in the Valleys, and therefore they went not about it, neither did they obtain any ſuch thing of God. Our courage is but weak, when at one time, in a matter of leſs difficulty, and wherein we have more experience, we can ſhew ſome heart. but are ſtriken dead in another which appeares more difficult, wherein we have not been exerciſed. But moſt imperfect is their valour, who making profeſſion of great boldneſs before the conflict, do ſhrinke in the wetting,

Ier. 9. 3.

2 Sam. 2. 10, 21, 22, 23. 2 Reg. 1. 9, 10.

Iudg. 1. 19.

ing, and deceive the expectation conceived of them. *If thou faint in the day of adversity, thy strength is small.* 4. Boisterous resolution is to be amended, when men unadvisedly thrust themselves into danger. Passionate courage ends in faintness, endures with disquietness.

Mat. 26. 33, 34 Iob. 4. 3, 4, 5. Prov. 24. 10.

Q. *By what meanes is spirituall Courage to be stirred up in us?*

A. 1. Hardiness is alwaies accompanied with a certain hope, to be able to vanquish and disperse those fearfull things which present themselves to the understanding; whatsoever therefore is availeable to confirme hope in the gracious Promises of God, that is effectuall to beget and stirre up holy resolution; namely serious meditation upon the faithfull and never-failing Promises of God, the former experiences of Gods favour, the manner of his dealing with others that cast their care upon him, and attentive consideration of that glory that is reserved in Heaven for them that fight the good fight of Faith. 2. This consideration, that we are spirituall Souldiers, chosen to fight under the banner, in the cause, and by the strength of Christ Jesus, ministers many Arguments of courage. For Christ our Captain hath overcome for us, goeth forth with us to Battell, will minister strength unto us abundantly. But he is a bad Souldier that followeth his Captain sighing. In temporall warre, the Souldier will adventure to fight in the mouth of the Cannon, in hope of glory or perferment: What should we do in expectation of eternall happiness? In earthly conflicts, the victory is uncertain, the reward transitory, the booty insufficient to countervaile the charges: but in this warfare, he that fights manfully shall Triumph, and winne a never-fading Crown of Glory. And as the Victory is certain, and the reward perpetuall, so is the fight easie to the resolute and couragious, that relyeth not upon himself, but upon the power and might of the Lord. For Courage daunts the enemy, as cowardize doth encourage him. He hath more then half wonne the Field, that is resolved to enter into the lists. 3. To preserve Courage, we must labour against all conceits of self-sufficiency, endeavour the subduing of inordinate passions, and digge out of the heart the desire of earthly things. Why do men faint? but either they trust in themselves, or affect inordinately the base things of this world, or be poysoned with self-love; either they be unsound, or build upon a sandy foundation. 4. We must duly consider what difficulties and dangers do beset us, and what strength and protection we have against them. For all the adverse powers of godliness, the more we truly consider of them, the less terrible they are: and the more we weigh what encouragements we have to proceed, the more forcible they seem. Suddain accidents most amaze, whereas foresight and preparation diminish the apprehension of present miseries. It is most commonly seen, that they never faint, who have wisely cast their accounts, and foreseen the dangers that may befall them. 5. Courage descends from above, and must be craved by earnest supplication. *Now therefore, O God, strengthen my hands.* 6. Valour proceedeth from love, which must be stirred up by all holy meanes, if we would continue our resolution to godliness.

Lauren e Saunders, I was in Prison, till I got into Prison, and now saith he, kissing the the Stake, Welcome the Cross of Christ, welcome everlasting life: my Saviour began to me in a bitter Cup, and shall I not pledge him? Courage is a mans Glory. Great is the renown of valour in defence of our Countrey; much greater to fight valiantly for the Glory of God, the salvation of our souls. *Ambrose* to *Calligon*, *Valentinians Eunuch* threatning death, Well do you that which becomes an *Eunuch*, I will suffer that which becomes a Bishop. *John Malos* a Souldier, Often have we hazarded our lives for the Emperour *Charles* the fift, and shall we now shrinke to die for the King of Kings? Let us follow our Captain. Neh 6. 9.

Q. *Doth Courage altogether expell fear?*

A. No: he is fool-hardy not couragious, who doth not fear. As love and hatred, so Courage and fear do well agree, though they seem opposite one to another.

Chap. IX.

Why Fear *is to be rightly ordered. Reasons taken from the ill Effects of* disordered Fear; *And the singular Benefits of* right ordered Fear. *Wherein the Holy Exercise thereof consists. How Faith stirreth up this* Fear *in us. The severall Kindes of* Fear *that are to be shunned or amended, with Directions how to depend upon God, when all outward meanes fail.*

Question,

WHy is Fear to be rightly ordered?

A. 1. Vain and imaginary Feares do much trouble and annoy the mind, for that we frame and forge to our selves the miseries, the apprehension whereof afflicts our souls. The which made an Ancient to say, that there are more things which amaze us, then that press us: and that most commonly, opinion and apprehension, doth us more harm, then the thing it self. Wherein doubtless the condition of man is lamentable, for that as if he were not invironed by a sufficient number of true miseries, he forgeth others, which are not in nature, to increase his miseries. For we see daily that although there appear no presages, nor any signes of a calamity that doth threaten us, yet our minds do frame false imaginations and vain Feares, which many times are the causes of our ruine. There are some things which torment us more then they should do, others trouble us before the time, and some afflict us without cause or subject, for that either we increase our griefs and paines, or we forge them our selves, or else we runne before them and anticipate them. And whereas we should strive against these jealousies and false opinions which cause them, we suffer our selves to be vanquished, resembling therein certain Souldiers who being amazed at a little dust raised up by a Flock of Sheep, turned their backs, as if the enemy had been at their heels. 2. Disordered Fear breeds many ill effects in the mind of man, filling it with such confusion, as she leaves him neither memory, nor judgment, nor will to encounter any danger that threatens his ruine. Moreover, it deprives man of all courage: and whereas the apprehension of danger is a spurre to generous spirits, to fortifie them, and to make them seek powerfull meanes to avoid the danger; it doth so deject faint-hearted and fearfull men, as they remain, as it were immoveable and uncapable of all action. Moreover, it makes a man ashamed and confounded, and to contemn himself; it fils him with amazement, and as if it were able to convert him into a rock, it reduceth him into that stupidity, as he forgets himself, and becomes as it were, insensible of the miseries which oppress him, although they vex him worse then death. The effects of disordered Fear are divers and strange upon the body, as common experience and naturall reason do witness and prove apparently. 3. Carnall fear is very pernicious: for it cherisheth passion, feedeth vice, and turneth the heart away from God. He that feareth the loss of this worlds goods, or the disgrace of the times, more then the hazard of Gods favour, or the joys of Heaven, will never hold out in times of persecution. How did this Fear tyrannize over sundry followers or Disciples of Christ, who believed in him, but durst not openly profess him, least they should be cast out of the Synagogue? 4. Singular are the benefits of right ordered Fear; it preserveth from sinne, stirreth up to watchfulness, tameth the pride of nature, is the friend of counsell and advice, curbeth and quelleth all contrary motions, fears or terrors, whereby the heart might be turned from God. It strikes reason gently, and makes us circumspect to provide with

Peregr. Affect. Keckerm. Phys. lib. 3. cap. 26.

Ioh. 9. 22. Ioh. 1. 1, 2. & 19. 38. Prov. 28. 14. Job. 1. 1. Prov. 14. 27. Prov. 8. 13. Exo. 20. 20. Prov. 14. 16. & 16. 6.

with Judgment for that which concerns us; for that it makes us carefull and attentive to look to our affairs, and to take order for that which is necessary to shelter us from stormes. But of the severall effects and benefits of Fear, see before in the sanctification of this Affection.

Q. *Wherein stands the right Exercise of fear?*

Heb.11.7. Psal.119.120. Rom.13.7. Eph.5.5.

A. When it is moved, quickned, and directed by Faith, both in respect of the object, order, degree, and effects of it. A good man is to fear whatsoever is to be feared, God and man, sinne and judgment, in himself and others, according to the nature, qualities, and degrees of the things to be feared, in such sort as to be made circumspect to depart from sinne, and to avoid evil by lawfull meanes. From which generall Rule spring these Particulars. 1. God is to be feared and not wicked men, that set themselves against him. *Fear ye not their fear, nor be afraid. But sanctifie the Lord in your heart.* 2. Sinne is to be feared more then judgment, as that which is the cause of all sorrow and misery. 3. In respect of our proneness to sinne, and the snare that is laid for us in every creature, we must be carefull to prevent evil in the least things: but as the things we handle are more weighty and of greater importance, so it behoveth to be of greater fear and circumspection, because in such cases many things happen, which do hinder their wicked success. 4. The fear of sinne or punishment should drive us to walk circumspectly, to shunne and avoid all causes and occasions of them, trusting in the free grace and mercy of the Lord. 5. The wrongs and troubles that we suffer from wicked men for welldoing, are not to be accounted evils that tend to our hurt: but gracious corrections or tryals, whereby God is pleased to purge, refine, prove, and do us good in the latter end. Therefore in doing good we must be of good courage, being well assured that we shall lose nothing by any hard measure that ungodly men lay upon us, for the testimony of a good conscience.

Isa.8.12,13. Mat.6.26, 28. Luk.12.4,5. Exo.21.29, 14, 15. 2 Cor.6.5. 2 Cor.11.28. Act 1.36 1 Thes.3.5. Psal.56.3,4.

Q. *How doth faith stirre up this Fear in us?*

A. 1. It informeth truely of the goodness, power, and excellency of the object apprehended, what it can do, with what difficulty it may be obtained. Thus, by faith we come to discerne and know the Majesty, goodness, mercy, wisdom, power, and absolute sovereignty of the Lord; the worth of his favour, and terrour of his wrath; what mercies he hath and will heape upon the righteous, what judgments he hath and will execute upon transgressours. And the like may be said of men; by faith we learn what their worth and authority is, how farre their power and displeasure reacheth. Now according to the certain, clear apprehension of the mind, such is the fear and reverence of the heart. 2. It acquainteth us with our naturall proneness to sinne, our weakness and inability to withstand any evil; which worketh self-deniall, and holy jealousie, least we should runne into offences. He that knows how little he is able to do, will ever live in fear of himself, that he dash not upon the Rocks. 3. By faith we discerne what dangers we be lyable unto, how nigh they be, of what quality and degree, which be greater, and which less, which certain and unavoidable, which uncertain. It certifieth undoubtedly, that sinne is the greatest evil; and the displeasure of God is much worse then the frownes of men; that if we sinne to please men, he will cast soul and body into Hell; but if we venture the displeasure of men, to please God, their power cannot reach further then to torment the body, they can do no more then God hath determined, nor will he suffer them to do any thing, which shall be to our hurt, if in truth and singleness we cleave unto his testimonies. 4. It assureth of mercy, protection and strength of grace from above, so long as we cleave unto God, and follow hard after his Commandements: without which assurance fear would degenerate into frightfulness and desperation. Thus faith moveth sound, uniforme, and constant fear of circumspection, not of despair, of humility, not of dismaiedness.

Jer.10.7. Apoc.15.4. 1 Reg.3.28. Eccl.8.12. Hos.3.5. Psal.119.1,2,3. Psal.31.19. & 145.11. & 47.11. Exo.20.20. Isa.44.8.

Q. *What*

Q. *What are the ſeverall Kinds of Fear that are to be ſhunned or amended?*

A. 1. Ignorant, ſuperſtitious fear, which ariſeth from blind frivolous conceits, that ſome things are of bad preſage, although they be meer effects of nature, which ſhould not be obſerved with any ſuch trembling; as we have many times ſeen an Eclipſe of the Sunne, or of the Moon which have their naturall cauſes, trouble whole Armies, and terrifie their Commanders. To this Head may be referred, the fear of ſilly and ignorant people to tranſgreſs the traditions and fond obſervations of their Fore-fathers, leaſt ſome great evil ſhould overtake then, when in the mean ſpace they are altogether regardleſs of Gods Commandements. 2. Carnall fear, when the fear of men, or dangers from them, doth withdraw the heart from the love of piety or juſtice, or keep us back from earneſt purſuite of fellowſhip with God. When the fear of diſgrace, impriſonment, death withholds from the conſtant, ſincere, bold profeſſion of the truth unto which we are called; or when we fear miſery more then ſinne; then do we fear amiſs. 3. Slaviſh fear, when the dread of evil drives to deſperateneſs in evil, forceth to fly from the preſence of God, or worketh only forbearance of the act of ſinne, but expelleth not the love of it. 4. Fear of fainting or perplexity in reſpect of the difficulty of the duty, the ſtrength of oppoſition, the eminency of danger, malice of the adverſary, and the long continuance of affliction. *Be not afraid of ſuddain fear, neither of the deſolation of the wicked when it ſtormeth.* The meaning is not that we ſhould be ſenſeleſs of the afflictions that be upon us, or coming towards us, but we muſt not be diſmaied or oppreſſed with fear, ſo as to forget or doubt of the providence or protection of God. *The Lord is my light, and my ſalvation, whom ſhould I fear? the Lord is the ſtrength of my life, of whom ſhall I be afraid? Though an hoſt ſhould encampe againſt me, my heart ſhall not fear: though warre ſhould riſe againſt me, in this will I be confident. God is our refuge and ſtrength, a very preſent help in trouble. Therefore will not we fear though the earth be removed; and though the mountains be carried into the midſt of the Sea. Why ſhould I fear in the daies of evil, when the iniquity of my heels ſhall compaſs me about? Thou ſhalt not be afraid of the terrour by night, nor for the arrow that flieth by day; nor for the peſtilence that walketh in darkneſs. Fear thou not, for I am with thee; be not diſmaied, for I am thy God; I will ſtrengthen thee, yea, I will help thee.* 5. Slight, inconſtant, partiall fear, muſt be deeper rooted, better ſetled, and extended to all the parts of life, and the occaſions of it. True fear muſt ſhew it ſelf, not in ſome, but in all the eſtates of life, and that in one thing as well as another. To be couragious in one particular, and to faint in another; to caſt off the fear of ſhame, diſgrace, trouble in one caſe, and in another to be withdrawn thereby from the duty which we owe unto God, is not to fear as we ought.

Pſal. 53.5. Mat. 14.26. Joh. 12.43. & 5.43,44. Apoc. 21.8. Prov. 3.25. Luk. 12.32. Pſal. 27.1,2,3. Heb. 13.6. Pſal. 46.1,2. Pſal. 49.5. Pſal. 91.5. Job. 5.19,20, 21. Iſa. 41.10, 13, 14. & 43. 1,2.

Q. *How is this Fear to be ſtirred up in us?*

A. To the right ſtirring up of this fear, we muſt rightly exerciſe faith in the ſerious meditation of Gods Power, Majeſty, goodneſs and mercy, ſhining in his works of creation, providence, mercy and judgment: we muſt alſo duly conſider our own infirmity, weakneſs and frailty, the impotency of all means without Gods bleſſing, and the care and regard which the Lord hath over us, ſo long as we keep our ſelves cloſe under the ſhadow of his wings; that he will be our *hiding place and Pavillion* againſt all them that riſe up againſt us, be they never ſo many, mighty or malitious. But if we forget the Lord, and ſinne againſt him, he will not ſpare to puniſh, ſuch is his hatred and wrath againſt tranſgreſſion. Did we truly acquaint our ſelves with the incomprehenſible Majeſty, goodneſs, and mercy of God, the ſecurity of the Saints when forſaken of all men, the danger of the wicked when compaſſed with humane aide on every ſide, the admirable over-ruling providence of God, providing for, and trying his ſervants,

Luk. 1.65. Mar. 4.40. & 5.35. Ier. 5.22,24. Luk. 7.16. & 5.26. Act. 2.43. & 5.5. Pſal. 90.11. Rom. 11.20. 2 Cor. 11.3. Heb. 4.1. Pſal. 40.3.

vants, confounding his enemies after that he hath ſuffered them for a time, we ſhould fear aright in all things according to the Word of God.

Q. Ought a man to look for as good ſucceſs of his affairs, when all means fail, as if he had all meanes at hand? For example, ſhould one that were loſt in a fearfull wilderneſs, where he had no food in the world to refreſh his body, as firmly believe, and as confidently truſt, that he ſhall be fed at the time of his meales, as well as if he ſate at a well-furniſhed Table?

A. The means which commonly God uſeth in giving his bleſſings, are indeed but as curtains and drawing clothes, after or under which God doth hide himſelf ſo, that his working cannot be ſeen, but by the eye of faith: wherefore alſo the Lord God, when he hath been pleaſed ſometimes to manifeſt himſelf, in ſome work which he intended to do, hath taken expreſs order, that the ordinary means ſhould be removed, that all the world might ſee the finger of God therein, and acknowledge that he did it. But howſoever the means in regard of him, who is bound unto no means, are but as Curtains whereunder he hideth himſelf; yet in regard of us, who are bound unto the uſe of them, when we may have them, they are the hands of God, whereby he is pleaſed ordinarily to reach unto us his bleſſing: wherefore when the means fail us, then withdraweth God his hand, whereby he commonly uſeth to help us, and we may well take it as a token of his diſpleaſure and anger, which muſt be taken to heart; yet are we not to be troubled thereat, ſo as commonly men are, as if without thoſe means there were no hope of help; but we ought to grieve that we have diſpleaſed God, and ſo apply our hearts to ſeek earneſtly his favour and bleſſing, which is abundantly all-ſufficient without all means. For if God compaſs us with his mercy, we may be of good comfort, even in the midſt of the Lyons Den with *Daniel*, or in the fiery Oven with the *three young men of Iſrael*, or in the fearfull Wilderneſs with *Eliah*, or with King *David* in his manifold wanderings and chaſings too and fro before his enemy. When all appearance of help is taken away, and means of eſcape ſtopped, then muſt we humble our ſelves before God in hearty ſupplication, with godly ſorrow for our offences, reſting aſſured of his help, if not juſt ſo as we deſire, yet ſo as ſhall be beſt for us both in life and death. Even as it happened to *Abraham* when he was about to offer his Son *Iſaac*, which yet was the only known mean, by whoſe life, both he and his, ſhould be ſaved. And for the means, we are to know that our life and welfare is not ſhut up in them, but in Gods hand, which is the richeſt Treaſure in the world, whereout (if he pleaſe to open it) he bringeth the fulneſs of bleſſing forth. Behold the Lord needeth but to ſpeak the word, and the means ſhould readily runne to him to help us. Even our enemies which oppreſs us, ſhall be compelled feignedly to ſerve us, ſo ſoon as it ſhall pleaſe the Lord to take our cauſe in hand. We read that King *Ahaſueroſh* commanding that *Haman* ſhould ſo and ſo honour *Mordechai*; *Mordechai*, I ſay, whom he hated as a Spider in his heart; that *Mordechai*, for whom he had prepared a Gallowes to hang him thereon, he did notwithſtanding readily obey. Shall then a King, an earthly King have ſo much power and authority over his ſubjects? and ſhall not the King of Kings, the King of Heaven, have power to make our enemies ſerve us, or do us good, in this or that manner, whether they will or no? How greatly were the *Ægyptians* enraged againſt the *Iſraelites*, yet God ſo ordered the matter, that they lent the *Iſraelites* many ſilver and golden Veſſels to enrich them with. In the greateſt need we can fall into, let us look but unto the *Iſraelites* condition in the Wilderneſs, which was a figure of the manifold toſſing to and fro of the Children of God in this wide world. How fared they? Did not the Lord make up all their wants, by his ſecret bleſſing? Were they an hungred, and was there no Bread at hand? Did he not cauſe Bread to rain down from Heaven? Were they a thirſt, and was there no water near? Did not the

Iud. 7. 2.

Pſal. 145. 15.

Pſal. 18. 45.

Lord

Lord God cauſe water to come out of the Rock? Had they no means at hand to renew their clothes in the Wilderneſs, when they ſhould be worn out? Did not he cauſe their clothes to endure forty years, without waxing old? Pſal. 90. 1.

CHAP. X.

Why Shame *is to be rightly Ordered, and wherein the Holy Exerciſe thereof conſiſts. How Faith doth ſtirre up this* Shame *in us, with the Effects thereof; and the Kinds of diſordered* Shame *that are to be ſhunned.*

Queſtion,

WHy is Shame to be ordered aright?

A. Shame is, as it were, a ſhoot or ſcion of fear, and the right ordering of it, is fitly to be handled after the other. Theſe Reaſons may perſwade the carefull and holy exerciſe of it. 1. Inordinate Shame diverts many times from commendable things; yea, and from thoſe which are profitable, and which concerne the preſervation of our lives, and the welfare of our ſouls. As for example, you ſee at banquets, ſome being preſt to drink extraordinarily, are aſhamed to refuſe them which invite them; and over-ruled by their unjuſt intreaties, fall into ſurfets which ruine their health. Others in like manner, ſeeing themſelves importuned or conjured in bad companies, not to be ſo modeſt before their friends, ſuffer themſelves to be carried away, to commit great diſorders, as at play, or with women, or to do other execrable villanies, for the which they are grieved in their ſouls: but they have not the courage to refuſe ſuch as preſs them, whereby it happens often, that flying the ſmoake, they run headlong into the flame: that is to ſay, for that they are not able to reſiſt an imaginary Shame, they fall into an eternall reproach. There have been ſome alſo who fearing that there have been plots laid to kill them, or to poyſon them, yet ſurmounted by Shame, have abandoned themſelves to the danger. So *Dyon* being advertiſed of conſpiracy which was practiſed againſt him, and his Hoſt and Friend *Calippus*; being aſhamed to refuſe to go whether they were both invited, which was the place where the murther was intended, he went raſhly to his death. So *Antipater* the Son of *Caſſander*, loſt himſelf for that he durſt not refuſe to ſup with *Demetrius*, where he was ſlain. Young *Hercules*, the Sonne of *Alexander* the Great, was ſurprized by *Poliphercon* and *Caſſander*, being aſhamed to refuſe their requeſts to ſup with them, who tended only to have a means to murther him. Shame keeps many from the profeſſion of the truth; becauſe they cannot endure to be mocked for well-doing; It drives others to revenge injuries, to anſwer chalenges and ſuch like, becauſe they would not bear the imputation of cowardize aud daſtardlineſs. 2. Exceſſive Shame hath brought unto death. *Diodorus Cronus*, as *Plinie* reporteth, profeſſor of Logick, being overcome with Shame died, becauſe he could not forthwith diſſolve a luſorious trifling queſtion put forth by *Stilbo*. 3. He that is paſt Shame is paſt hope. He that is not partaker of Shame, as the calamity of the City, ſhould be taken out of the world, ſaith an *Heathen* man. The *Comicall* Poet ſaith, I think that he is utterly loſt, that hath loſt Shame: for ſuch are expoſed to all wickedneſs and ſin; and ſhame once loſt can hardly be recovered. 4. Shame

Pudor eſt conſcientia turpitudinis: or it may be defined *voluntaria à motio temeritatis, & ſingularis quædam animi ingenuitas, quæ ſua interna vi hominem prius ſuæ dignitatis admonitum avocat a turpitudine flagitij.* Others diſtinguiſh *pudor* and *verecundia*, as *Melanct* and *Magirus* de anima tr. 3. cap. 12.

Plutarch. de vitioſa verecund. *Scultet. Ethic.* lib. 1. cap. 22.

Plin. lib. 7. cap. 53. *Origo eſt deſperationis. Quippe ingenia, quæ per ſe poſſeu eſſe firma, debilitas. Hæc illa eſt,*

quæ omnia arduæ ſtia reformidat, omnia magna, præclaraque. Plato *in* Protagora. *Rei eſt proviſſima interpres.* Plautus *in* Pœnulo. Sen. *in* Agam *act* 1. *Qui redire, cum perit, neſcit pudor. Una cum ipſo pereunt mores, ſuis detus pietas, fides. Quisquis cum ſtiriverit, hunc nulla ſalus opitulari poteſt.* Pal. *virt. & vit.* cap. 70.

well ordered doth retire us from diſhoneſt things, as appeared in him who confeſſed freely that he plaid not at dice, for that he was aſhamed any one ſhould ſee him loſe his time in ſo bad an exercise: As it is a bridle to reſtrain from vice, ſo it is a ſpurre to incite to vertuous and honeſt actions. Many times ſhe hath made them valiant, who were faint-hearted and fearfull; yea, there have been Souldiers, who having faintly maintained an encounter, the next day to wipe away this ſhame, have performed wonders. It is the keeper of vertue, the mother of honeſt counſell, the miſtris of innocency, the governeſs of deſires, the detecter, yea revenger of ſinne.

Melanct. de anima tract. 3. cap. 12. Impudentia eſt morbus maximus hominum. Valer. Max. lib. 4. cap. 5. Ubicunque hæc adeſt, vos vero eſte procul, excuſatio, mendax purgatio tergiverſatio. Aſch. Ubi ſupra uſque eò pudor eſt exactor innocentiæ, ut quam plurima fiant permiſſu legis, quæ ipſe fieri vetat. 1 Pet. 4. 16. Heb. 12. 2.

Q. *When is ſhame rightly ordered?*

A. When it is univerſally and uniformely moved and guided by faith, that we be aſhamed of all, and onely of things ſinfull, diſhoneſt or evil, paſt, preſent or future, and that in order and degree as the truth of God, and nature of the thing requireth. From whence theſe Rules may be gathered; 1. We muſt not be aſhamed of the profeſſion of the Goſpel of Chriſt, or of well-doing according to the Goſpel, though we be diſgraced, mocked, perſecuted in this world for it. *I am not aſhamed of the Goſpel of Jeſus Chriſt*, Rom. 1. 16. *Whoſoever ſhall be aſhamed of me, and of my words, in this adulterous and ſinfull generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father, with the holy Angels*, Mar. 8. 38. Every Chriſtian in this caſe muſt put on the courage and reſolution of *David*, *If I be vile for this, I will be more vile then thus*, 2 Sam. 6. 22. And ſay with *Job*, *If mine enemy ſhould write a Book, ſurely I will take it upon my ſhoulder, and bind it as a crown to me*, Job 31. 36. 2. We muſt not be aſhamed of the ſervants of Chriſt, that ſuffer manifold afflictions for his ſake. *Be not aſhamed of the teſtimony of our Lord, nor of me his priſoner, but be thou partaker of the afflictions of the Goſpel according to the power of God*, 2 Tim. 1. 8. This is that which *Paul* commended in *Oneſiphorus*, *he was not aſhamed of my chain*, 2 Tim. 1. 16. 3. All ſinnes or vices, and all things that do reſemble or have any ſhew of vice, are the objects of ſhame. As for example, it is a ſhamefull thing to refuſe to reſtore that which hath been left with us in guard, and which hath been conſigned to our fidelity; for that this refuſall is a proof of our injuſtice and diſloyalty. It is alſo a ſhamefull thing to runne indifferently into all diſhoneſt places, in the which (as *Diogenes* ſaid to a young man) the farther he enters, the more his infamy increaſeth: for, that it is a teſtimony of diſſoluteneſs and intemperance. In like manner, it is a ſhamefull thing to refuſe to relieve them that are in miſery, and implore our aid: for it is a ſign of our inhumanity. Moreover, we cannot but be aſhamed, when as to inſinuate our ſelves into the favour of any one, we abandon our ſelves to imprudency, to extoll his good fortune, and the ſucceſs of his proſperity, without meaſure. And the like may be ſaid of whatſoever is contrary to the Law of God. *What fruit had ye then in thoſe things, whereof ye are now aſhamed?* Rom. 6. 21. Impudency is a note of great obſtinacy, notorious impenitency: *Thou hadſt a whores forhead, thou refuſedſt to be aſhamed*, Jer. 3. 3. *Were they aſhamed when they had committed abhomination? nay, they were not aſhamed, neither could they bluſh*, Jer. 6. 15. & 8. 12. 4. Evil of puniſhment, as it is the proper fruit of ſinne, and a ſign of Gods diſpleaſure, may juſtly occaſion ſhame. *If her Father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven daies?* Numb. 12. 14. If an earthly Father ſhould ſhew ſome token of great diſpleaſure, contempt or anger againſt his Child, he would be aſhamed to come into his ſight: much more ſhould a Chriſtian be aſhamed to come before God, when he manifeſteth his diſpleaſure againſt him by judgment or correction. 5. Shame gathered from the conſideration of the knowledge or preſence of men, muſt be ſubordinate to that inward confuſion or ſhame which ariſeth from the apprehenſion of Gods Majeſty and glory. Our ſhame, when

Quemcunque quando opertuit, puditum eſt, qui loco & tempore vereri capit qui peccato, aneverſit, hunc poſtea nec fruſtra pudet, nec inutiliter piget.

Ezek. 3. 7.

any

any reproachfull thing befalleth us, is answerable to the worth, authority, and vertue of the persons before whom we suffer, It falls out many times that we are ashamed of the disgraces we suffer in the presence of persons we respect much, depend upon, reverence for their gifts or love towards us, and whose blame and censure we apprehend. As for example, a Souldier will be much more ashamed to have fled from the enemy in the view of his Captain, then to have committed this baseness in his absence. For the same reason our shame increaseth, when as we receive any reproach before vertuous persons, and such as are held to be just. As when they are wise men, or reverent old men that accuse us, or be privy to our faults; when our sinnes are discovered in the presence of such which are adorned with vertues contrary to the defects which appear in our actions, especially if they be severe men, who are not accustomed to pardon or excuse the errours which they see committed. In like manner, we blush to see our selves surprized in some notable fault, by such as had us in good esteeme especially if they be our familiar friends, or of our own family, which discover the errour, into which we had never before fallen, or had alwaies cunningly concealed it. Thus sovereignty, greatness, excellency and vertue in the person before whom our nakedness is discovered, do occasion shame. But all these things are in God after a most eminent manner, who is great in power, glorious in Majesty, of most absolute sovereignty, severe in justice, terrible in wrath, of purer eyes then to behold iniquity, and of most exquisite wisdom that cannot be deceived: in which respects we have cause to be ashamed before him, in consideration of our manifold offences, and the signes of his displeasure against us. *O my God, I am ashamed, and blush to lift up my face to thee, my God, for our iniquities are increased over our head*, Ezra 9. 6. This holy shame is an undoubted evidence of repentance. *Thou shalt remember thy waies and be ashamed, and never open thy mouth any more: because of thy shame, when I am pacified towards thee.* Ezek. 16. 61, 63. & 36. 31, 32. 6. Our shame and confusion of heart must be proportionable to the offences that we stand guilty of before the Lord. 7. We must so take shame to our selves, that we be driven to serious humiliation for our transgressions. Shame must be joyned with faith in the Word of Promise, which forceth hearty confession of all known sinnes, and earnest prayer for pardon and grace.

Q. *What are the effects of Shame?*

A. In respect of things past or present that cause Shame. 1. It stoppeth a man from rushing presumptuously into Gods presence after he hath sinned, and maketh him turn aside to bewaile the aberrations of his heart and life. When we are to speak before a person of eminent quality, of exquisite knowledge, or of exact judgment, we blush and are amazed, by reason of the great respect we have of him; which makes us fear to faile before him, and this fear fills us with shame. If fear of failing breed shame, conscience of former failings much more. The child that shameth at his fault, will not thrust himself impudently into his Fathers presence. Come we must unto God though we have offended, because he calleth us, he only can pardon and forgive us: but shame will not suffer to draw near irreverently, inconsiderately. 2. Shame makes wary and circumspect, that we offend not in the petitions we present unto God: Being ashamed that we have offended and displeased God, we are warned not to provoke him further, by putting up any supplication unwarrantable for matter, unbeseeming for manner. Fear what acceptance our words shall finde causeth shame, and both, consideration, what is fit, and likely to gain approbation. 3. Shame and sorrow are linked together. He that is ashamed of his sinne, will soundly bewaile the folly of his waies. It is the property of shame to humble and abase the stout heart, which lifted up it self above measure: but the more we are abased, the apter to sorrow. A dejected countenance is hardly severed from a broken

Pudor est facti exprobator, prima admonitio, & seria quadam castigatio.

ken ſpirit. 4. Hence followes hatred of ſinne committed, and a burning deſire of innocency, to which the mind longeth to be reſtored. 5. In reſpect of things to come which may cauſe confuſion of face, it breedeth watchfullneſs and valour: watchfullneſs to prevent whatſoever might thruſt us into danger, or be an occaſion of ſinne, in reſpect of diſpoſition, place, time or calling: and valour to reſiſt manfully all oppoſitions that withſtand in the purſuit of holineſs. The ſouldier that hath been afflicted or is affected with ſhame for running away, will adventure the loſs of life rather than turn his back upon the enemy. He that is loathſome to himſelf becauſe he hath offended, will wreſtle hard to keep himſelf free from pollution, when once he is cleanſed. For what procureth ſhame, that maketh us to ſtink, and to be had in abhomination, which is more bitter than death to a repentant ſoul.

Prov. 11.5. Gen. 4 30. 1 Sam. 3.4. & 2.30, 12. 1 Chro. 19.6. Exo. 5 21.

Q. How doth Faith move or ſtirre up ſhame in us?

A. 1. It certainly apprehendeth the infinite Majeſty, greatneſs, wiſdome, juſtice, love and purity of God, before whom we muſt appear, who cannot abide the leaſt ſpot or ſtain, who diſtinctly knows every thought and imagination of the heart, and to whom we muſt give account of all our works. The confuſion of a malefactor convicted of an offence, is greater, as the earthly power before whom he is arraigned, and unto whom his crime is manifeſt, is more excellent. But none is to be compared to the Lord our God, in authority and power. 2 It manifeſts the diſhoneſty and filthineſs of ſinne: Men are aſhamed of their bodily nakedneſs, that it ſhould be ſeen of others; but much greater cauſe have we to be aſhamed of our ſpirituall filthineſs, that is manifeſt before the eyes of almighty God. 3. It ſetteth before us the ſhame and confuſion deſerved by ſinne, both in this world and the world to come: which worketh the heart to ſhame before God, that confuſion eternal might be prevented.

Prov 13.5. Pſal. 38.5. Job 19.17. Dan. 12.2. Iſa. 66.5.

Q. What are the kinds of diſordered Shame that are to be ſhunned?

A. 1. Shame of infamy, loſs, diſgrace, that diverteth from vertuous actions, or diſheartneth in well-doing. If Chriſtians be derided from the practiſe of piety and holineſs, they ought to rejoyce, not to be aſhamed. 2. Shame of infidelity, when men are ſo confounded with ſhame and horror, that they utterly deſpair and runne from God, or lay violent hands upon themſelves. Examples of this we have in *Saul* and *Achitophel*; the one, when he was ſore wounded in battell; the other, when he ſaw his counſel diſappointed, being overcome with ſhame, deſperately finiſhed their dayes. 3. Carnal ſhame, when the ſight of men is more regarded than the preſence of God. If we overſhoot our ſelves by word or geſture in company that doth obſerve us, and we reſpect, it doth much trouble us, we ſhame at it: but we can let paſs many times things done amiſs in the preſence of God, that his pure eye cannot but take notice of. 4. Slight, inconſtant, partial Shame, when we are aſhamed of our courſes, but not to ſerious humiliation, conſtant watchfullneſs, Chriſtian reſolution to abandon all wicked practiſes that do offend. To hang down the head like a bull-ruſh for a day, and then return to our former vomit, is not the ſhame that God requireth. 5. Exceſſive diſordered Shame which hindreth all excellent endeavours, preſſeth down all excellent proceedings, is the nurſe of ſloath and idleneſs.

Hos homini cunti ad honeſta & fortia, graveolens, magnumque impedimentum eſt: nulli rei, quæ ſit cum fronteſ deſidere, perficiendæ eſt idonea.

1 Cor. 4.16. 1 Sam. 31.4. 2 Sam. 17. 23

Stultorum incuratæ pudor malis ulcera celat. Hor. epiſt. lib. 1. 18. *Ulcera celat, relinquit incurata. Hic quod non in alto radices egit, ſed ſumma in tantum cute verſatur, facile deciditur.*

CHAP.

CHAP. XI.

Why Anger *is to be ordered aright? Of holy or lawfull* Anger, *and what that* Anger *is, which is forbidden in Scripture. Wherein the right ordering of* Anger *consists, and how just holy* Anger *is to be stirred up in us, with the severall kindes of disordered* Anger *that must be shunned.*

Question:

WHy is Anger to be rightly ordered?

A. 1. Of all passions of the soul, there is not any one that takes such deep root, or extends her branches farther than Choler, whereof neither age, condition, people nor nation, are fully exempt. There are whole Countries which living under a sharp and rough climate, are not acquainted with pleasures: There are others, who contenting themselves with those benefits which nature presents unto them, are not enflamed with any ambition. Some there be, to whom misery is familiar, as they fear not any accidents of fortune. But there is not any, over whom Choler doth not exercise her power, and shew the excess of her rage: yea she enflames whole Kingdoms and Empires; whereas the other passions do only trouble and agitate private persons. We have never seen a whole Nation surprized with the love of one woman. It was never found, that a whole City hath been transported with a desire to heap up treasure: Ambition doth puff up but certain spirits: But we see Cities, Provinces, and whole States, enflamed with Choler, and transported by this fury, with a publike conspiracie of great and small, young and old, men and children, Magistrates and multitude: we see Commonalties, whom this fury hath incensed, runne all to armes, to revenge a disgrace, or a wrong, which they pretend hath been done against them. We have also seen great and powerfull Armies, which have been the terror of the world, ruin themselves by this fury, which hath thrust them into mutiny against their Commanders. 2. Inordinate Anger is most infamous and wretched, an argument of shamefull levity, infirmity, madness. As oft as any man is angry, so often he is mad, ignorant of himself, his friends, his goods; possessed with blindness and stubbornness. He hates truth, embraceth errour, is stiff against them that admonish well, apt to follow perverse counsell: forgetfull of his own credit, an enemy to his own safety, knowing no measure of grief or fiercenes. He is wholly against himself untameable, implacable, to his neighbours troublesome, bitter, intollerable. He takes pleasure in his own affliction, and abhorres all remedies, flies the hand of the Physician which might cure him. Yea, in this transport he is offended at any thing, and imitates the savage beasts, whom the most chearfull colours thrust into fury: An innocent smile, a shaking of the head which signifies nothing, a glance of the eye without design, is capable to draw him to the field. How often have we seen this inhumane fury to dissolve even the most sacred friendship upon very frivolous subjects? hath she not provoked dearest friends to duels, and made them serve as spectacles of infamy both to Heaven and earth, for quarrels embraced without any ground? It is then very apparent, that this passion is not only infamous, but also most wretched, seeing that under a weak pretext of revenge, she doth precipitate men into most horrible villanies, and makes them tread all divine and humane Laws under feet, to satiate her insolency and rage. Wherein doubtless she is more to be blamed than all the other passions wherewith the soul of man is afflicted: for that the other passions have this property, that even at the very instant whenas they are as it were in the height of their transport, give way somewhat to reason, and yeeld

Esa. 19. 2. Paschas. vir. & vii.

yeeld in ſome ſort unto her commandements, whenas ſhe preſents her ſelf to pacifie them. Whereas Choler doth like unto *Mariners* which are amazed or corrupted, and will give no ear to the voice of the *Pilot*: or as mutinous *ſouldiers*, which will not hear the advice of their *Leaders*: Yea, ſhe deſpites truth, if ſhe oppoſe againſt her rage; and although ſhe come to know the innocency of the party whom ſhe proſecutes, yet ſhe holds obſtinacy more honourable than repentance, ſo as nothing ſhall be able to make her deſiſt from her unjuſt and violent purſuits. 3. If the ſaying of Phyſicians be true, that of all the infirmities wherewith we are afflicted, there are none worſe nor more dangerous than thoſe which disfigure the face of man, and which make it deformed and unlike unto himſelf; we muſt conclude by the ſame reaſon, that of all the Paſſions of man, there is not any one more pernicious, nor more dreadfull than Choler, which alters the gracefull countenance and the whole conſtitution of man. For as furious and mad men ſhew the exceſs of their rage, by the violent changes which appear in their bodies; even ſo a man tranſported with Choler, gives great ſignes of the frenzie that doth afflict him. His eyes full of fire and flame which this paſſion doth kindle, ſeem fiery and ſparkling; his face is wonderfully inflamed as by a certain reflux of bloud which aſcends from the heart; his hair ſtands upright and ſtaring with horrour; his mouth cannot deliver his words; his tongue falters; his feet and hands are in perpetuall motion. He vomits out nothing but threats, he ſpeaks of nothing but bloud and vengeance, Finally, his conſtitution is ſo altered, and his looks ſo terrible, as he ſeems hideous and fearfull even to his deareſt friends. What muſt the ſoul then be within, whoſe outward image is ſo horrible? 4. Anger is a moſt deceitfull motion, of which humane condition is eaſily circumſcribed. An angry man ſees not the thing as it is, and yet he ſwells and boyls inwardly, as the dogge that barks at the leaſt ſound or ſight, but diſcerns not who or what it is at which he barks. 5. The holy Ghoſt hath told us, *that anger reſteth in the boſom of fools; but a man of cool ſpirit excelleth in wiſdom.* The mind of a fool is ever moved; but the ſpirit of a wiſe man is quiet both in proſperity and adverſity; or if his heart begin to heat, he correcteth himſelf, leſt he ſlip into evil. 6. An angry man is ever unmindfull of his own condition. If poor he waſteth his goods, being a private man he would rule, being weak he becomes a Lyon, Tyger, Dragon. Where delay is requiſite, he makes haſte, where haſte is neceſſary, he doubteth. He pleaſeth not himſelf, if he be not all fiery; and of a man becomes a beaſt, revengefull in mind, threatning in ſpeech, fierce in behaviour, in deeds intemperate. 7. An angry perſon cannot pleaſe God or man, no more than the prepoſterous ſervant; who not underſtanding nor regarding his Maſters commandment, as a trouble-houſe runnes hither and thither, doing nothing in order, all things raſhly without diſcretion.

Hipocrates Perez. de ira. cap. 2.

Perſius Satyr. 3. Senec. Trag. Act. 4.

Prov. 12.16. & 14.17,29. Eccl. 7.9.

Q. *Is there any holy, juſt, or lawfull Anger?*

A. Anger is a natural affection which is good or evil according as it is moved well or evilly, as it agrees or diſagrees from the Law of God. 1. In many places of Scripture it is attributed to God himſelf, to whoſe moſt perfect and juſt nature nothing agreeth, but that which is juſt and holy. True it is, that neither this nor any other affection is in God if we ſpeak properly, but only attributed unto him, that our weak capacities may better conceive how he exerciſeth his works and eternal counſels towards his creatures: But yet foraſmuch as nothing is attributed and aſcribed unto him which is not good and juſt, ſo far forth as it is aſcribed, it evidently ſheweth, that Anger in its own nature is not evil. 2. It was created by God, and was in man before the fall, and before any evil entred into the world: being therefore the Lords own workmanſhip, which by his own teſtimony was approved to be very good, and of greater antiquity than evil it ſelf, it followeth, that the Affection in its own nature is to be eſteemed as

Rom. 1.18. Jo. 3.36. *Zanc.* in Col. 3.8. *Aul. Gell.* lib. 1. Cap. 25.

Zanch. in Eph. 4.26.

good

good and lawfull. 3. This Affection was truly and naturally in our Saviour Christ himself as he was man: For it is said of him, that *he looked angerly upon the Scribes and Pharisees, mourning for the hardness of their hearts.* So likewise being incited by an holy anger, to see *his Fathers house turned into a market, he driveth the buyers and sellers out of the Temple.* Seeing then Christ was angry and yet free from sinne, it followeth that anger in its own nature is just and holy. 4. In Scriptures we read of many holy men that were angry, as of *Moses, Phineas, Paul,* &c. who are not reprehended for it. 5. In true repentance there must be indignrtion and revenge: therefore all anger is not to be condemned. 6. The Scripture seems to condemn some kinde of anger. *Anger is better than laughter, Be angry but sinne not.* Our Saviour expounding the sixth Commandement, saith, *Whosoever is angry with his brother unadvisedly:* intimating that all anger is not simply unlawfull, but that which is contrary to the Law of charity. 7. There be just occasions of anger, for which we ought to be offended, and if we be not angry at them, we do fail greatly in our duty we owe to God and man.

Mar 3.5. Mar.10.14. Joh.2.17. Act.7.24. Exo.16.20. Act.8.20. & 13.11,12. Neh.5.6 2 Cor.7.11. Eccl.7.3. Eph.4.26. Mat.5.22.

Q. *Anger is in many places of Scripture condemned and forbidden.*

Lev.19.18.

A. In all places where this Affection is forbidden, not the affection it self, as it was created or is renewed by Gods Spirit, but as it is corrupted and depraved with original sinne, is to be understood: for anger being sanctified, is not only just and lawfull, but also commendable, profitable and very necessary, as being the whetstone of true fortitude, whereby we are stirred up and encouraged to maintain the glory of God, and our own persons and estates, against the impiety and injustice of men. Though anger therefore be but a bad mistres to command, yet it is a good servant to obey: though it be an ill Captain, to lead our forces into the field against our spiritual and temporal enemies, yet it is a good souldier so long as it subjecteth it self to the government and discipline of sanctified reason. In a word, not anger simply, but unadvised, inordinate anger is condemned.

Q. *Anger is a perturbation of the minde, and therefore evil.*

A. As the perturbation of the minde which is moved upon unjust causes and in unequall measure is unjust and evil, so that which is caused upon just and necessary causes, with due and fit moderation, is just and commendable: as for example, when a man seeth God dishonoured, Religion disgraced, wickedness unpunished; If therefore his minde be troubled, this perturbation is not to be condemned, nay to be commended, and they rather to be condemned that are not so troubled. Thus was our Saviour troubled when he saw Gods house polluted; so also when he raised up *Lazarus:* thus was *Phineas* disturbed and troubled in minde, when he saw that shamelesse sinne of *Zimrie* and *Cozbie:* and *Elias* when religion was contemned, idolatry erected, and the Lords true Prophets destroyed. Though therefore anger be a perturbation of the minde, it doth not follow that it is evil, for not the perturbation it self, but the cause and measure thereof maketh it good if it be good, and evil if evil.

Joh.2.17. & 11.33. Num.25.7. *Iracundia moderate spiratus, qui est animus.* Nazian.

Q. *Anger blindeth and confoundeth reason.*

A. 1. If anger be temperate and moderate, it doth serviceably wait upon reason, and not imperiously over-rule it: and rather maketh a man more constant and resolute in walking the path of truth, which he hath descried with the eye of a clear judgement, than any wayes dazel or offend the sight whereby he should be caused to stumble in the way, or else turn aside into by-pathes of errour. Secondly, Though it should be granted that for the instant Reason is somewhat disturbed with the passion, it doth not follow that it is evil or unprofitable; for before the affection is inflamed, the reason apprehendeth and judgeth of the injury, and so as it were kindleth the flame; which being kindled, doth for the instant perturb the minde, but the perturbation being quickly

Zanch. *ubi supra.*

overpaſſed and the minde quieted, reaſon is made no leſs fit thereby to judg of the injury, and much more fit to revenge it. And therefore moderate and ſanctified anger, is ſo far from hurting and hindring the judgment of Reaſon, that it rather ſerviceably aideth and ſupporteth it, by inciting and encouraging it couragiouſly to execute that, which reaſon hath juſtly decreed and reſolved. As therefore the moſt precious eye-ſalve doth preſently after it is put into the eye dim and dazle the ſight, but afterwards cauſeth it to ſee much more clearly; ſo this affection of moderate and holy anger, doth at the firſt ſomewhat trouble reaſon, but afterwards it maketh it much more active in executing and performing all good deſigns.

Q. *When is Anger rightly ordered?*

A. When it is moved, quickned and guided by faith, ſtirring up godly ſorrow for ſinne committed by our ſelves or others, joyned with an holy and juſt deſire of revenge, to the ſaving of the perſon, appeaſing of Gods anger, or the promoting of the Kingdom of Chriſt. Faith is the beginning of holy Anger, teaching what is a juſt and weighty occaſion of it, namely, a manifeſt offence againſt God. *Moſes* in ſundry places is ſaid to be angry, but the occaſions of his anger were great, as appears in the particulars. Firſt, He was wroth, becauſe ſome of the *Iſraelites*, againſt Gods commandement, had reſerved *Manna* till the next day: again, they tempted God in worſhiping the *golden Calfe*. He was alſo wroth, becauſe *Corah*, *Dathan* and *Abiram* rebelled againſt him, and in him againſt God. The cauſes of juſt anger are divers: 1. When we ſee God diſhonoured and his glory defaced. We profeſs our ſelves to be Gods ſubjects, now we know that no good ſubject can with patience endure to hear or ſee the glory of his Sovereigne impeached. We profeſs our ſelves to be Gods ſervants, and what good ſervant can abide to ſee his Maſter diſgraced? We profeſs our ſelves Gods children, and good children are more grieved and offended when they perceive that their parents are any wayes abuſed or injured, than if the injuries were offered to themſelves: If therefore we be loyal ſubjects, faithfull ſervants, and loving children, we cannot chuſe but be incited to a holy anger, if we ſee our glorious Soveraign, our good Maſter and gracious Father, by any means diſhonoured. *Phineas* when he ſaw God diſhonoured with that ſhameleſs fact of *Zimri* and *Cozbie*, being provoked with an holy anger, he revenged this diſhonour with the death of both the offenders. Thus alſo was *Elias* zealous for Gods glory, *becauſe the children of Iſrael had forſaken his Covenant, caſt down his Altars, and ſlain his Prophets.* The ſecond cauſe of juſt anger, is when injury is unjuſtly offered unto our ſelves: for by the Law of God we are bound to ſeek the preſervation of our own good Name and ſtate: and therefore when either of them is violated or impeached, we may juſtly uſe the aid of this holy anger in defending our ſelves and repelling injury. Though the Apoſtle *Paul* as of more than an admirable patience, yet being unjuſtly ſmitten by the commandement of the high Prieſt, he ſheweth his juſt diſpleaſure by a ſharp reproof. Yea our Saviour Chriſt the lively picture of true patience, when contrary to all juſtice he was ſtroken by the high Prieſts ſervant, he ſheweth himſelf diſpleaſed by his reprehenſion; though at that time he offered himſelf as it were to ſuffer all contumelious injuries which pride aſſiſted with malice could imagin or impoſe. But this gives no place to private revenge inward or outward, which is, when out of bitterneſs of Spirit we ſeek the hurt of them that have wronged us. If we ſuſtain wrong, it is lawfull to implore the aid of the Magiſtrate, but not with a minde or deſire of his hurt that hath done us wrong. The third cauſe of juſt anger is, when injury is offered to our brethren: for as by the Law of charity we are bound to love them as our ſelves, ſo the ſame Law bindeth us to be angry for thoſe injuries which are offered unto them, as if they were offered unto our ſelves. And thus was *Moſes* angry with the *Egyptian* who

wronged

Exo. 16. 20. Exo. 32. 19. Numb. 16. 15.

Numb. 25. 7, 8.

1 King. 19. 14.

Act. 23. 2.

Ioh. 18. 23.

Mat. 5. 39. Rom. 12. 17.

Luk. 18. 3.

Act. 7. 24.

wronged the *Iſraelite*. Thus was *David* angry with *Ammon* for deflowring his ſiſter, and with *Abſolom* for his cruel murthering of *Ammon*. And thus was good *Nehemiah* provoked to anger when he ſaw the people oppreſſed. As ſaith 2 Sam. 13. 21. Neh. 5. 6.
ſheweth what is a juſt cauſe of anger, ſo it directeth in the motion, that it be conceived upon counſel and deliberation. *Eſtabliſh thy thoughts by counſels*: If Prov. 20. 18.
thoughts muſt be eſtabliſhed by counſel, then the affections, and ſo our anger alſo. *Be ſlow to anger*. Counſel ought to be the foundation of all our actions, Jam. 1. 19.
and therefore much more of our affections, which are the beginnings of our actions. Moreover, juſt and lawfull Anger muſt be ſtirred up by good and holy affections, as namely, by deſire to maintain the honour and praiſe of God, by love of juſtice and vertue, by hatred and deteſtation of vice, and of all that is evil. One ſaith well to this purpoſe, that Anger muſt attend upon vertue, and be ſtirred up by it againſt ſinne, as the Dog attends upon the Shepherd, and waites upon his eye and hand, when to follow him, and when to purſue the Wolfe. But the hatred of ſinne, and love of juſtice, is quickened by a lively faith. The Object of holy and juſt Anger is ſinne, and not the perſon, but onely by reaſon of the ſinne. Thus *David* ſaith of himſelf, that *he was* Pſal. 119. 139.
conſumed with Anger, not becauſe the men with whom he was angry, were his enemies, but becauſe they *kept not Gods Laws*. Nothing more diſhonoureth God then ſinne, and nothing ſhould more offend and diſpleaſe us then ſinne, whether in our ſelves or others. When therefore we fall into ſinne, we are to be offended with our ſelves, that ſo we may avert the Lords Anger from us; for as they which *judge themſelves, ſhall not be judged of the Lord*, ſo they who 1 Cor. 11. 31.
are angry with themſelves for ſinne, ſhall eſcape the Lords Anger. And this our Anger muſt proceed to an holy revenge. Thoſe that have wallowed themſelves in voluptuous pleaſures, are to judge, ſubdue, and mortifie them, though they be as dear and pretious unto them as their right hand or eye. Thoſe who have defrauded their neighbour by purloyning away his goods, are with *Zacheus* to make reſtitution four-fold. And as we are bound by the Law of Luk. 19. 8.
charity to love our neighbours as our ſelves, ſo alſo to be angry with them as with our ſelves, namely, with this holy kind of Anger for ſinne. Whenſoever therefore we ſee them by their ſinnes diſhonour God, we are to be diſpleaſed therewith, and ſo farre forth as the limits of our callings extend to ſhew our ſelves offended, according to the example of the Prophet *Jeremie*, who becauſe the people would not hear the Word of the Lord, was even filled with divine Ier. 6. 10, 11.
wrath. But here we muſt further learn to put a differene between the cauſe and offence of God, and the cauſe and offence of man: for juſt Anger is directed againſt perſons, more for the offence of God, then for wrong done unto our ſelves. And from this it followeth, that in our own caſe we muſt be meek and patient, but zealous in that concernes the glory of God. Wherefore we muſt look to the cauſes of Anger, not onely that they be juſt, but alſo weighty and of ſome importance: for if every ſmall triſle be ſufficient to provoke us to Anger, well may we manifeſt great juſtice, but without queſtion we ſhall ſhew little love: *for love ſuffereth long*, it is not eaſily provoked to Anger, *it* 1 Cor. 13. 4, 5, 7.
ſuffereth all things. The Properties of holy indignation are theſe. 1. It 1 Pet. 4. 8.
muſt begin at home: we muſt firſt be angry at our ſelves for our own tranſgreſſions. 2. It muſt be mixed and tempered with love and charity. It is the property of God himſelf, *in wrath to remember mercy*, and herein we muſt Hab. 3. 1, 2.
be like unto him. This was *Moſes* his practice, who out of his love prayed for Exo. 32.
thoſe, with whom he was greatly offended. 3. Anger againſt any offence, muſt be mixed with ſorrow for the ſame offence. Thus Chriſt was angry with Mar. 3. 5.
the *Jews*, but withall he ſorrowed for the hardneſs of their hearts. The reaſon hereof is this. In any ſociety whatſoever it be, if one member ſinneth, the ſinne of that one member, is the puniſhment of the reſt that be in that ſociety;

even as it is in the body, if one part be afflicted and ill at eaſe, the reſt will be diſtempered. *Paul* ſaith of himſelf, that he was afraid, leſt when he came to
2 Cor. 12. 21. the *Corinthi*, God would humble him for their ſinnes: But he teacheth with-
Gal. 6. 1. all, that thoſe which are fallen into any faults, muſt be *reſtored with the ſpirit of meekneſs*, becauſe we our ſelves are ſubject to the ſame tentations. 4. In holy Anger we muſt obſerve Chriſtian modeſty, in abſtaining from malicious and wicked ſpeeches, or unjuſt and ſpiteſull actions in expreſſing our Anger: and to this purpoſe we are alwaies to remember of what ſpirit we are: for undoubtedly, how juſt ſoever our cauſe be, if we defend it with ſpiteſull and bitter ſpeeches, it is not the Spirit of God which ſpeaketh in us. Let us rather follow the example of our Saviour Chriſt, who when he was buffeted, and groſſely abuſed, reproved the offender with great mildneſs: and of *Michael* the Arch-angell, who when he ſtrove with the Divell himſelf about the body
Jud. 9. of *Moſes*, durſt not blame him with curſed ſpeaking, but ſaid, *The Lord rebuke thee*. 5. It is required alſo, that in our Anger there be obſerved a fit decorum, and due reſpect, and that both in regard of the party himſelf, who is provoked to Anger, and alſo the other, with whom he is angry. For firſt, in reſpect of the party himſelf, he is not to behave himſelf alike in what place and calling ſoever he be: for if he be a Magiſtrate, he is to ſhew his Anger not only in countenance and word, but alſo in actions. If he be a Father, he is not with *Ely* to ſhew his diſpleaſure to his rebellious ſonnes onely by mild admonition, but alſo by diſcreet correction: On the other ſide, it is ſufficient for him who is a private man, if he manifeſt his Anger in word and countenance; nay, it is unlawfull for him to proceed any further, unleſs his Calling warrant him thereunto. Again, the offenders are not to be uſed all alike; a mean private man is not to ſhew his Anger in the ſame manner to a Noble-man or Magiſtrate, as he would to his equall or inferiour: for though he may juſtly be angry with his ſinne, yet he is to reverence his Place and Calling. The Son muſt not ſhew his Anger towards his Father, as the Father ſheweth his towards his Son, for he is bound to fear and reverence his perſon, though he juſtly hate his ſinne. And both theſe points have the Saints from time to time duely obſerved: *Moſes* a Magiſtrate, to whom the Sword of Juſtice was committed,
Exo. 32. 27. when he was provoked to Anger by the ſinne of the people, did not onely
Mat. 3. 7. ſhew his Anger in countenance, or by a mild admonition, but by unſheathing the Sword of Juſtice, and juſtly puniſhing the offenders for their execrable idolatry. *John Baptiſt* having onely authority to uſe the Sword of the Spirit, being offended with the hypocriſie of the *Scribes* and *Phariſees*, expreſſeth his Anger by ſharp and vehement reprehenſions. *Jacob* be-
Gen. 31. 36. ing a private man, ſheweth his Anger towards churliſh *Laban* his Father-
1 Sam. 20. 34. in-law, by mild and gentle admonitions. *Jonathan* being juſtly incenſed by the barbarous tyranny of his mercileſs Father, ſignified his Anger onely by riſing from the Table and departing. The three Companions of
Dan. 3. 16. *Daniel* though with a godly zeal they abhorred the Kings prophane idolatry, yet they ſhewed their diſpleaſure in humble and reſpective words. And ſo
Act. 25. though *Paul* deteſted the gentiliſme of *Feſtus* and *Agrippa*, yet he uſed them with all due reſpect as it beſeemed their high Calling. By all which examples it is manifeſt that we are to uſe Chriſtian ſeemlineſs and diſcretion if we would have our Anger approved as juſt and holy. 6. Juſt Anger muſt be contained within the bounds of our particular calling, that is ſo chained, as it make us not to forgo or forſake our duties which we owe to God and man. Auger muſt whet on to the performance of any good Office we owe unto men, and not withdraw us in any thing, wherein we are bound unto them. 7. Anger muſt be uniforme and moderate, riſing and falling according to the nature of the offence, but ever running in his own channell, within its banks: otherwiſe it will quickly

mingle

mingle with corrupt and carnall Anger, and ſo degenerate into fleſhly Anger, and from that to fury. Godly Anger will not lean to ſinne in one man, and deteſt it in another; not fly out againſt this offence, approve of that: but it abhorreth all evil in whomſoever, himſelf and others, friend and foe, near of blood, and further off, according to the nature of it, without by-reſpects.

8. It muſt be ſeaſonable, both for time and continuance. When juſt and weighty occaſion is offered, then are we to conceive diſpleaſure: but our Anger muſt not continue longer then the cauſe requireth, leſt by reaſon of our corruption it degenerate into malice. For, as the moſt pure Wine doth in time wax ſour upon the dregs: ſo our moſt holy Anger if it be long retained, is in danger of receiving ſome ſoureneſs of malice from the dregs of our corruption. The ſafeſt and beſt courſe, is quickly to be appeaſed, if the party offending ſhew ſignes of true repentance, either for his ſinne towards God, or his injury offered unto us: for reformation is the aime of holy Anger, which is to ceaſe when the end is obtained; and ſeeing upon hearty ſorrow God pardoneth and forgiveth, we muſt not retain what he remitteth. If we would have our Anger juſt and holy, the end muſt be juſt and holy. And that is, firſt, the glory of God, which is ſet forth by our Anger, either when being pirvate men we ſhew our ſelves his Children and ſervants, by manifeſting our hatred and deteſtation of ſinne in word and countenance, and ſo adorne the Profeſſion which we profeſs; or being Magiſtrates do become his inſtruments in puniſhing ſinnes and executing juſtice. The ſecond end is, the good of the Church and Common-wealth: which end, though it appertain unto all which are members of thoſe bodies, yet doth it more properly belong unto Magiſtrates, who are to ſhew their Anger in puniſhing ſinne, not onely that civil juſtice, which is the prop of the Common-wealth, may be maintained, but alſo that Gods Anger which hangeth over whole Countries, where ſinne is countenanced or not juſtly puniſhed, may be averted: for if ſinne be puniſhed by men in authority, God will not puniſh the Common-wealth for it. Whereas otherwiſe, if Magiſtrates wink at ſinne, and ſo neglect their duty impoſed by God, the Lord will in Anger take the Sword of Juſtice into his own hands, and puniſh not onely the Malefactors for offending, but the Magiſtrate for not executing his duty, yea, the whole Common-wealth, which is ſtained and polluted with their ſinnes. The third end of juſt Anger, is the good of the party who ſuffereth the injury, for hereby the offender is reſtrained from committing the like, when either private men ſharpely reprove him, or Magiſtrates ſeverely puniſh him for his offence; whereas if neither private men do by their Anger ſhew their diſlike, nor Magiſtrates inflict puniſhments for his miſdemeanour, he is ready to redouble his injuries. The laſt end is the good of the party, who by offering the injury provoked us to Anger. For, private men are to be angry with their neighbour, not becauſe they maligne him or ſeek his hurt, but becauſe they may diſcourage him in his ſinne, and ſo work his amendment. And in like manner, Magiſtrates muſt ſhew their Anger in puniſhing offenders, not to revenge themſelves on their perſons, but that they may ſeek their good in reforming their vices. For, what greater good can a man do his Brother, then to reclaim him from his ſinne, which otherwiſe would deſtroy both body and ſoul by remaining in it?

Q. *How is this juſt and holy Anger to be ſtirred up in us?*

A. Anger is ſtirred up, quickned and increaſed by the exaggeration of the injury done or received, which is done by the conſideration of four circumſtances. The firſt drawn from the perſon of him that hath done the wrong; as his baſeneſs, wiſdom, gravity, vertue, and Office; if he have pretended former friendſhip, have received many kindneſſes at our hands, and in lieu of reward, recognition and gratitude repay us with injuries and ingratitude; if he have offered

offered us many injuries before, that which we never revenged, or which endamaging us, greatly endamaged himſelf, as a fly to put forth a mans eye, looſeth her own life. In all theſe reſpects we have juſt cauſe to be offended with our ſelves for ſinne committed againſt God. What are we in compariſon of him? more baſe then the duſt, leſs then nothing. If a baſe Peſant, ſhould buffet a Prince, it would be accounted an heinous injury: much more abhominable is it in me, that I ſhould rebell againſt the Lord of Glory. That I ſhould ſinne againſt him, who have been inriched with ſuch wiſdom and underſtanding, adorned with ſo many gifts, beautified with precious favours, beſet with means to keep me from ſinne. Ah, that I have uſed my wit to wrong ends, my power to evil, and ſo have fought againſt the Lord with his own weapons! Many injuries have I done unto his Majeſty, which he hath put up with patience; and therefore I have taken courage to offend the more; As he hath laden me with his mercies, I have preſſed him with my ſinnes. I that cannot brook unthankfullneſs in another man for ſome ſcraps of kindneſs, do moſt unthankfully tread the mercies of God underfeet. And what have I profited by this my diſobedience? I have denied loyalty to my abſolute Sovereign, and ſtripped my ſoul of grace, robbed my conſcience of comfort, and endangered ſoul and body unto eternal perdition, and plucked upon my head many temporall calamities. The ſecond Circumſtance is the injury it ſelf; as if we be injured in the goods of our ſoul or body, ſubſtance, name or the like. And as the thing wherein we are wronged is greater, of more eſteeme, of larger extent, ſo is our Anger conceived againſt it; ſpecially if it aimed at an evil end. This comes to be conſidered in the wrong done againſt God: for we have injured him in his glory, which is moſt dear unto him, impeached his ſovereignty, which is moſt abſolute and univerſall, denied homage which is moſt due; and all this to ſatisfie the luſts of the fleſh, to inlarge the Kingdom of Satan. The third is the perſon injured; as if he be one of great place, authority and vertue; if one that was then preſently doing or labouring for the offenders good and commodity. If among divers, who might, and in reaſon ſhould have been injured rather then he, yet he was ſingled from the reſt, and if the wrong offered to one, hath neceſſarily redounded to the loſs of many. In each of theſe Particulars we have juſt cauſe to be moſt offended with our ſelves. For by our ſinnes we have done intollerable injurie to the Lord of glory, who is great and terrible in himſelf, of incomprehenſible Majeſty: To whom we are indebted for ineſtimable favours, more then ever we can pay, who hath been ever ready to do us good, and loadeth us daily with his bleſſings. Whom ſhould we not have wronged rather then him? but we have wronged him above all, and in that have hurt our ſelves, our friends, the creatures, his ſervants, who have all fared the worſe for our diſobedience. The fourth is the manner of injuring; as if we be in countenance and externall appearance held as friends, and ſecretly injured like enemies; if a long time the injury was thought upon and premeditated; if in place where we ought to be loved, honoured or reverenced, there we be wronged, diſhonoured, diſgraced; if the injury be publique before a multitude; if often repeated and done againſt admonition. In words we profeſſed our ſelves to be the ſervants of Chriſt, but in deeds we denied him negligently, willingly, before men, againſt warning. How lightly have we regarded his preſence? How many times have we ſinned againſt knowledge or conſcience? How have we ſuffered our hearts to rove after vanity, when they ſhould have attended upon God in his holy Ordinances? If ever there were juſt cauſe of holy indignation, each man hath reaſon to be moſt offended with himſelf for his treſpaſſes againſt God.

Q. *What are the ſeverall Kinds of diſordered Anger that muſt be ſhunned?*

A. Anger

A. Anger is disordered when it is not moved by faith, ariseth not from love, keepeth not within its bounds, and is not directed to a right end. The kinds are many. 1. Devilish, which rageth against vertue and godliness, is incensed by most innocent and vertuous actions. Some there are whose malignant eyes do abhorre nothing more then the bright beames of vertue, either because they think that the beauty of others perfection, causeth the deformity of their vices to seem more ugly, or that their degenerated natures are become like unto Satans, who hateth vertue because it is vertue. An example hereof we have in *Cain*, whose Anger was kindled against his Brother, because he was accepted in Gods sight, as being more holy then himself. As also in *Saul* who was incensed against *Jonathan*, for his vertuous demeanour towards *David*: In *Asa*, who was offended with the Prophet the Ambassadour of the Lord, for delivering faithfully that Ambassage which the Lord had put in his mouth. In *Nabuchadnezar* who was enraged against the three young men, because they refused to commit Idolatry: And in the *Jews*, who were filled with wrath, because our Saviour made a true Exposition of the Scriptures, and rightly applied them unto them. And too many examples we have in these daies, of such as cannot with any patience endure to hear their duties taught them, and their vices publikely reproved out of Gods Word, or yet any private admonition, but they are ready (like those that are in a raging fit of a burning Ague) to despite the Physician, that endeavoureth to cure them. Yea, the sight of godliness doth move some to rage and fury, that they are vexed at nothing so much as to see that some make conscience of their waies. 2. Rash and unadvised, which hath divers branches. First, Unjust Anger, that hath no other ground but our own suspicion or imagination. And thus was *Eliab* angry with his Brother *David*, because he suspected him to be proud, whereas in truth his own pride was the cause of his suspicion. And this is the most common cause of Anger in these daies: for want of love causeth men to interpret the actions of others in the worst sense, and upon their false surmises they ground their Anger. One is angry because saluting his neighbour, he did not resalute him, whereas perhaps he did not see him, or at the least having his mind otherwise occupied did not observe him: Another is offended if any in his company is merry, thinking that he maketh himself sport with his infirmities; another because he is too sad, imagining that it is because his company displeaseth him. Yea, so prone are men to invent causes where none is, that oftentimes they are sore displeased because they have received small benefits not answerable to their expectation, or not equall to those they see bestowed upon others; or because they thrive not as fast as their neighbours, or such as belong unto them rise not in the world as their fellows and companions. The second branch of rash Anger is causeless, when we are provoked upon no cause, or by every small and trifling occasion. Hereby love and charity is notably violated, when every slight cause incenseth us to Anger: for *love suffereth all things*; and therefore their love is small who will suffer nothing. *Love covereth a multitude of sinnes*: they therefore that find causes where they are not, rather then cover them where they are, do plainly shew their want of love, and their too great proneness to Anger. It is the nature of love to make great faults seem little, and little faults none at all: but Anger maketh every slip a Capitall offence, and every word of disgrace worthy a stab. And as when we behold the Sunne rising through thick and foggy vapours, we imagine it to be of a farre greater quantity then when the ayr is pure and clear: so when the foggy mists of Anger do overshadow reason, we suppose every fault to be greater then it would appear if this turbulent affection were dispelled with the lively heat of ardent love. Some are angry at the imperfections of nature, which being not in the parties power to amend, should rather move compassion then provoke Anger. Others are angry at faults committed

Gen. 4. 5.

1 Sam. 20. 30. 2 Chro. 16. 10.

Dan. 3. 13.

Luk. 4. 28.

2 Sam. 3. 8.

1 Sam. 17. 28.

Eccl. 4. 4.

1 Cor. 13. 7. Prov. 10. 12.

mitted at unawares, unwillingly and unwittingly, whereas they might with as great reason be angry with a Traveller for going out of his way, or with one who stumbleth in the dark for not keeping footing, or with one who is sick be-
Prov.19.11. cause he is sick. *It is the glory of a man to pass over a transgression*, to wink at smaller infirmities, and to remit greater wrongs: yet not so, as to be silent at Gods dishonour, with the perill of the soul of the sinner, or at the grievances which are offered to himself from them. To this Head also must be referred hasty and suddain Anger, which is conceived without counsell and deliberation.
Eccl.7.9. This is condemned and forbidden in the Word of God. *Be not of an hasty spirit to be angry, for Anger resteth in the bosom of fools.* This hastiness to Anger is a fooliſh vice; for as it alwaies beginneth with rashness, so it commonly endeth with repentance: for after the hasty man hath injured his neighbour by unadvised words or injurious deeds, then he sheweth himself sorry for it; and so like a fooliſh Surgeon, first he breaketh his head, and after gives him a Plaster, which though it heal the wound, yet oftentimes it leaves a scarre. These are but the least evils which accompany rash Anger; for how many have there been who in their fury have revealed their friends secrets, more dear unto them then their own lives? Yea, how many through this rash Anger have violated the persons, nay murthered them with whom they were linked in the straighteſt bonds of friendship? and so have done that in a moment, which they have with bitterness repented the whole course of their lives; then the which no greater folly can
Prov.14.17, 29. be committed. And therefore it is well said of the wise man, *He that is hasty to anger committeth folly.* And lest we should think that he seldom thus offendeth,
Prov.29.22. Prov.12.16. he telleth us, *that a furious man aboundeth in transgression.* 3. Immoderate and immodest Anger is disordered: for be the cause of Anger just and lawfull, yet if
1 Sam.25.13, 21. it degenerate into wrath and fury, if it grow violent, it savoureth not of the Spirit, but of the flesh. Now if we would know how to discerne when our Anger is immoderate, it is easily known by the fruits thereof. As first, when it provoketh us to utter words dishonourable to God, either by prophane blaspheming of his holy Name, or wicked cursing and imprecations; whereby we desire that he should be the executioner of our malice; or opprobrious to our neighbours, as when our Anger bursteth out into bitter and reviling speeches
2 Sam.16.5. tending only to his disgrace. An example whereof we have in *Shemei*, who reviled *David* with great bitterness, giving him bad and unreverent termes. Secondly, when it bursteth forth in unseemly, scornfull, and contemptuous
Act.7.54. gestures. Thus the *Jews*, in undecent and uncharitable manner, gnashed with
Eph.4.31. their teeth at *Steven*. And *Paul* sets down clamours and crying speeches between person and person, as the fruits of wicked Anger. Thirdly, When we have no regard of any decorum or order, either in respect of our selves, or those with whom we are angry. Not in respect of our selves, as when by Anger we are provoked to take revenge being but private men, whereas revenge
Rom.12.19. belongeth only to God, and to the Magistrate who is the Lords Deputy, ac-
Deut.32.35. cording to that, *Avenge not your selves, but give place to Anger; For it is written, vengeance is mine, and I will repay it, saith the Lord.* So also our Anger is immoderate when we have no respect of the party with whom we are angry: as when the Son being provoked to Anger against his Father, though it be for a just cause, doth not use him with that respect and reverence which becometh him; but bursteth out into undutifull and insolent speeches: quite contrary to
Gen.31.36. the example of *Jacob*, who being but a Son-in-law did not in his Anger forget his duty, though in vehemency he somewhat exceed. And of *Jonathan*, who
1 Sam.20 3. though he had just cause to be Angry with his Father *Saul*, yet he only shewed it by rising from the Table and departing. And the like may be said of the servants Anger towards his Master, the subjects towards the Magistrate, and of all inferiours towards their superiours. Fourthly, When it makes us to forget

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any duty of love which we owe unto them, for good anger hinders not from, but furthers us to the performance of all good ſervices in the behalf of the delinquent parties, as to pray for them, give them direction for reformation of their tranſgreſſions. It was an error in the Diſciples, that forgetting their duty of love unto their Brethren, they deſired that *fire might come down from Heaven, and deſtroy the Samaritans.* Fifthly, When it ſtirreth up to violent, inconſiderate, unſeaſonable reproofs. Anger is too hot, if we cannot hold in till it be fit to ſpeak: if we be ſo overcharged, that we cannot reſt till we have uttered our mind, without reſpect of the ſeaſon and opportunity, it is too violent to be good. Laſtly, Anger is over-violent when it is not mixed with ſorrow proportionable to the diſpleaſure that we conceive. For godly anger iſſueth from love, and is joyned with compaſſion, ſo that he that is moved with anger againſt the offence, cannot but pity and grieve for the offender, in degree anſwerable to his anger. 4. Partiall, deformed anger is out of frame. For, as faith cleaveth to the whole Word of God, ſo the affections moved thereby are univerſall and uniforme. If they carry the ſtamp of God, they muſt neceſſarily be moved according to his property. Now anger is deformed. Firſt, When it is hot and fiery againſt ſome ſinnes, but can brook others no leſs notorious, either becauſe it doth ſute with our diſpoſition, or we have little wrong thereby. For holy anger muſt be meaſurably porportioned to the meaſure of the offence; greateſt indignation muſt be conceived againſt the greateſt tranſgreſſions, though they bring not to us ſo great annoyances: and ſmaller faults ſhould leſs diſpleaſe us, though in private reſpects they ſeem to be more for our damage: for every part ought rather to be tenderly affected at Gods diſhonour, then his own detriment. Secondly, When we are zealous againſt ſinne in our enemies, or them that we like not, but remiſs againſt it in our ſelves, our familiars, benefactors, kinſfolks, and deareſt friends. He that is moved at ſinne as he ought, doth more take to heart the ſinnes of them that be nearly united to him, then of them that be further off; as the ſinne of a Brother, more then of a ſtranger, of a Child more then of a Brother, of a Yoke-fellow more then of a Child: and our own more then of a Yoke-fellow, Child, Brother, or of any or all others. Thirdly, when we are moved equally with ſmall and great offences: for there be degrees of ſinne, and accordingly our anger muſt be incenſed. 5. Anger is unlawfull when it is directed againſt the perſon of the offender, not againſt his offence, and aimes at his loſs, hurt or deſtruction, but propounds not any lawfull end; as the glory of God, the publique good of Church or Commonwealth, the private benefit of our ſelves or of our neighbours, or the reformation of the delinquent party. He muſt needs ſhoot wide, that looks awry. And this is alwaies tobe obſerved in all examples of unjuſt anger, as in *Cains* anger towards *Abel*; *Sauls* towards *David*; *Nebuchadnezars* towards the three Companions of *Daniel*; the *Scribes* and *Phariſees* towards our Saviour Chriſt. But if we will be Chriſts Diſciples, we muſt follow his Doctrine and example. His Doctrine, *Love your enemies, do good to thoſe that hate you. That you may be the Sonnes of your Father which is in Heaven.* Where he plainly intimateth, that they are not the Sonnes of God, who do not love the perſons of their very enemies. We muſt follow alſo his example, who prayed for his enemies even while he was upon the Croſs ſubject to their outragious injuries: which bleſſed Preſident holy *Stephen* imitated. But many are not only incenſed againſt the perſons of their enemies who are men like unto themſelves, but alſo with bruit beaſts, which are not capable thereof; as we may ſee in the example of *Balaam.* Yea, even with things that want both ſenſe and life, and ſo was *Xerxes* angry with the Rivers, and ſent Letters full of menacing threatnings to the Hils. And many ſuch are ſubject to continuall view, who if any thing in their hands diſpleaſe them, will not ſtick to daſh it againſt the ground, though after, they

Pſal. 106. 32, 33.

Mat. 5. 44.

Luk. 23. 34. Act. 7. 66.

Numb. 24. 10.

Quis furor eſt terram ſenſu vexare carentem?

Homer reprehending *Achilles.*

are fain to take it up again: or to ſpoile and break it in pieces, though afterward, they muſt be glad to beſtow great labour in repairing that which by greater folly they have defaced. But theſe men may fitly be compared unto Children, who having gotten a fall, beate the earth; ſo they having received ſome hurt through their own folly or negligence, are angry. 6. Unſeaſonable anger is unjuſt, when as being long retained it becometh hatred. And this hapneth not only when men are provoked unto anger upon weighty cauſes, but alſo when it is grounded on the moſt ſlight occaſions. For when vain trifles have ſtirred them up to wrath, they perſevere in it, leſt they might ſeem to have begun without cauſe, and ſo againſt all reaſon the unjuſtice of their anger makes them perſiſt in it with greater obſtinacy. For therefore they retain it, yea, increaſe it, that the greatneſs of their anger may make men believe that it could not chooſe, but ariſe from ſome weighty occaſion and juſt cauſe: and ſo they chooſe rather to ſeem juſt, than to be juſt.

CHAP. XII.

Severall Motives to ſtirre men up againſt carnall Anger. *And the objections that are uſually made by paſſionate men, (by way of excuſe) anſwered.*

Queſtion:

WHat *Motives ſhould ſtirre men up to take heed of Carnall Anger?*

A. The firſt may be drawn from the evil and hurtfull cauſes of unjuſt Anger: which are theſe. 1. Infidelity or unbelief in the word of grace. *David* rendring the cauſe of his patience and quietneſs, that he was deaf and dumb, when the ungodly did moleſt and vex him, he ſeteth down this, that *he waited upon God.* Therefore it is to be attributed to infidelity, that men are ſo eaſily provoked to revenge, ſo apt to leap unto reproaches. For the heart of man being purged by faith, would extinguiſh thoſe furies, and fervent motions of mind, at leaſt would coole them much. 2. Folly exalteth Anger. *Anger reſteth in the boſom of fools.* Amongſt men he is accounted unwiſe, who is not ſuddainly moved to anger for an injury offered, and doth not repell force by force, give taunt for taunt: but the Spirit of God farre otherwiſe brands him for a fool that is ſoon provoked to anger, or to ſeek revenge. 3. Self-love, whereby we ſo immoderately love our ſelves, that we never think of the injuries and indignities which we offer others, or elſe ſuppoſe them to be none; or elſe ſightly eſteem of them, as not worthy the recitall: but on the other ſide, it maketh men hainouſly aggravate injuries offered unto themſelves, and ſo to make huge mountains of ſmall mole-hils; it cauſeth the heart eaſily to apprehend the wrong, buſie in meditating of it being apprehended, eager in ſeeking revenge after meditation, and the hand no leſs forward in acting thoſe tragedies which the heart hath invented. For by ſelf-love men are induced to think themſelves worthy of all love and honour, and therefore if a ſmall injury be offered unto them, they ſuppoſe that death is too ſmall a revenge for ſo great an indignity offered to ſuch worthy perſonages. Yea, if they be not ſo much reſpected as their haughty ambition requireth, or if others be preferred before them, and that deſervedly, that is matter enough to provoke them to furious rage, not onely againſt them of whom they are not regarded, but them alſo who are preferred in others judgment. And this is evident in the example of *Cain*, who becauſe God reſpected the Offering of *Abel* more than his, was incenſed to wrath, and had his anger ſo inflamed that

Pſal. 38. 13, 14, 15.

Eccl. 7. 9.

Prov. 14. 29.

Gen. 4.

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nothing could quench it but the blood of his dear Brother: And in *Saul* who could with no patience endure, that the praises of *David* should surmount his in the sight and audience of the people, but was enraged with deadly anger against him, who for his merits deserved to be advanced. And thus doth self-love make a man wink at those injuries which he offereth others, and to put on the spectacles of affection when he looketh on those wrongs which are offered to himself, whereby it cometh to pass that every small injury seemeth great and provoketh to great anger. Whereas if we thought meanly of our selves and loved our Neighbours as our selves, we would not suffer our judgment to be over balanced with the weight of affection in judging of the injury, nor give the reines to our anger in pursuing it with revenge. 1 Sam. 19.8.

4. Pride causeth men to be more sharp-sighted in descrying wrong, and more furiously insolent in taking revenge. The reason hereof is apparent; proud men being jealous of their honour and reputation, are also very suspicious of contempt, so that the least injury provoketh them to choler and disdain, because they are ready to imagin that thereby they are exposed to contempt: *Onely by pride do men make contention.* Pride alone of it self without the aid of any other thing, is sufficient to kindle contention. A clear example of this matter we have in the Tribe of *Ephraim*, who being lifted up and swelling in conceit of their multitude, did contend with *Gideon* about a thing, for which they should have been thankfull unto him. And which is more, when being called to the warre they did not come, they do yet chide with *Jephte*, that they were not called, when by right he might have expostulated with them, that being called they did not come. This was the cause of often disputations amongst the Disciples, as is manifest by the remedy prescribed for the cure of that malady. *The wicked by his pride doth persecute the poor.* This we see in *Haman*, who was so enraged with fury, because *Mordecai* would not in the sight of the people do him that reverence which his proud heart desired, that he thought his death too small a revenge for such an indignity, unless also for his sake he utterly rooted out his whole kindred and nation. So that the least spark of anger kindled with the smallest occasions, bursteth out into a raging flame of fire, if it be blowed with the wind of vain glory. Whereas on the other side, he that is humble is not provoked to anger though he be neglected, because his lowly conceit maketh him think that he is not worthy to be much esteemed; nor yet though he have received an injury, because he is ready to think that he hath deserved it, either by like faults committed against men, or more hainous sinnes against God. Eccl. 7.8. Prov 13.10. Judg. 8.1. Jud. 12.1,2,3. Mat. 18.1,2,3. Psal. 10.2. Est. 3.5,6.

5. Covetousnes stirreth anger: for this vice maketh men desire much riches, and if their hopes fail them, and be not correspondent to their desires, their unquiet and turbulent thoughts are fit harbingers to prepare a lodging in their hearts to entertain anger. It maketh them undertake great matters, which when they are not able to compass, their hearts are filled with vexations, and they become more wayward then Children; or else if their covetous desires carried with the wings of ambition mount not so high a pitch, they basely stoop even to the most sordidous prey; and finding themselves unable to compass great matters abroad, they entermeddle with every domesticall trifle at home; and if they see any thing miscarry through the default of Wife, Child or Servant, though it be of no value, their anger can contain it self in no bounds of reason. So that these men are angry abroad, but mad at home, cholerick with every man which hinders or doth not further their commodity, but outragious to their Wives, Children or Servants, if they sustain the least loss.

6. Impotency and overtenderness of mind, whereby it is effeminated and made unapt to endure injuries, as the ulcerated parts of the body to bear blows. Violence is a sign of feebleness, not of courage; as old men and children runne when they think to go fast. Generous spirits, are as it were, impenetrable to offences,

Reputandum iram proficisci ab animo imbecillo & abjecto. Plotin. Enn. 3. l. 2. cap. 2. *Ira scil. natura timida est, quæ respicit rationem malam.* Pereg. *de Ira*, c. 3.

Cum omnia vitia eſſent in morbis, iracundos non boſos nominaverunt. Cic. Tuſc. l. 4. *Invalidum omne natura querulum eſt.* Sen. de ira. l. 1. c. 13.

The infirmeſt body is troubled with the leaſt blaſt of aire. Jam. 4. 1, 2.

offences, whereas they that cannot reſiſt, ſhew their weakneſs; whereby we ſee that women, children, ſick folks, and old men are moſt ſubject to theſe motions and impreſſions. The higheſt and goodlieſt part of the world, and neareſt to the Firmament and Starres, is never covered with Clouds, and in whoſe boſom there is never any Haile, Rain, Winds, nor other tempeſts congealed: there is never any Thunder nor Lightning, although the Thunder-bolt fall from thence upon the Earth. In like manner, a ſpirit truly elevated, a generous ſoul, is alwaies quiet, moderate, grave, never ſuffering it ſelf to be tranſported with the furious motions of choler. Now the thing that effeminates the mind, are inordinate luſts, which like corrupt humours in the body, do impair vigour and ſtrength. 7 Nice luxuriouſneſs or luxurious niceneſs breedeth choler. For, if you come into the houſe of one who is nice and curious, you ſhall eaſily perceive how ſoon they are incited to great anger upon little cauſe. If the decking and adorning of their houſe be not fully anſwerable to their minds, if their coſtly Cates be not ſo daintily cooked, that they may delight their curious learned taſt and cloyed appetite, if a ſpot or wrinckle be upon their Garments, they are ſo inraged with anger, that the houſe will ſcarce hold them, or at leaſt not contain their clamorous voices. Theſe curious folks are not only offended with injuries, but alſo with ſhadows and appearances: for, when voluptuous pleaſures have corrupted both mind and body, nothing ſeemeth tolerable; not that the things which they ſuffer are grievous, but becauſe they that ſuffer them are nicely effeminate. And like as they who are tormented with the Gout, are angry if a man come but towards them, and cry out if they be but touched: ſo but a ſhew of injury moveth theſe voluptuous wantons to choler and anger, and the leaſt injury offered in truth inciteth them to rage and fury. Whereas others who have not their minds effeminated with this luxurious curioſity, they can eaſily paſs over ſuch trifling imperfections, and repell anger in far more violent aſſaults. And leſt any ſhould think, that theſe toys deſerve not juſt rebuke, let him know, that the leſſer the occaſion is which provoketh to anger, the greater is their ſinne who are ſo eaſily provoked. For, howſoever the occaſions are but ſmall, yet their ſinne is not ſmall; nay, their ſinne is therefore great, ſeeing the occaſion which moveth them thereunto is but little. 8. Curioſity is a cauſe of unjuſt anger: for, when men are tickled with a vain deſire and itching appetite to ſee and hear all things; how their friends behave themſelves in their private meetings: what their adverſaries do and ſay behind their backs; how their Servants beſtow themſelves in every corner; it cometh to paſs, that deſiring to know all things, they know many things which diſpleaſe them, and provoke them to anger, for which they may thank their vain curioſity. *Give not thine heart* (ſaith *Solomon*) *to all the words that men ſpeak, leſt thou do hear thy ſervant curſing thee.* For, as the looking upon a ſmall print doth more offend the ſight, then a greater, becauſe we hold it nearer our eyes, and more intentively behold it, the letters ſtanding thick and near together: ſo oft-times it cometh to paſs, that theſe ſmall domeſticall faults being curiouſly pried into, do more offend and anger us, becauſe they are near unto us, and fall out thick, and as it were one in the neck of another; then greater injuries offered abroad, which fall out more ſeldom, and are not ſo much ſubject to our view. 9. Lightneſs in beleeving what comes to the ear, and liſtening to tale-bearers. *Without wood the fire is quenched, and without a tale-bearer ſtrife ceaſeth.* So that as wood is the fires fit nouriſhment, ſo is a tale-bearer fit to nouriſh anger. An example hereof we have in *Saul*, who giving a credulous ear to thoſe lying ſuggeſtions of that pick-thank *Doeg*, was incenſed to ſuch raging anger, that the blood of the innocent Prieſts was not ſufficient to quench the heat thereof, unleſs he ſpilt alſo the blood of the Inhabitants of *Nob*, yea of the Oxen, Aſſes, and Sheep, with more then bruitiſh fury. And therefore *David* ſpeaking of

Prov. 20. 3. Eccl. 7. 23.

Pro. 26. 20. Pro. 16. 28. 1 Sam. 22. 19.

Doeg's

Doegs tongue, compareth it to coales of Juniper, (that is, to hot burning coales) because it so furiously inflamed *Sauls* anger. Yea, *David* himself giving ear to the false report of *Ziba*, was moved to unjust anger against innocent *Mephibosheth*; and therefore having experience of those manifold evils which followed credulity and listning after tale-bearers, he protesteth that he will destroy him that privily slandereth his neighbour. And hence it is that *James* compareth the tongue to a fire, because nothing more inflameth the heart to furious anger. Psal. 120. 4. Psal. 101. 5, 7. Jam. 3. 6.

10. Inordinate love, and excessive sorrow stirre up unquietness, which maketh way for anger. For, the powers of the soul being weakned by these passions, and filled with fears, cares, troubles, vexations, is disinabled to bear any burden or crois that it shall meet withall. 11. Want of meditation concerning the common imperfections, whereunto we are all by nature subject: for if we did but consider that in many things we offend all, and that we our selves have the same faults, or greater then those which we espie in others, we would not hastily be moved to choler upon every trifling occasion. *Take no heed unto all words that are spoken: For oftentimes also thine own heart knoweth, that thou thy self likewise hast cursed others.* This Argument the Apostle useth, to perswade the godly to peaceableness and moderation towards the weak: *For we our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasurs, living in malice and envy, hatefull and hateing one another.* But it is the custome of men addicted to anger to imitate the *Lamiæ*, who (as the *Poets* fain) use their eyes abroad, and put them into a Box when they come home: so these are but too quick-sighted abroad in spying the faults of others, but starke blind at home in discerning their own faults; and though they have a great beame in their own eyes, yet they can easily discerne a small mote in the eye of another. And the reason is, because they put their own faults into that part of the wallet which they cast behind their backs, and therefore never look upon them, but the faults of others into that part which hangeth before them, whereinto they are alwaies curiously prying. 12. Excessive tenderness of education, indulgence of Parents, and foolish cockering of Mothers, doth beget anger. In little breasts great passions find too much place of harbour. And anger bred betimes, doth timely take root, grow by degrees, and wax strong by continuance, that it can hardly be pulled up by any increase of age, specially if pride and insolency be added thereunto. They that might be made meek by more severe education, first, they are made more angry then *Whelps*, then more proud then the *Peacock*, more wanton then the *Asse*, more ravenous then the *Wolfe*. Lastly, Idleness, unthriftiness, voluptuousness are the nurses of Anger. The idle unthrift soweth contentions, and imagineth mischief continually. *Wine is a mocker, and strong drink is raging.* For these things nourish lusts, and cause forgetfulness of their own transgressions, which exceedingly dispose to rage and fury. Tit. 3. 3. *Turgescit vitrea bilis: findunr, [sc. piger] Arcadia pecuaria rudere dicas.* Pers. Satyr. 3. Pro. 26. 15, 16, 17. 1 Thes. 4. 11. 2 Tim. 5. 13. Pro. 6. 12, 13, 14. Pro. 20. 1.

A second motive may be taken from the mischief of this Passion in comparison of others. All other passions do but draw men to evil, but this doth precipitate them; those do shake them, but this doth overthrow them; Those when they have the upper hand, suffer themselves to be curbed, but this being mistress will obey no Law; like unto the thunder-bolt, which being once falne from the cloud wherein it was enclosed, can no more be stayed. Other passions stray from reason, but Choler treads it under feet, and leads it as it were in triumph. Such is the violence of it, that there is scarce any other affection so strong which it doth not easily subdue. Love is said to be *stronger than death*: and yet Anger if it be once admitted easily overcometh it: for there was never any love so hearty and intyre but anger hath subdued it. The Father in his anger forgetteth his love to his child, and the child to his Father, the husband to his wife, the wife to the husband, and causeth them instead of duties of love to bring forth Pro. 7. 4. Gen. 49. 7. Cant. 8. 6.

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the fruits of hatred: yea, it maketh a man to forget the love of himself, as appeareth by those men who to satisfie their anger, violently thrust themselves into eminent dangers of death. As we cannot discern the heat of the Sunne, when we are near unto a scorching fire, so the heavenly heat of Divine love it self is not felt, if the furious flame of anger be kindled in our hearts. Covetousnes also is a most strong and violent vice, which nothing almost can vanquish but death, and they who are possessed therewith, do love their riches better then their own lives, as we may see in their example, who being deprived of them murther themselves; yea, they are more dear unto them then the salvation of their souls, as may appear by those who fall into outragious sinnes, whereby they plunge their souls headlong into Hell, that they may get momentany riches; and by them also who despise the means of salvation in comparison of a small worldly trifle: and yet anger being once admitted doth overcome covetousnes, as it is evident in the example of them, who to satisfie their furious anger by the death of their enemy, are content to forfeit their goods though they be never so covetous, besides the double hazard of their lives which they incurre, both in their private quarrell, and in satisfying by deserved punishment publique justice. The like also may be said of them who by anger being incited to revenge, are content to spend all their substance by prosecuting wrangling suits in Law, of little or no importance, to the end they may impoverish him also with whom they are offended: and so are content to pull down the house upon their own heads, that they may ōverwhelme another under the weight of the same ruine. Choler is worse then voluptuousnes, for lusts make men to plunge themselves in particular pleasures; whereas Choler makes them of so bad a disposition, as he is delighted in another mans miseries. It is in some respect much more wicked then envy: for that if envy desires to see any one miserable, it is Choler which procures the misery. Fear is a cruell savage Tyrant, which oftentimes compelleth men to thrust themselves into imminent dangers, that they may avoid dangers, and to kill themselves for fear of greater torments: and yet anger vanquisheth fear, many times causing them who would tremble to see anothers wound contemn their own death, and so turneth the most cowardly face into most desperate rage and furious resolution. Anger is kindled by a just opposition, and by the knowledge of the little reason that a man hath to be angry; It is sharpened by silence and cold reply as gathering thereby that it proceeds from contempt; It will be both Judge and party; It carrieth us beyond our selves, so that we do things dangerous and scandalous; It is rash and inconsiderate, and so casteth us into great mischiefs, like old ruines that burst themselves upon that which they fall. So that other affections lead a man, but this draws him; others intice him, but this compels him; others dazle the sight of reason, but this makes it starke blind; others make us prone unto evil, but this casts us headlong even into the gulfe of wickedness. The third is drawn from the manifold evil effects of Anger, which it produceth of it self, or are caused from others. 1. It overshadoweth and blindeth the light of reason, and for the time maketh men as though they were distraught of their wits. And in this respect it may fitly be compared unto a cruel Tyrant, who having invaded the government of the Commonwealth, doth overthrow Counsel, Law and order, and over-ruleth all by force and fury: so Anger having obtained soveraignty over the mind, taketh away all judgment, counsel and reason, and overswayeth all by foolish affection and raging passion. Anger is a short madnes, saving that herein it is farre worse, in that he who is possessed with madnes, is necessarily, will he, nill he, subject to that fury: but this passion is entred into, willingly and wittingly. Madnes is the evil of punishment, but Anger the evil of sin also: madnes as it were thrusts reason from its imperial throne; but anger abuseth reason, by forcing it with all violence to be

Keeker. Alt. Part. Log. pag. 687, 688.

Furor iraque mentem praecipitant. Virg. En. l. 1.

Pro iracundia Medecine non sum apud me. Ter.

Plutarch. *Initium insaniæ.* En.

be a ſlave to paſſion. It is true the *Philoſopher* ſaith, that Choler doth in ſome ſort give ear to reaſon: but that muſt be underſtood touching the report which ſhe makes of the injury received, wherein ſhe takes a ſingular content; but ſhe gives no ear unto her, but rejects her advertiſements in the meaſure and moderation which ſhe ought to hold in the revenge. So as in truth there muſt be ſome kind of reaſon to provoke choler; for that men which are ſtupid and dull are not capable of theſe motions; but when this paſſion is fully enflamed, then ſhe doth wholly darken reaſon. Anger then perverteth judgment, overthroweth counſel, and pulleth out the eyes of reaſon, making the ſlave of paſſion, fit to execute thoſe works of darkneſs, in which rage employeth it, Examples hereof we have in *Simeon* and *Levi*, in *Saul*, in *David*, in *Theodoſius*, otherwiſe a good Emperour, who upon occaſion of a ſeditious tumult, wherein a few of his Officers were ſlain, called all the Citizens of *Theſſalonica* into the Theatre, as though he had had to ſhew them ſome ſolemnity: and there commanded his Souldiers to fall upon them, and ſlew of them both innocent and guilty. If therefore we avoid thoſe things moſt carefully which hurt the eyes; or if they be hurt, uſe ſuch medicines as are fit to cure them, becauſe the eye is the light and guide of the whole body: with how much more attentive care ought we avoid anger that blindeth reaſon, ſeeing it is the light and guid of the ſoul? If men abhorre drunkenneſs (and that worthily, becauſe it maketh them differ from brute beaſts only in ſhape of the body; why ſhould they not for the ſame cauſe hate this vice of Anger, which like a burning Ague doth ſo diſtemper and diſturb the minde, that while the fit laſteth, it uttereth nothing but raving. 2. As it ſpringeth from, ſo it cauſeth infidelity and fretting againſt God. *Moſes* is ſo provoked at the waters of *Meribah* with the rebellion of *Iſrael*, that he begins to doubt of the gracious promiſe of God towards them: *Hear O ye rebels, muſt we fetch you water out of the rock?* The word of grace ſetleth in a quiet heart, but an unquiet ſpirit caſteth forth nothing but boyling thoughts of diſtruſt and diſcontent againſt God. 3. It extinguiſheth the love of God: for how ſhould the love of God kindle in ſuch an unquiet breaſt? how can we delight in him ſo long as we be tranſported with private deſire of revenge? or how ſhould we *love God whom we have not ſeen, if we do not love our neighbour whom we have ſeen?* And how do we love our neighbour, if upon no cauſe or every trifling cauſe, we be incenſed to injuſt anger againſt him. 4. It is an hindrance of holy prayer; an angry man cannot call upon God, for his heart is carnal, earthly, poiſoned with ſelf-love; nor will God hear if they call upon him. For if we would compaſs the Altar, and there offer up the Sacrifice of prayer and thankſgiving, we muſt firſt waſh our hands in innocency. And this the Apoſtle *Paul* requireth, *That we lift up pure hands without anger.* And our Saviour Chriſt commandeth, that before we offer any gift unto the Lord, *we firſt ſeek to be reconciled:* So long therefore as we continue in anger, we are unfit to pray, as it moſt manifeſtly appeareth in the fift petition, where we *deſire to be forgiven as we forgive:* and becauſe the Lord would have us deeply conſider thereof, he thinketh it not ſufficient to ſet it down in the Lords Prayer, but he again doth ſingle this out of all other the petitions, and inculcates it the ſecond time: *If you forgive men their treſpaſſes, your heavenly Father will alſo forgive you; but if you will not forgive men their treſpaſſes, no more will your Father forgive your treſpaſſes.* The Apoſtle *Peter* exhorteth man and wife *to live together in love*, that their prayers be not interrupted. 5. Anger cauſeth that the word of God becometh unprofitable. It is to the truth of the word of life, as wind in the ſtomack to wholſome meat; that will not ſuffer it to enter. *James* requireth of a good hearer, that he be *ſlow to wrath.* Anger hardens the heart, that the ſeed of life cannot take root, or leave impreſſion: yea, it makes reſiſtance to the work of grace. 6. It ſwelleth the mind ſo high, and ſo full,

Eth. lib. 6. *Peregr.* de ira.

Gen. 34. 2.
1 Sam. 22. 9.
1 Sam. 25. 13, 22.
Theod. r. li. 5. *Aug.* de civ. *lib* 5. *cap.* 26.
Nam cur quæ læduut oculos, feſtinus demere: ſi quid eſt animum, differs curandi tempus in annum? Hor. *lib.* Epiſt. Ep. 2.
Numb. 20. 10, 11, 12.
Prov. 19. 3.
Iſa. 59. 11.
Apoc. 16. 21.
2 Sam. 6. 8.
1 Joh. 4. 20.
Pſal. 26. 7.
1 Tim. 2. 8.
Mat. 5. 23.
Mat. 6. 12.
ver. 14, 15.
1 Pet. 3. 7.
Iam. 1. 19.

as there is no room for good motions and meditations to dwell by it. When Anger poſſeſſeth the room, the thoughts run all of wrong received, meditation of revenge, ſecret ſighing, repining, fretting and diſcontent. Thus it ſtoppeth communion with God, and diſturbs that ſweet and heavenly diſpoſition of ſoul, which ought to be in every Chriſtian, and is in every one that walketh in peace and fellowſhip with God. For in true peace of conſcience there is required, as reconciliation with God and the ſence of his love, ſo freedom from the hurry of boiſterous paſſions, and calmneſs of ſpirit, which is a neceſſary qualification in the ſubject capable to receive the beams of his favour. 8. The angry man is impatient of admonition: which is ordained of God as one means of his recovery from ſinne. If *Abner* be reproved of *Iſhboſheth* King of *Iſrael*, for going in boldly into his Fathers Concubines, you ſhall hear him take on, *Am I a dogs head, that thou ſhouldſt ſay thus unto me?* and yet every man ſaw the unrighteouſneſs of the action before himſelf. 9. It grieves the Spirit of God, and lets in the divel into the hearts of men, to whoſe image they are conformed by unjuſt anger. For he is the ſpirit of diſſention, wrath and revenge, as God is a ſpirit of love and peace. 10. Anger diſables a man for ſociety: for it is Gods commandement or advice, that we ſhould *make no friendſhip with an angry man, nor goe with a furious man;* and as for other reaſons, *leaſt we learne his wayes, and receive deſtruction to our own ſouls.* 11. It doth macerate and vex the ſoul with fury: for what greater torment can we imagin, than to have the mind diſtracted upon the rack of rage? As therefore we would account him a mad man, who with his own hands ſhould ſet his houſe on fire and conſume it: ſo alike mad is he to be thought, who will ſet his ſoul on fire with the raging flames of anger, wherein it is not only tormented in this life, but alſo (without repentance) in the life to come, it ſhall be tormented everlaſtingly. Rage and fury tortures more than wrong or injury. 12. Anger expoſeth to infinite dangers, by provoking men to enter into private frayes and needleſs quarrels with ſuch deſperate reſolutions, that they wholly neglect themſelves that they may hurt their enemy. Like to the Waſp or Bee, which venture their own lives, that they may but ſting thoſe that anger them: ſo they, that they may ſatiſie their fury by revenging a ſmall injury, are ready to receive a greater. And not thus only, but Choler ruines the body wholly: for ſome being extraordinarily moved, have broken their veins, and vomited out their ſoul with the blood. Others have fallen into fearfull diſeaſes, as melancholy, phrenſie, madneſs, apoplexity, palzy, and the falling-ſickneſs. Theſe are the effects of anger in reſpect of our ſelves, now in reſpect of our neighbour, it knoweth no juſtice, love, nor moderation. Firſt, It overthroweth ſound friendſhip: for there was never friendſhip ſo inviolable but anger (if it were admitted) hath violated it. Secondly, It provokes to offer all indignities and wrongs to a mans neighbour; as alſo to revenge the ſmalleſt injuries without all proportion. For men incenſed with anger, will willingly and wittingly revenge thoſe injuries, which have unwittingly and unwillingly been offered; for angry words they will give blows, for blows wounds, and for wounds death. And therefore the wiſe man ſaith; *That anger is cruell, and wrath raging.* Yea, it provoketh men not onely to revenge ſmall injuries, but alſo no injuries; for anger rageth againſt the innocent, and that oftentimes becauſe they are innocent, and but too vertuous, as the furious man imagineth. But as anger cauſeth men to be hurtfull to all others, ſo eſpecially to thoſe whom they ſhould moſt love, and cheriſh, and defend, that is, they who are of a mans own family: who becauſe they are neceſſarily converſant with them, are continually ſubject, and even expoſed to their rage and fury. The effects of anger are thus couched by one out of an Heathen; In jeſting it changeth friendſhip into hatred, in diſputations, the ſtudy of the truth into luſt of contention, in judgment it addeth inſolency to power,

2 Sam. 3. 8.

Eph. 4. 30, 31. 27. verſ.

Prov. 22. 24, 25.

Ira conſternationis affectus plenus, ac nunquam ſine tormento ſui violentus, quia dolorem cum inferre vult, patitur. Val. Max. *l* 9. *c.* 3.

Iratum nil niſi crimina loquitur. Sen. *in* Thy. *trag.* 2.

Val *lib* 9. *cap.* 3.

Melanct. *de anima tr.* 3. cap. 12

Galen. lib. 5. *de loc. affect.*

Petegr. *de ira.* cap. 3.

Kecker Alt. Part. Log. *ubi ſupra.*

Chrom. *de reb. polon.* lib. 18.

Prov. 27. 4.

Impatiens animum, dira, blaſphemia, probrium.

Ulcio, rixa, minæ, ſunt iræ pignora ſeptem.

Peregr. *ubi ſupra.*

power, in liberall inſtitution it poures ſadneſs and hatred of diſcipline into the mind; in proſperity it increaſeth envy; in adverſity it excludes it ſelf from mercy. Thirdly, In generall anger is the door or gate of vice, and therefore the Pſalmiſt ſaith, *Ceaſe from Anger, leave off wrath, fret not thy ſelf alſo to do evil*, as if he would imply, that to abound in anger, is to abound in ſinne. And it cannot be, but a man muſt be guilty of much ſinne, that lives in fretting and paſſion and inward unreſt: for *Solomon* ſaith plainly, *That a furious man aboundeth in tranſgreſſions*; and the Appoſtle *James*, *that the wrath of man worketh not the righteouſneſs of God.* Theſe are the miſchiefs that come from anger in private perſons: but if this plague find place in them that be of power or authority, then the evils which ſpring from anger are multiplied an hundred-fold. For what revenge a private man meditateth in his heart, that a Prince can execute in a moment, in ſo many, ſo great, and obvious occaſions of wrong and injury. For he hath under his feet whom he may tread upon, under his blow whom he may ſtrike, in his jaws whom he may devoure, in his pawes whom he may rend and tear. No man can governe the multitude ſtirred with anger. It wholly rageth with ſeditions; turneth the edge of the ſword one againſt another; armeth the ſouldiers againſt the Captain. Deſtruction ſoon overtaketh Cities and Towns if they begin to be angry: Families breath nothing but mutuall blood. All humane covenants are broken, and all thought of equity clean caſt away. This is the cauſe of all tumults and uproares, ſeditions and conſpiracies, maſſacres and bloody Warres, yea, the confuſion of moſt famous and flouriſhing Kingdoms: and that not only upon weighty cauſes, but alſo upon trifling occaſions. For as to make a furious and unquenchable flame, it is not materiall how ſmall the fire is that kindleth it, ſo the matter be apt to receive it, wherein it is kindled; for one coale is enough to burn a whole City, if it fall among flax, and one ſparke if it light in Tinder or Gunpowder: ſo it mattereth not how ſmall the cauſe is which inflameth anger, for if the mind which receiveth it be ſubject to be inflamed, it is ſufficient to ſet on fire and conſume whole Kingdoms and Common-wealths, eſpecially if power be correſpondent to the violence of the affection. The effects of anger which are cauſed by others, as a deſerved puniſhment of it are theſe. 1. It ſubjecteth a man to the wrath of God, and bringeth his curſe upon him: for as we forgive others, ſo doth God forgive us. If therefore we retain our anger towards our Brethren, God will retain his anger towards us. We know by common experience, that he who is appointed an Arbitratour or Daiſman to reconcile neighbours, is oftentimes by the froward behaviour and obſtinate ſtiffneſs of the one party ſo offended and diſpleaſed, that whereas he was indifferent he is made an adverſary: ſo the Lord playeth the part of an Umpire or Arbitrator, to work reconciliation between Brethren; but if either of them be ſo ſtiff and contentious that he will not be reconciled, what doth he elſe but by refuſing the Lords arbitrement and determination make God his enemy. *Job* ſaith, *Anger ſlayeth the fooliſh man*: It bringeth many times great and ſuddain judgments: for as *Solomon* obſerves, *A man of great wrath ſhall ſuffer puniſhment, and if thou deliver him, yet thou muſt do it again.* Hence it is that our Saviour Chriſt denounceth judgment both temporall and eternall againſt unadviſed anger. *He that is angry with his Brother without cauſe, is in danger of judgment.* 2. A furious angry perſon is the prey of Satan: for this raging paſſion, having put out the eye of reaſon, makes him a fit inſtrument for his own buſineſs; that is, in plotting and deviſing that revenge wich is pleaſing and acceptable unto him. Whereby it evidently appeareth; that unadviſed anger is a notable means which Satan uſeth to work our deſtruction. For, when once by rage he hath blinded the eye of reaſon, he can eaſily lead us into a gulfe of all wickedneſs. In reſpect whereof, Satan is compared to a carion Crow, which

Pſal. 37. 8.

Prov. 29. 22. Jam. 1. 20.

Cum ille cuipiam malum dare cupit, hic jam dederit.

Gen. 34. Judg. 9. 1 Sam. 22. Eſt. 3.

Mat. 6. 14, 15.

Iob. 5. 2. Prov. 19. 19.

Mat. 5. 22.

intending to make the careas of some silly Lamb his greedy prey, doth first pick out the eyes, that it may not be able by flight to prevent a further mischief: so he indeavouring to make a prey of our bodies and souls, doth first seek to blind reason, which is the eye of the soul, with the fury of passion, that so not having judgment to discerne his sleights, nor wisdom to avoid them, he may the more easily lead us into the Pit of perdition. Or he may be likened to a cunning Fisher-man, who troubleth the water that the Fish may not descry his net: so Satan blindeth our reason with this turbulent affection, that we should not discerne the sinnes which like nets he hath laid to intangle us, before we be fallen into them. For, anger casting a mist of perturbation before the sight of reason, maketh men unable to judge of good and evil, right or wrong; and whereas reason in its own nature judgeth that which is right, anger maketh that seem right which it judgeth. 3. It is recompensed with contempt: for howsoever they are therefore angry, because they would not be despised, yet nothing in truth doth sooner work base esteeme and disregard in the minds, not only of strangers, but also of a mans own Children and Servants, then unjust anger. For it notably blazeth abroad and discovereth their shame and folly; which occasioneth contempt, as wisdom causeth honour and respect. Again, when their anger and the fruits thereof, clamorous brawling and fighting, are usuall and common, as well for trifles as weighty matters, men desperately contemn both, when they have hope to prevent neither: They therefore who desire that these bitter drugs of correction should have any effectuall operation in the minds of inferiours, for the purging away of their faults and vices, must use them like Physick, which if it be ordinary will work no extraordinary effect. If thunder and lightning were as common as the Sun-shine, though they be terrible in themselves, yet who would regard them being so usuall? And how much less then the impotent brawlings of an angry man? In like manner men of impotent spirits, that will not let pass any rumour or report that is spred of them, without reasoning and stirre, they expose themselves to more reproach: for disgraces, if thou be angry, seem to be acknowledged, but despised, do weare away. Be it that a Captain hath triumphed over his enemies, and led them captive; be it that he be of great valour and manhood; yet if he cannot *rule his own spirit*, what respect doth he deserve? 4. An angry man lyeth open to the malice, fraud, and violence of his adversary: for having no power over his passion, when he is provoked, he will rush himself headlong into danger, and in fury not spare to say or do what doth greatly tend to the prejudice of his cause, and the advantage of the adversary.

Convitia, si irascare, aequita videntur, spreta exolescunt. Tac. Anual. 4. Prov. 16. 32. Prov. 25. 28.

The fourth Motive may be taken from that high account the Lord makes of an heart well mortified and purged from the dross and superfluity of lusts and concupiscence which it is stuffed withall. In the Law the *Nazarites* were enjoyned not so much actuall worship, as a straight restraint of the flesh from all unlawfull excess, which was shadowed out by their diet and decking the body, and abstinence in both. Doubtless, if it were possible for a man to equall the Angels in obedience, and cheerfulness, readiness and integrity of service, yet if it were possible again, that the old man with his desires and lusts, and passions might still remain alive with them, as wrath, malice, pride, uncharitableness, an unruly tongue, *&c.* the religion of this man were altogether vain. The Lord saith, *My Sonne give me thy heart*. He meaneth not a rotten heart and corrupt, but an heart well searched, and well drained from sinfull affections and lusts: such an heart he calleth for, and chuseth. For he knows, that where a mortified heart is, there also is an heart quickned to the life of God, and the more fit for duty, both within and without. The chief service of God is inward, which cannot be performed, till the evil habits and qualities of the soul be changed, and new put in. For no man grafteth upon a rotten stock; nor puts new Wine into old

Prov. 23. 26.

Veſſels. A Chriſtian may fetch ſurer evidence from hence of his reformation, then from any particular duty to the affirmative commandements of the moral Law: and more ſoundly diſtinguiſh himſelf from an hypocrite. I ſeparate not the parts of repentance, but divide the falſe from the ſound by this rule: for look how much a man profiteth in this piece of Religion, ſo much he groweth truly religious. Wherefore they that have choſen the eaſier courſe of ſervice, I mean, to do good duties, muſt be admoniſhed to tend better that other part of Chriſtianity, which hath been leſs regarded by them; and that they travell in denying themſelves, overcoming their paſſions, abſtaining from, and crucifying their corrupt nature, where it is ſtrongeſt in them, and ſo ſhall their Religion proſper, and better beſeem them. For though it be the harder part of the two, yet time beſtowed therein, will countervaile the labour moſt plentifully. And for a good man to be a debtor to any luſt, is moſt unſeemly; but to be a ſerver, fulfiller, and obeyer thereof, and to have the weapons of ſinne ſtill unmortified, and fighting in him againſt righteouſneſs, is monſtrous.

Q. *I am of a very haſty and cholerick nature, and cannot leave it.*

A. This vain excuſe is no better then *Adams* Fig-leaves to hide the nakedneſs of ſinne, which may be as a fit vizour to diſguiſe even the moſt ugly vices, as this of anger. The murtherer by as great ſhew of reaſon might excuſe his murther, becauſe he is by nature cruell: and ſo the Traytour, Theef, Adulterer, *&c.* It will not be admitted for a juſt excuſe before a temporall Judge, to ſay I am prone by nature to ſuch a crime, and cannot leave it; nor will the Judge of Heaven and Earth hold us excuſed, if we make any ſuch plea before him. If we be prone to anger, we had not this nature by creation, for we were created according to Gods Image, who is *ſlow to anger*: but this corruption hath taken hold of us by reaſon of Original ſinne: and therefore we are not to excuſe one ſinne by another, but rather earneſtly to labour that this pollution may be waſhed away with the water of Gods Spirit, who by his grace doth reforme nature. If we be of ſuch a wicked diſpoſition, that we cannot but be angry, our ſinne is the more hainous, our ſtate the more dangerous. For rooted ſickneſs is much worſe then new bred, an old ſore then a green wound. The ſinnes that are ſet moſt deep in nature, are moſt hatefull and perillous. But what if we be hot by nature; grace, wherewith every Chriſtian ought and muſt be repleniſhed in meaſure, is above nature, ſtronger then nature? Thoſe who are regenerate by the Holy Ghoſt, though naturally they be as ravenous and cruell as the *Wolfe*, and *Leopard*, they ſhall be made as mild and innocent as the *Lamb* and *Kid*: And though they be as fierce and furious as the *Lyon* or *Bear*, they ſhall become as tame and gentle as the *Cow* or *Calf*.

Nemo adeo ferus eſt ut non miteſcere poſſit, ſi modo culturæ patientem commodet aurem. Hor *Ep.* l. 1. *Ep.* 1. Iſa. 11. 6, 7.

Q. *I am ſomewhat hot for the time, but it is quickly gone.*

A. Be not of an haſty ſpirit, for anger reſteth in the boſom of fools. He that is ſoon angry, wanteth no folly. Many are the miſchiefs of ſuddain anger, which riſeth haſtily, and burneth vehemently for the time: as it beginneth without reaſon, ſo it ends with ſhame or late repentance. He ſhall never want ſorrow, that gives entertainment to ſuch a gueſt. What is more unbeſeeming, then for a Chriſtian to be of a brittle ſpirit, apt to kindle, as Tinder or Gun-powder to take fire? For the Children of God ſhould reſemble their heavenly Father, who is *ſlow to anger*, and ready to forgive.

Eccl. 7. 9. Prov. 14. 17.

Q. *I ſay nothing, what would you have me to do?*

A. 1. Concealed anger, when as men nouriſh it in the heart, and hide it only that they may have the better opportunity of revenge, which they are purpoſed to ſeek with full reſolution; or diſſemble it for their credit ſake, becauſe

to ſhew it would be ſome ſtain to their reputation: this hidden anger is farre worſe then profeſſed, both in reſpect of the party who is angry, and the other with whom he is angry. In reſpect of the party himſelf, becauſe containing in him this turbulent affection, it doth vex and torment him, like a raging fire which hath no paſſage, or a violent ſtreame whoſe current is ſtopped. In reſpect of him alſo with whom he is angry, becauſe it maketh him leſs wary in preventing his malice, and therefore the more eaſily ſurpriſed. In regard whereof a ſecret enemy is more dangerous then one who profeſſeth his enmity: for as a ſmall company of men lying in an ambuſhment, will more eaſily overcome a greater force, then if they ſhould march againſt them with Banners diſplayed: ſo a weak enemy hiding his anger, and watching his beſt opportunity of revenge, is more like to circumvent and ſurprize one more mighty then himſelf, then if he ſhould profeſs his malice. *Deceit is in the heart of him that imagineth evil. He that plotteth miſchief is hated*; that is, he that diſſembling his diſpleaſure, intendeth revenge, and ſetteth his thoughts on work how to effect it, is abhorred of God, and deteſted by thoſe that find out his malitious practiſes. Examples of this covert anger we have in Scripture; as in *Cain*, who talked familiarly with his Brother, when he ſought to murther him; of *Abſolon*, who concealed deadly malice two years together againſt his Brother *Ammon*, that not being ſuſpected, he might with more eaſe take his life away. The like we have in *Joab*, and the Traytour *Judas*, who betrayed his Maſter with a Kiſs. 2. Anger is profeſſed by ſtubborn ſilence, when we will not ſpeak, or at leaſt very covertly, as well as by ſpitefull words and evil deeds.

Profeſſa præcunt odia vindictæ locum. Sen. 2 Med.

Prov 12.20.

Pro. 14.17.

Gen. 4.8.

2 Sam. 13. 22, 23.

2 Sam 20.9.

Luk. 22.47.

Q. *He hath often treſpaſſed againſt me, I can forbear no longer.*

A. *Love covereth a multitude of ſinnes.* A Chriſtian man muſt forgive not one or two, but many offences. If thy brother ſin againſt thee, not ſeven times, but ſeventy times ſeventy times, thou ſhalt forgive him. Nor doth love cover the light and ſmall, but all tranſgreſſions, and that either by voluntary forgetfulneſs, or by leſſening them ſo far as truth will give leave. *David* is forgetfull of all injuries done unto him by *Saul*, doth take puniſhment upon him that ſaid he killed him, and ſheweth great courteſie and favour to his poſterity. *Joſeph* never ſpake to his brethren of their ſelling him into *Egypt*, but when he was compelled unto it; and then, as farre as truth would bear, he referred it to the providence of God.

Pro 10.12.

Math 18.22.

Q. *But every man hath not this gift of patience: God muſt give it, or we of our ſelves cannot bear and put up injuries contentedly.*

A. Men can binde heavy burdens upon the Lords ſhoulders, which themſelves will not take up with the leaſt of their fingers. And that appears by the ſlight account they make hereof, and their dealing ſo careleſly in ſo weighty a matter. For although he can change and renew their hearts into the obedience of his bleſſed will; yet if this were the thing they deſired, they would firſt apply themſelves to that grace of his, which is able to work this effect in them, and then put over and commend the bleſſing of their labour to God: which while they neglect to do, they have that within them which ſhall witneſs againſt them, to be the wilfull cauſes of their own deſolation. The Lord is not bound to them in the leaſt reſpect, to miniſter means of the word, in afflictions, benefits, examples, help by others, much leſs grace to be humbled and repent. Therefore in that they uſe none of theſe Ordinances of his, to the wholeſome ends to which they are appointed, the ſin is theirs: he is guiltleſs, in that he hath offered them more fair, than themſelves were willing to accept of. Never did the Lord leave any to himſelf, hardened and impenitent, who deſired to profit under his doctrine and diſcipline. Therefore let men beware they overreach not themſelves

themſelves in their ſubtilty: for as bold as they are in ſpeech here, yet when they come to anſwer the Lord face to face, they ſhall be dumb; and out of their own mouthes ſhall the Lord condemn them.

Chap. XIII.

Of the means whereby corrupt Anger *is to be bridled, ſubdued and conquered.*

Queſtion,

BY what means is corrupt Anger to be ſubdued and bridled?

A. 1. Faith ſeaſoneth, moveth and moderateth all paſſions, and this of Anger in particular. The Acts of faith are, 1. It ſtamps the image of Gods goodneſs, mercy, long-ſuffering and patience upon the ſoul. A man cannot walk in the Sun, but he ſhall be tanned: nor can we have fellowſhip with God by faith, and not be like unto him. The effects of Gods bounty, gentleneſs and love to the believer, is the producing of like affections. And as faith worketh patience, ſo it effectually perſwades unto it from this ground. For thus it goeth to work: God is mercifull, gracious, ſlow to anger, and abundant in kindneſs: and as he is not eaſily provoked to anger, ſo being provoked his anger laſteth not long, for he will not alway chide, nor keep his anger for ever. But children ſhould reſemble their parents in vertue, as they ſucceed them in honour. The Lord with much lenity ſuffereth veſſels ordained unto deſtruction. How long did he ſuffer the old world? how loath was he to ſtrike, if in an hundred and twenty years he could have reclaimed them? The meaſure of his grace and mercy towards us daily, is boundleſs, and exceeding all meaſure. He forgiveth us every moment much more, than we can poſſibly be wronged of men: He forgiveth to that man which injureth us much more than we can. And if we be the children of God, muſt we not labour to expreſs his vertues? ſhall we ſtand in need of forgiveneſs, and not forgive? Shall God forgive infinite ſins, and ſhall not we paſs by one offence? Shall we ſtand in need of a ſea of mercy, for the waſhing of ſo many foul offences, and ſhall we not let one drop fall upon our brother, to forbear and forgive in trifling wrongs? How meekly did our Lord and Saviour carry himſelf amongſt men? *His voice was not heard in the ſtreets; a bruiſed reed he would not break.* How long bare he with *Judas*, being no better than a devil within his family? that even when he was meditating his ſinne, he was loath to diſcover him plainly to be the man! What indignity did he ſuffer of his own people, and that for our ſins, never opening his mouth? And muſt not the lively members of his body, be conformable to their Head? muſt not the ſheep of Chriſt hear his voice, follow his ſteps? 2. It acknowledgeth the providence of God, without which not the leaſt grief or injury could befall us: for even the leaſt is a portion of that cup which Gods hand reacheth unto us to drink of. *Job* looked not at the *Sabeans* and theeves, but *the Lord hath taken* [ſaith he,] *bleſſed be his Name.* *Joſeph* accuſeth not his brethren, but comforteth them after their fathers death, and ſaid, *The Lord ſent me into Egypt before you.* And this obſervation is as water to quench this inflammation, as may be ſeen in *David*, when *Shimei* railed on him: *Suffer him to curſe, for God hath bid him raile. I ſhould have been dumb, and ſaid nothing, becauſe thou didſt it.* This perſwaſion, that all the wrongs we ſuffer do come from God, is many wayes forcible to move unto patience. Firſt, It conſtraineth us to confeſs, that all our chaſtiſements are juſt, even farre leſs than by our ſins we have deſerved: for they are but light, or if not light, yet momentanie, but our ſins have deſerved

Exod. 34.6. Pſal. 103.8,9.

1 Pet. 3.19. Ezek. 4.5.

Col. 3.12.

Eſ. 40.

Job 1.21.

1 Sam. 16. 10, 11.

Pſal 39.9.

ved infinite and eternal punishments. If therefore the Lord use these earthly rods to correct our sins, we are rather to admire his mercy than to be angry at so gentle chastisement. Secondly, It teacheth, that the manner of the Lords
Psal.25.10. dealing is exceeding tender and compassionate. *All the waies of the Lord are mercy and truth, to them that fear him and keep his testimonies.* When we deserve to be cut down root and branches, and cast into unquenchable fire, he doth only lop and prune to make us more fruitfull. Therefore if the matter be well weighed, we have more cause to be thankfull, than to be offended. Is the Patient discontented with the Pils that are prescribed by his learned Physician, because they purge the body of that sick matter which would impair his health?
Rom.8.28. 3. It assures that God in his infinite wisdome will dispose of every thing for our good. Why then should we vex our selves with anger, seeing God will turn the injuries of men into blessings? let us rather when any wrong is offered us, which we cannot by just and lawfull means avoid, say with our Saviour
Joh.18.11. Christ, *Should I not drink of the cup which my Father hath provided for me?* should I be angry with the cup, because the physick is bitter? or with the hand whereby it is conveyed unto me? My heavenly Father correcteth me for my good and amendment, I will not therefore be angry with the rod wherewith I am beaten, but rather look to the principal hand that layeth the chastisement upon me, and the happy fruit that it brings with it. Fourthly, It acknowledgeth the present course that God holdeth to be best, most behovefull for us: for God is wisest, his prescriptions most safe and healthfull. Now therefore there is good cause why we should cease to be angry for crosses, wrongs and injuries, unless we will be fighters against God, resist our own profit, and choose rather to please the palate though to our great torment afterwards, than to preserve health and peace. These potent arguments of faith well setled in the heart, cannot but quiet and pacifie the soul in the midst of manifold provocations. Fifthly, It looketh up to Christ, and imprinteth the vertues of his death upon the soul. Look as the Seal applied to the wax, leaveth its stamp and Image upon the wax: so the death of Christ being close set unto the heart by a lively faith, engraveth the vertues of it upon the soul. He that believeth in Christ crucified, is made like unto Christ in love, meekness, and all other graces that he manifesteth in his death. Thus the heart is framed to meekness, and by invincible arguments taken from the same grounds, faith perswades to patience. For thus it pleadeth; Christ indured scoffs and reproaches, rayling and reviling, buffeting and scourging, yea death it self, and the anger of God, more grievous then death, not for any demerit of his, but for our sakes: And shall we grudge to suffer small injuries that are offered unto us by men, at our Saviour Christs request, seeing we have deserved far greater? The man that duely considereth the sufferings of Christ, and certainly believeth that he deserveth what Christ suffered, cannot possibly give deniall to this reason.
Rom.12.19. 4. It submitteth to the absolute sovereignty of the Lord, and will not encroach upon his Prerogative Royal. Now all revenge is Gods right, and he hath not given it unto man. *Vengeance is mine, I will repay, saith the Lord.* It is not permitted a private man in the Common-wealth, that he take the place of a Judge; nor of a servant in the family, that he usurpe the authority of the Master: And shall a Christian, by revenging his own quarrell in word and deed, intrude himself into the Office, and usurpe upon the Prerogative of the Almighty God? 5. Faith worketh humility and lowlinesse, banisheth self-love and loftinesse of mind: for it minds a man of his sinne and wickednesse of his spirituall foolishnesse, impotency, nakednesse, and due desert of sinne. What good soever is enjoyed, it receiveth and holdeth as an Almes of grace; what misery is felt and suffered, it acknowledgeth to be the true desert of sinne, or the just chastisement of love. It admireth the excellent Majesty of God, and freely

freely ſubmitteth to his wiſdom and will. Faith emptieth a man of all high conceits of ſelf-ſufficiency, goodneſs, and worth, makes him moſt baſe and vile in his own eyes; as that which receiveth all things of favour and courteſie, challengeth nothing by way of recompence or deſert. Wherefore it is no hard matter for a ſound Believer to put up reproach, diſgrace, and wrong patiently. For if that arrogant conceit which we have of our ſelves, and the overweening opinion of our own excellencies be laid aſide; if we eſteem our ſelves to be but *duſt and aſhes, Wormes and no men*; if in ſincerity we can ſay unto corruption, *thou art my Father, and unto the Worme, thou art my Mother and my Siſter*: If we did truly judge that by our ſinnes committed againſt God and our neighbour, we have deſerved not onely contumelies and wrongs, but alſo eternall death of body and ſoul; we could not be eaſily provoked to anger upon every trifling occaſion, nor think it any great diſparagement to endure leſſer injuries, ſeeing we have deſerved farre greater. 6 It raiſeth the heart to an earneſt deſire of ſpirituall and heavenly things, and treadeth under feet all vain and tranſitory things which concern this life. The treaſures that faith diſcovereth are more excellent and durable then any this world affordeth; the preferment it gapes after is not of any earthly nature, the riches it coveteth are above. As for the things of this life, it doth not deſire much, it delighteth not in much: and conſequently the Believer is not much diſturbed with unquietneſs, nor incenſed with anger, when he is croſſed in them. He will not trouble himſelf needleſly to intermeddle with every domeſticall triſle; and if any thing miſcarry, he will not ſo much look to the means, as to the ſupream cauſe, the providence of God, conſidering *that if he build not the houſe, they labour in vain that build it*, if he bleſs not their labours, they cannot proſper. It is reported that ſome hils are never moleſted with Wind, Haile, Snow, Rain, or Tempeſt, becauſe they are above the Clouds: ſure I am the heavenly-minded Chriſtian is lifted far above theſe ſublunary things, and cannot be afflicted with them. 7. Faith begetteth ſoundneſs of ſpirit, and Chriſtian hardineſs. For, inordinate luſts, which are as Ulcers in the fleſh, it ſubdueth, and diffuſeth the ſaving vertue of the Word into every power of the ſoul. But a ſound mind is not eaſily diſtempered with wrongs that are offered, no more then ſound fleſh will ake tobe handled. 8. It ſeeketh the approbation of God, but is not vainly inquiſitive what others think, ſpeak, or do. For, who ſo believeth, ſhall find moſt ſweetneſs in familiarity and communion with God, which draweth the heart from the love of needleſs curioſity. And the abandoning of this troubleſome companion vain curioſity, is of ſpeciall uſe to the ſubduing of unjuſt anger. For many things will neither grieve nor hurt us, if we never ſee nor hear them. Whereas he that buſily enquireth what is ſaid againſt him in every company, he that liſteneth at every door, and under every wall, he that rubbeth up ill words ſpoken againſt him in ſecret, doth both diſquiet himſelf with anger, and make his own faults more publique. *Antigonus* when he heard two of his ſubjects ſpeaking evil of him in the night near his Tent, called unto them, willing them to go further off leaſt the King ſhould hear them. Whoſe example if we would ſollow, our anger would not ſo much vex our ſelves, nor trouble others. 9. It acquainteth us with the common frailties of all mankind, the temptations whereunto they lie open, and the particular ſinnes, wants, and infirmities of our own ſouls. Faith diſcovereth the filthienſs of Original ſinne, which hath ſo generally infected all the Sonnes of *Adam*, that there remaineth nothing in us but pollution and filthineſs. It putteth us in mind, how often we have provoked God to anger by our ſinnes, how many and great injuries we have offered to our Bretbren; the remembrance whereof is a great curbe and bridle to carnall anger. If he that hireth a ſervant, would think with himſelf, that he hireth one who is not free from faults; if he that chooſeth a friend, would then conſider that he hath his

Quiqui eſtis, deſinite putare vos eſſe aliquid, continuo miſeſcetis. Si te inferiorem non majorem duxeris, deſines commoveri. Paſc. virt. & vit. c. 19.
Gen. 18. 17.
Pſal. 22. 6.
Joa 17. 4.
Pſal. 127. 1.

his wants and imperfections: If he that marrieth a Wife, would remember that he marrieth a woman, and therefore one subject to infirmities: neither the small faults of his servants, nor the imperfections of his friends, nor infirmities of his Wife would easily provoke him to choler and fury, seeing he did not come short of his reckoning. If when we have received injury from another, we would aske our consciences, am I clear from offering the like injuries or greater to my Brethren? How many times have I offended God much more? Thus if we would speak unto our consciences in the presence of God, we would not so easily be incited to anger and revenge, seeing we our selves do many things which need pardon, and our greater faults might serve to excuse those that are less in others, if we would but look upon them: for no man without blushing could extreamly punish those faults in his neighbour, for which he shall need to crave pardon himself. 10. It kindleth just indignation against the sinne of our own souls, which curbeth and restraineth carnall anger from breaking forth against others. For whosoever is zealous against the errors and aberrations of his own life, he shall not find time to jarre and contend with other men for petty injuries and wrongs. Experience sheweth, that the greatest heat abroad is accompanied with least heat at home. 11. Faith dealeth with counsell and deliberation: It considereth before it judge, and judgeth before it proceed to execution. The Heathen man saith, *We shall acquit many, if we will not be angry before we judge*: which order is observed by faith, for it deferreth to censure, till time have revealed the truth. It is the nature of men, to be most desirous of hearing that which most displeaseth them, and willingly to believe those things which they are most sorry to hear: But faith leadeth in another course, it weigheth all things in the balance of truth, and moveth according to her direction. 12. Faith worketh by love, which is of more force to restrain us from revenge, then injury to provoke unto anger: For, *love suffereth long*, and *suffereth all things*, is not provoked to anger. It considereth the condition of him with whom we are angry, namely, that he is a Brother created in the Image of God: It calleth to mind the equity which we look for at the hands of all men, and causeth a man to set himself in the place of him with whom we are provoked. If we wrong any man, we desire that he would forgive us: and therefore we must forgive him the injury that he doth unto us, without unjust anger. These considerations will keep men that they shall not aggravate those injuries which are offered them, nor extenuate those they offer others. 13. It is the property of faith to receive the whole Word, and to diffuse the saving vertue thereof into every power of the soul; which changeth us into the nature of it self. But the Word of God requireth meekness, long-suffering, and patience. The Word of the Kingdom is compared to Leaven, which leaveneth the whole lump: which word commandeth meekness, and so farre as it is embraced, doth change us into the nature of it. 14. Faith obtaineth by prayer, and receiveth the spirit of meekness, whereby our nature is renewed according to the Image of God, and our affections sanctified that they may be fit and serviceable for the setting forth of Gods glory, the good of our Brethren, and the furthering of our own salvation. Lastly, It sheweth the danger of retaining wrath, which is an high degree of murther. It perswadeth in this wise; Thou prayest to be forgiven, as thou forgivest: the promise is, *forgive, and it shall be forgiven you*: the threatning is, *that judgement mercilesse shall be to him that sheweth no mercy*: and be sure that *what measure thou metrest unto others, shall be measured unto thee again*, and returned into thine own bosome. While thou remainest in anger, thou canst have no assurance that thy prayers are acceptably heard of God, or that thou art his Child by grace and adoption. What Christian, that knoweth the comfort of prayer, and dignity of adoption, would not be terrified from unadvised anger by such like rebukes and threatnings?

Tela provisa minus nocent. Praesume animo multa tibi esse patienda. Sen. lib. 3. cap. 37.

No man is offended that he is cold in Winter, or that he doth vomit in the Sea. Tit. 3. 1, 2, 3. Eccl 7. 24.

Æquum est, peccatis veniam poscentem, reddere rursus. Horat. ser. lib. 2. Satyr. 3.

Irascere Patri tuo, & peccas: irascere tibi ipsi, ne pecces. Aug.

Sen. *de ira.* lib. 3. cap. 29.

1 Cor. 13. 4. 7.

Mat. 6.

Mat. 18. 23. Mat. 7. 2.

Q. What meanes further should a Christian use to subdue Anger?

A. 1. We must fly all affairs that are above our reach, lest that finding our selves oppresst, as with an unsupportable burden, grief kindle our waywardnes and choler. 2. It is good to abstain from multitude of busines, because not onely the mind is distracted and disturbed therewith, and so made a fit Inne for anger to lodge in, but also because in such abundance of busines, some things of necessity will miscarry, and among such a multitude of Irons, some will burn, and so inflame the mind to anger. 3. Another meanes to prevent anger, is to avoid the company of those who are angry and cholerick, lest by a certain contagion they poyson us with their passions. And this *Solomon* teacheth us. *Make no friendship with an angry man, neither go with the furious man, lest thou learn his waies, and receive destruction to thy soul.* Prov. 22. 24. Drunkards provoke to drink, voluptuous men mollifie the most couragious, and avarice poysons those that haunt the covetous. In like manner, cholerick men infuse into us their troublesome humour, or at least in frequenting them we expose our selves to the dangers of quarrels with them. For as one stick of wood being set on fire, doth kindle that which is next unto it: So one man being inflamed with anger, inflameth them also who are near about him, with his provocations. 4. If we would subdue anger, we must avoid contentious controversies: for howsoever it be very easie to abstein from them before they are begun, yet after a man is entred into them, he cannot easily give them over. Because he thinketh that it will derogate from his wit and judgement, if he be forced to yeeld though it be to a truth: and besides men naturally desire to bring others to be of their opinion, and therefore they will use great earnestnes to perswade, and oftentimes burst out into anger and fury, if they cannot obtein their desire. *Vitia facilius repelluntur, quam expelluntur.* Sen. 5. To prevent anger it is good to take heed of medling with the strife that belongs not to us: especially we should take heed of medling with foolish and indiscreet persons, for *he that contendeth with the foolish, whether he rage or laugh, there is no rest.* Prov. 26. 17. Prov. 29. 9. 6. The sovereign remedy of anger, is to cast our eyes upon the examples of patience which the servants of God and the Saints have taught us in this world. As of *Abraham*, who when just cause of offence was offered by *Lot* and his Shepherds, was rather content to part from his right, then he would any way discord and dissent. Gen. 13. 8. Of *Moses*, who then was ready to pray for the people, when they were ready to stone him. Exo. 17. 4. 11. Of *David* who having revenge in his own hand, when he was provoked by the outragious injuries of *Shimei*, did notwithstanding contein himself: 2 Sam. 16. 10. and of *Steven*, who when the Stones flew about his eares, prayed for his enemies that threw them at him. Act. 7. 60. But especially we should fix our eyes upon the example of our Saviour Christ, who being outraged by men did not curse them; being persecuted, he did not threaten his executioners; being crucified, he prayed for his enemies; and who in the end by a Philosophy farre different from that of the world, hath put our salvation in his Cross, our Triumphs in his reproaches, and our glory in his punishments. 1 Pet. 2. 23. The looking upon green colours is not more sovereign for those who are troubled with inflamation of the eyes, then the beholding of the clemency and patience of others, is for those whose hearts are enflamed with anger. 7. If the examples will not move us to the love of mildnes and patience, let us set before our eyes those men that abandon themselves to fury, so shall we easily discerne in others, what an ugly and bruitish vice it is in our selves. One saith, that if an angry man would look himself in the Glass in the midst of his fury, he would appear so horrible in his own sight, that it would be a notable meanes to work an hatred in his heart, of so deformed a vice. Doth not the furious man disrobe himself of all shame? lose all reason?

renounce all moderation and modeſty? Is not his countenance diſfigured and unſeemly? Are not his words abſurd, his actions rude? Can he refrain his tongue, or contain the other parts of his body in their duty? Wherefore as in ſeeing the ſhameſull motions of them that are drunk, we conceive a certain horror of the exceſs of Wine: ſo when we behold the deformity of choler in others, we ſhould endeavour what we can not to be infected with a vice, which is as it were a reproach to humane nature. 8. We muſt fly jealouſies and ſuſpicions, which many times incenſe us, as well as the juſteſt ſubjects of choler; for that taking in ill part a look, a ſmile, or ſome other light action, we conceive a deſpight and grow hot againſt the innocent, who had no deſire to wrong us. 9. We muſt not lightly give credit to what we hear reported, conſidering the practiſes which are uſed at this day to abuſe the moſt credulous. A flatterer will ſeek to inſinuate himſelf into favour by accuſing an innocent; he will ſuggeſt an outrage and make a bad diſcourſe to perſwade that he hath heard it with grief of mind; another will ſeek an occaſion to diſſolve the moſt ſacred bonds of friendſhip. Another full of venome and poyſon will deſire to have the ſport of a quarrell, and will be glad to be ſpectator of a combate which he hath kindled, ſo as he be none of the party. It is then a notable lightneſs to condemn a friend ſuddainly before he be heard, and without an exact knowledge of the matter whereof he is accuſed; and it is a prodigious injuſtice to be incenced againſt him before that he know who accuſeth him, or what crime is impoſed upon him. 10. As for thoſe things whereof we our ſelves are witneſſes, we muſt conſider the diſpoſition and will of thoſe that have done us wrong. If it be a young man, let us impute it to his age, and bear with his youth. Is it a Father? Having received ſo many other benefits from him, it is reaſon we ſhould endure, and that remembrance of things paſt ſhould mollifie our preſent bitterneſs; and we muſt duely conſider with our ſelves whether he hath not juſt cauſe to entreat us with that rigor, whereof we now complain. If they be perſons ſubject to an higher power, it may be they have been forced, and being ſolicited by ſuch as they could not diſobey. Another may offend us after that he hath been outraged by us: And what wonder is it if he requite us with the like? If it be a good man, we ſhould not think that he had any will to hurt us, being confident of his innocency. If he be a wicked man, why are we amazed if the effects reſemble the cauſe? Moreover, if we think our ſelves wrongfully oppreſſed, let us remember that many times we think that unjuſt, which is not ſo in effect. In a word, we muſt remember that we know not his heart, nor his intention, it may be he meant better unto us: neither are we acquainted with the ſtrength of his temptation, which perhaps was ſuch as would have overthrown us; nor the reaſon why the Lord ſuffereth him to be overcome, and fall by it. Thoſe who find themſelves by nature prone to anger, are to labour earneſtly with themſelves, that they may contain their fury for a ſhorter time, as it were for one day, whatſoever occaſion ſhall be offered, and after that another, and a third, and ſo by little and little they ſhall attain unto the habite of patience, and cuſtome will alter nature. Theſe are the meanes whereby unjuſt anger may be ſubdued and conquered. Laſtly, The occaſions of anger are to be removed. *Cotys* the King of *Thracia*, when one brought to him Veſſels curiouſly wrought with the Penſill, that might eaſily be broken, he rejected them, or brake them, leſt being hot by nature, he ſhould rage againſt his ſervants in fury, when any things had hapened unto them.

As for the injury, ſee it not, feele it not, overcome it. *Melius eſt non agnoſcere, quam ignoſcere*

Peregr. *de ira.* cap. 2. *Uſu leniendæ ira.* Sen. *de ira.* lib. 2. cap. 13.

CHAP.

CHAP. XIV.

Shewing, how we are to behave our ſelves after Anger *hath made an entrance, and taken place in us: And alſo what the Remedies are, whereby we may cure* Anger *in others.*

Queſtion:

HOw are we to behave our ſelves after that anger hath made an entrance and taken place in us?

A. If through infirmity we be fallen into injuſt anger, we muſt abandon this corrupt affection with all poſſible ſpeed. Anger is as poyſon, which with all ſpeed muſt be purged out if it be taken unawares. All Philoſophers adviſe us to entreat this paſſion as they do monſters and Serpents, whom they ſtrive to ſmother as ſoon as they are diſcloſed. The Apoſtle teacheth us to lay aſide anger with all poſſible ſpeed, *Let not the Sun go down on your wrath.* As the night doth cool the heat which in the day time the Sun hath made; ſo muſt it alſo quench the flames of anger kindled in our hearts. And as it is eaſie to quench a fire of ſtraw in the beginning, but if we ſuffer it to take hold of more ſolid matter, it paſſeth all our labour and induſtry, and makes a pitifull ruin: even ſo, he that will obſerve choler from the beginning, ſeeing it begin to fume and kindle for ſome light quarrell and ſmall offence; it is eaſie for him to ſuppreſs it, and to ſtay the courſe: but if it be once ſetled and begins to ſwell, and that he himſelf blowes the bellowes; that is to ſay, if he ſtirres it up and enflames it, it will be hard for him afterwares to quench it. A ſmall ſpark if it be nouriſhed, will quickly increaſe to a furious flame. As therefore when a houſe is newly ſet on fire, men labour earneſtly, and with all ſpeed to quench it, before it have taken hold of the main poſts and great beams, otherwiſe it will be too late afterwards, when it is increaſed to its full ſtrength: So when our hearts are firſt ſet on fire with anger, we are preſently to quench it with the water of the ſpirit; for after we are throughly enflamed, it will be too late to apply any remedy till the flame have ſpent it ſelf. But ſome will ſay, I fall into anger many times when I never mean it, and it hath overcome me before I am aware; how therefore ſhould I prevent that which I do not foreſee, or free my ſelf from it, ſeeing it violently over-ruleth me? To which I anſwer, Firſt, That if we carefully watch over our ſelves, we ſhall eaſily perceive when we are inclining to anger: for as there are many ſigns which go before a ſtorm, and many ſymptoms which diſcover diſeaſes before we fall into them; ſo we may eaſily diſcern in us many notes and ſignes of this tempeſtuous ſtorm and raging fever of minde, unjuſt Anger, before it break forth and ſhew it ſelf. Inward pain, ſwelling of heart, diſcontent and bitterneſs of ſpirit appear before it. Secondly, Anger doth not preſently as ſoon as it is entred into the heart over-rule us, before it be grown to greater ſtrength than it hath at the firſt: for as the greateſt fire hath but a ſmall beginning, and when it is begun is eaſily quenched: ſo the moſt furious anger attaineth not his full ſtrength at the firſt entrance, but by little and little encreaſeth like a flame, by taking hold of new matter. And therefore howſoever after it hath wholly inflamed a man, it is moſt hardly quenched, yet in the beginning thereof, it is eaſily ſuppreſſed. The means to ſubdue Anger after it hath given the aſſault, are; Firſt, Not to yeeld any obedience to her, nor to beleeve her in any thing ſhe ſaith or doth, to inflame us to revenge. As they that are ſick of the Falling-ſickneſs, having any ſign or beginning of their fit, retire themſelves ſuddenly, and take all the remedies which may divert ſo troubleſome an accident, or at leaſt, hide the ſhame: ſo they that ſee themſelves tranſported with Choler, ſhould retain themſelves, and ſtrive to moderate their

Eph 4. 26.

Ira furor brevis eſt: animum rege: qui niſi paret, imperat: hunc frænis, hunc tu compeſce catena. Hor. *Ep.* 1. *Ep.* 2.

Venienti occurrite morbo. Perſ. *Satyr.* 3.

Pharmaca naſcenti ſunt adhibenda malo. Theog.

Opprime dum novus ſunt ſubiti mala ſemina morbi. Ovid.

paſſion, and divert the infirmity which ſeeks to ſeize upon them. Pilots foreſeeing a tempeſt, uſually retire themſelves into a road or under the Lee of ſome Rock, before the ſtorm come: ſo he that feels the firſt motions of Choler, ſhould have recourſe to reaſon or faith rather, and oppoſe her perſwaſions to the paſſion, to controle the violence of it. We find in other paſſions, that the liberty we give them brings ſome eaſe: but Choler grows bitter, and is incenſed by the liberty that we give her, and is enflamed the more in that we give way to her fury. Secondly, We muſt remember that it is a diſhoneſt thing to requite an injury; for he that doth ſo hath part of the wickedneſs, and entangles himſelf in ſinne, as he that embraceth a ſooty perſon, and walloweth with him, ſhall be ſooty himſelf. *Cteſipho Pancratiſta* is worthily derided, who was wont to kick his Mule, becauſe ſhe ſtrook him with the heels. If another man vex me, ſhall I vex my ſelf? We muſt rather imitate Champions, who ſometimes give ground, that they may overcome. Thirdly, To ſubdue Anger we muſt withdraw the food wherewith it is nouriſhed: for as the greateſt fire, if new matter be not ſupplied, will of it ſelf go out: ſo the moſt furious anger will ſoon be mitigated, if it be not continually nouriſhed with a new ſupply of matter. The fewell of anger, is multiplying of words: for though the injury at the firſt be ſmall, yet if either it be aggravated by him that ſuffereth it, or defended by him that offereth it, it incenſeth men to great anger. As nothing ſooner than winde, cauſeth a ſmall ſpark to burſt out into a furious flame; ſo nothing ſooner doth cauſe a ſmall ſpark of anger increaſe to a raging flame of revenge, than the wind of words. We are not therefore to imagin with ſome, that we can diſgorge our ſtomacks of anger, by vomiting out ſpleen in bitter words; for they do not only in their own nature whet and ſharpen our own affections, but alſo provoke the other, with whom we are offended, to requite us with the like, and ſo to add new matter to the old flame. As well therefore may we think to quench the fire with wood, as anger with words; for as wood is the nouriſhment of the fire, ſo words are the nouriſhment of anger. Let us rather in our anger imitate the wiſe *Socrates*, who when he was moſt angry, uſed moſt modeſty, mildneſs of ſpeech, and lowneſs of voice, and ſo withdrawing the nouriſhment from the fire of anger, it will ſoon of it ſelf be extinguiſhed. Fourthly, In thine anger make ſome delay, before thou ſpeakeſt or doeſt any thing. Give not place to wrath, let it not have vent by ſudden or unadviſed words. Anger ſmothered will languiſh, but let out, will flame unto further miſchief. *Solomon* makes it the property of a wiſe man to conceal anger: A fools wrath is preſently known; but a prudent man covereth ſhame. Memorable is that anſwer of *Athenodorus* to *Auguſtus*, who being requeſted at his departure to leave behind him ſome good inſtruction for the government of his Empire, gave him this advice; That he ſhould do nothing in his anger, before he had numbred on his fingers the Letters of the Greek Alphabet. An example hereof we have in *Socrates*, who finding his anger incenſed againſt his ſervant, deferred to take correction, ſaying, I would beat thee but that I am angry. And alſo in *Plato*, who being provoked to anger for ſome notable fault committed by his ſervant, took a cudgell into his hands, and held it over him a good ſpace, as if he would have ſtroken; and being asked of his friend *Speuſippus*, what he meant by ſuch a kind of action; I ſaid he, I take puniſhment of one who is angry; meaning of himſelf, by bridling his affection. And that we may the rather be moved to abſtain from ſudain and deſperate reſolutions when our anger is provoked, let us conſider we are in great danger to do thoſe things in a moment, which we ſhall repent our whole life. That in ſuch ſhortneſs of time we cannot rightly examin the circumſtances of the matter, which in ſuch caſes are moſt material; whereas truth is the daughter of time, and will bring all to light. That it is a foul ſhame, firſt to be angry, and then to judg: firſt to take puniſhment, and then to examine the cauſe;

Prov. 12. 16. Prov. 20. 3. & 16. 32.

Differ, habens parva commoda magna mora. Natura ira eſt, ut prolata magis, ſorvat: occultata langueſcat. Gloſſa in Prov. Prov. 12. 16. *Valer. Max.* lib. 4. cap. 1. *Plutarch.* de lib. Educ. *Qui non moderabitur iræ, infectum voles eſſe, dolor quod ſuaſerit & mens, Dum pœnæ odio per vim feſtinat inulto.* Horat. ibid. *Poſt mihi non ſimili pœna commiſſa luetis.* Virg. Æneid. lib. 1.

cauſe; that is to ſay, whether hath offended, he that taketh puniſhment, or he on whom it is inflicted: whereas in proceſs of time the truth will appear, whether revenge may be more juſtly taken or omitted. And then if after due examination he inflict deſerved puniſhment, it will be more effectuall for the reformation of the offender, when he ſeeth that it doth rather proceed from true judgment, than from the ſpleen. Fiftly, It is good to get out of the company of others, eſpecially of them who have offended us; according to the example of *Jonathan*, who being juſtly provoked by his unjuſt and cruell Father, roſe from the table and departed, leſt by his fathers provocations, he might have done or ſaid that which did not beſeem him: whoſe practiſe if we would wiſely imitate, we ſhould not only appeaſe our anger, by removing out of our ſight the object and cauſe thereof, and prevent further occaſions of increaſing it, but alſo cover our infirmities, which otherwiſe we ſhould diſcover by the violence of the paſſion. For this affection is as fire; take the matter away from fire, and it will ceaſe to burn; ſo let a man depart, and employ himſelf (for the time) ſome other way, and he ſhall ſoon ceaſe to be angry. Sixthly, We are to conſider that we ſinne againſt God, not once or twice, but often, yea every day, and therefore the courſe of our anger muſt be turned againſt our ſelves. Seventhly, Let the angry man think with himſelf, whether he is purpoſed ever or never to lay aſide his anger. If ever, how much better were it that he ſhould vanquiſh it, than that it ſhould leave him? that he ſhould vanquiſh it, than that it ſhould be overcome of it ſelf? that he ſhould quench it with the water of the ſpirit, than that it ſhould laſt untill it burn out? for not only this but all other paſſions in time tire themſelves, and fall down with their own ruin. But if they purpoſe to live in perpetuall enmity, let them conſider that they nouriſh in themſelves a viper, which will fret out their own bowels. For who receiveth more vexation, grief, and diſquietneſs by anger, than himſelf who is ſubject to the paſſion? and what doth ſooner cut off the thread of life, than the ſharpneſs of fretting grief? Laſtly, Let him think with himſelf what good time he ſpendeth in a bad matter, which being ſo ſhort and precious, ſhould be more eſteemed and better employed. Eighthly, The chief means to ſubdue anger after it hath taken hold of us, is earneſt and hearty prayer unto God, that he would vouchſafe us the gracious aſſiſtance of his holy Spirit, whereby our affections may be ſo ruled and ſanctified, that they being freed from naturall corruption, may be made fit and ſerviceable for the ſetting forth of his glory, the good of our brethren, and the furthering of our own ſalvation. For it is only the water of the Spirit and the ſhield of faith, which is able to quench the fury of our paſſions; and prayer is a chief means to obtain theſe ſpirituall graces at Gods hands. Ninethly, Commiſerate the ſtate of him that provokes thee to anger; for he is a fool and mad, but the inſtrument of God to exerciſe thy patience.

1 Sam. 20. 34.

Q. *What are the remedies whereby we may cure Anger in others?*

A. 1. If we live with them that are furious, the beſt means to winne them to love and kindneſs is ſerious, true and hearty repentance *When the waies of a man pleaſe the Lord, he maketh even his enemies to be at peace with him.* It matters not how perverſly they are bent, how farre their hearts are eſtranged from us; if we turn unto God, they ſhall be reconciled unto us, when it is for our good. The Spirit of God is that glue that joyneth together things moſt diſagreeing: He can make that clay and iron, (that is things moſt unfit to be conjoyned) ſhall ſtick faſt one to another. He makes the *Wolfe to feed with the Lamb, the Calf with the Bear, the Leopard with the Kid.* The hearts of men are in the hands of God, and as the Rivers of waters, he turneth them at his pleaſure, as he changed the fierce and ſavage mind of *Eſau* to be mild and gentle towards his Brother *Jacob*. Why ſhould a good man fear to find favour of his moſt deadly enemy, if it be for the beſt unto him? They that be in league with

Prov. 16. 7.

Eſa. 11. 6, 7, 8.

Gen. 32. 9, 10, 11. & 33. 4, 5

with the Prince, have peace with the ſubjects: ſo they that upon true repentance and hearty ſupplication be reconciled unto God, ſhall find the whole Army of Heaven and Earth favourable unto them. And be it that the ſubjects of men may hate him whom their prince affecteth: none of Gods ſubjects can move himſelf to hurt us without his will and pleaſure. Why ſhould we deſpair of living peaceably with them to whom we are linked, unleſs we be reſolved to live impenitently, and not to ſeek the Lord? Doth not God rule the hearts of men? And hath he not given his Promiſe, that if we humble our ſelves ſpeedily, ſincerely before him, he will grant us compaſſion in the ſight of them that hate us? 2 Chro. 30. 9. *If ye turn unto the Lord, your Brethren and your Children ſhall find compaſſion before them that lead them captive, ſo that they ſhall come again into this Land:* And this is that which *Solomon* prayed at the dedication of the Temple: 1 King. 8. 47, 48, 49, 50. 2 Chro. 7. 11 12, 13. *If they bethink themſelves, and repent, and make ſupplication in the Land of them that carried them captive, ſaying, We have ſinned, and have done perverſely, we have committed wickedneſs; And ſo return unto thee with all their heart, and all their ſoul: Then hear thou their prayer and their ſupplication in Heaven thy dwelling place, and maintain their cauſe, And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them, who have carried them captive, that they may have compaſſion on them.* When *Jacob* feared leſt the bordering Inhabitants ſhould ſet upon him in hoſtile manner, by reaſon of that bloudy ſlaughter which his Sonnes had made amongſt the *Sichemits*, he is commanded to go to *Bethel*, and performe his vows to the Lord, as the only remedy to free himſelf and his from that imminent danger. Gen 35. 1, 2. 2. To mitigate anger in another we muſt uſe ſilence; for, as the fire cannot long continue if the wood be taken from it, ſo anger cannot long endure, if words and croſs anſwers be not multiplied: whereas on the other ſide, croſs ſpeeches and perverſe replies, make the cholerick man proceed from anger to rage, from folly and fury to madneſs. Favour cometh by forbearing, not by rage. And this the wiſe man teacheth us: Prov. 26. 21. Jam. 3. 5, 6. *As the coale maketh burning coales and wood a fire, ſo the contentious man is apt to kindle ſtrife.* Prov. 30. 33. *Anger is as fire, and words as fewell. As he that wringeth his noſe cauſeth blood to come out: ſo he that ſtirreth wrath bringeth forth ſtrife.* By ſilent yeelding thou maiſt eaſily abate anothers anger, whereas croſs anſwers make it ragingly violent. For as the Cannon-ſhot loſeth his force, if it light in ſoft earth or wooll, but daſheth the ſtony wall in pieces: ſo the violence of the moſt furious anger is abated when it is not reſiſted, but furiouſly rageth, where it findeth any oppoſition. And hence it is that the Heathen man calleth anger the nerves or ſinews of the mind, which are intended and made ſtiffe, with ſharpneſs and bitterneſs, but ſlack and eaſie, with courteſie and gentleneſs. Wild-fire is put out with Milk. Nothing quencheth Lime ſave Oyl. *Homo iracundus eſt velut olla ebulliens; cui a qua frigida ſuperfundenda eſt.* 3. A ſoft and mild anſwer, either excuſing their fault by ſhewing their innocency, or in all humbleneſs confeſſing it, and craving pardon, is moſt fit phyſick to cure anger. Oftentimes angry men imagine that ſilence argueth contempt, and proceedeth from ſullenneſs, as though they were ſilent becauſe they were diſcontented or ſcorned to return an anſwer. Prov. 15. 1. *A ſoft anſwer* (ſaith the wiſe Phyſician) *putteth away wrath, but grievous words ſtirre up anger.* Prov. 25. 15. *A Prince is pacified by ſtaying anger, and a ſoft tongue breaketh the bones,* or as it is in the Original, *a man of bone*, that is, ſuch an one as is moſt ſtiffe and obdurate. Gen. 49. 14. An example hereof we have in *Gideon*, who by his mild reply pacified the proud *Ephraimites*, that contended with him without cauſe. Judg. 8. 1, 2, 3. And therefore iron which is red hot, being dipped in cold water, preſently loſeth all his heat, and returneth to his naturall coldneſs: ſo is the heat of the hotteſt anger ſoon mitigated with a cold and mild anſwer. *Non aliud aptius eſt pharmacum, quam viri gravis oratio.* Menander. 4. Grave and wholſome admonition, with good counſell and advice ſeaſonably adminiſtred, is a notable remedy of unjuſt anger. Inordinate paſſion is better cured by accurate and ſound ſpeech joyned with truth, then with an hundred ſtripes. An example hereof we have

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in *Abigail*, who by her mild and discreet speeches quickly appeased *Davids* furious anger. But admonition must be given in fit season, when anger is overpast. For as it is not fit to minister Physick to a sick Patient, while he is in a fit of an Ague, and therefore well-advised Physicians rather make choice of their Patients good day, : so it is in vain for a man to seek the curing of anger by good counsell, unless he stay till the fit be passed over, and the heat of anger somewhat asswaged. For a man cannot, nor will not hearken to another mans reasons, while he is subject to his own passions. And as a man heareth nothing almost which is said, when is house is on fire, for the noise of the multitude, the crackling of the flame, and the perturbation of his own mind: so the violence of this affection, and the fury of this passion, doth make a man while he is in a fit of rage, deaf to all reason. A Ship without a Pilote in a Tempest, will as soon receive a Governour from another place, as a man will admit the speech of another, whilest he is tossed to and fro with the waves of anger. And therefore they are to be admonished when the fury hath somewhat spent itself, and the great evils of anger both in respect of their souls and bodies, their neighbours and friends, the Church and Common-wealth, are as it were in one view, to be presented to their more sober meditations. But they who admonish are to remember, that they use all mildness and moderation in their admonition, lest while they go about to prevent anger for the time to come, they presently provoke it. For if they be too austere and rough in using too insolent invectives and bitter reprehensions, they do not onely commit themselves a great absurdity, while in reproving anger they shew their own spleen, but also make their admonition altogether unprofitable. Because the angry man (if he see them so sharp and severe) will rather think how he may defend his fault by aggravating the injuries which he hath received, then either confess it to such a cynick censurer, or labour to amend it. For as no man will suffer his wound to be searched by such a Surgeon as hath a rough hand, and an hard heart, neither will any Patient commit himself to the cure of a froward and mercilesse Physician: so man cannot abide (and therefore much less an angry man) to have his gauled faults too much rubbed, and the wounds and diseases of his mind healed and cured with too sharp a corasive and loathsome potion of insolent and bitter words. As the fearfull Snake, when he hath no meanes to fly away, will turn again, and desperately leap into the face of him that pursueth him. And the Dog that is hardly pursued with a cudgell, will turn again when he cannot fly away. So the angry man being so hardly pursued with sharp invectives and bitter reprehensions, that he hath no evasion of excuse to cover his fault, nor hope of pity by confessing it, doth as it were fly into the face of the reprover, by objecting his greater faults, that they may serve to extenuate his, which are less. 5. Humble submission doth allay Choler. Anger ceaseth against them that behave themselves in lowly manner: because they seem to confess themselves inferiours. The *Lyons* rear not the beasts that prostrate themselves before them. *Dogs* bite not such as humble themselves and crouch before them. If *Jacob* bow before his Brother, and call him my Lord *Esau*, he will fall upon his neck and kiss him. They are monsters of men rather then men, that rage in fury against them that submit themselves under their hand. 6. Benefits and kindness asswage anger, and pacifie the unquiet spirit. Some raving in anger have been wonne to their deadly enemy, even by this, that they have not hurt them, when it was in their power. *If thine enemy be hungry, give him bread to eate, and if he be thirsty, give him water to drink: for thou shalt heape coales of fire upon his head.* Many gifts and good turns are of great force to appease and reconcile the minds that are seperated by anger. As Founders or Casters of Mettall, by adding much fewel and making a great fire, do cause the hardest iron or steele at last to melt, and become liquid: so, many and great good-turns will mollifie and quiet an imbittered

1 Sam. 25. 24.

Animo aegrotanti medicus est oratio.

Ille regit dictis animos, & pectora mulcet. Virg. Æn. lib. 1.

Gen. 33. 3, 4.

1 Sam. 24. 17. & 26. 21. Prov. 25. 21.

imbittered heart, if there be any metall of ingenuity and good nature in them.
Gen. 32.20. Prov. 21.14. *Jacob* knew this very well, and therefore he ſaid with himſelf, I will appeaſe my Brother *Eſau* with the preſent that goeth before me. Laſtly, We muſt diligently marke the diſpoſition of angry perſons, and by all lawfull means conforme our ſelves unto them, ſhunning all occaſions of offence, and carrying our ſelves towards them in all mildneſs and courteſie, as ſhall be fitteſt to winne them. *Be not haſty to go out of his ſight. If the Spirit of the Ruler riſe up againſt thee, leave not thy place; for yeelding pacifieth great offences.* A meek man, that in all things obſerveth how he may gaine his enemy unto him, is an healing man, who
Eccl. 8.3. Eccl. 10.4. hath learned to cure the diſeaſes of the ſoul. But let it be remembred, that if we prevaile not ſpeedily by this courſe, we muſt not utterly deſpair, as if things would never be better: No, we muſt arm our ſelves with invincible patience, and labour with much kindneſs to overcome their frowardneſs. A ſmall fire or little time will not melt the hard iron or ſteele: The ſoare is not cured as ſoon as the Plaſter is applied: The ſick Patient recovereth not upon receipt of the firſt Potion, yet there is no cauſe to caſt off all hope of health.

Chap. XV.

Reaſons to perſwade to the right Exerciſe of Mildneſs. *When it is rightly Exerciſed. How* Mildneſs *and true Zeal may ſtand together. The Uſe and Benefit of* Mildneſs. *Motives to perſwade us to the Practice thereof. And how it is to be ſtirred up in us, with the ſeverall Kindes of inordinate* Mildneſs *that muſt be ſhunned.*

Queſtion:

Muſt not a Chriſtian be carefull to order Gentleneſs or Mildneſs aright?

Vid. Druſ. lib. 6. pag. 254. Prov. 16.19. *A.* He muſt, and that for theſe Reaſons. 1 Well ordered Mildneſs is excellent in all men, for that it is a bud of true humility, and a lively Character of the Children of God. But it hath a greater luſter and a more eminent ſhew when it is found in the ſouls of *Kings* and *Monarches* of the earth. For what praiſe, what triumph, and what glory is it to a great *Prince*, to have the command of ſo many Millions of men, to be Arbitratour of their lives, to be Maſter of their goods and fortunes, to be able at an inſtant to leavy fearfull Armies, and in the twinkling of an eye to ruine Towns and Countries, without the fear of any Laws? And yet in this prodigious power, not to ſuffer his eyes to be dazled with ſo great a ſplendor, nor to be tranſported with Choler, and in offences not to uſe ſeverity; to contein his paſſions, and to make it his whole glory to do good to thoſe that are ſubject to his authority. Wherefore this bounty and clemency in *Princes*, makes them not onely to be beloved, but even to be adored by their ſubjects, who are raviſhed with a ſweet exceſs of joy, when as they ſee themſelves ſubject to a power which hath nothing inſolent, but all things tend to their preſervation, and propound to themſelves no more glorious objects then their ſafety. Mildneſs and clemency, as a powerfull charm, bind the affections of the Subject unto the *Prince*, and purchaſe their love,
3 Reg. 12.7. which is the moſt powerfull bond and ſafeſt guard whereby *Monarches* may aſſure their Eſtates. 2. We read in Scripture, that the Saints who are moſt commended for meekneſs, have been juſtly moved to anger, when they ſaw God to be highly diſhonoured amongſt men. *Moſes* was very meek, *above*

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all the men which were upon the face of the earth: but it is noted of him, that he was very angry ſometimes, when the people by great tranſgreſſion had provoked the Lord. And ſo *Elihu*, his anger was kindled againſt *Job, becauſe they had found no anſwer, and yet had condemned* Job: from which examples we learn, that Mildneſs and anger muſt mutually give place to each other. He is not truly mild, that is not moved to indignation, when God is greatly diſhonoured before his eyes; nor he rightly diſpleaſed with ſinne, that leaveth not room for gentleneſs to harbour in his breaſt. 3. The worth of Mildneſs is ſet forth unto us by compariſon, that it might the more affect. *The patient in ſpirit is better then the proud in ſpirit.* Mildneſs with want and miſery, is better then pride with plenty and abundance. *He that is ſlow to anger, is better then the mighty: and he that ruleth his ſpirit, then he that taketh a City.* The greateſt Victory is to conquer our paſſions; the moſt glorious Triumph to bear rule over our proper luſts. He which will not be provoked to anger without due cauſe, neither having due cauſe to be angry, will paſs the bounds of moderation and meaſure, is more to be commended for his ſtrength and fortitude, then he that is boiſterous and ſtrong of body: and he who repreſſeth and keepeth under his intemperate and violent affections, hath greater power, and doth a more worthy exploit, then he which by force of armes doth overcome and conquer whole Cities, Caſtles and Countries. *A man of a coole ſpirit is of excellent underſtanding.* He that is moderate and ſtayed in his affections, is both judicious and godly. Mildneſs is a thing very much approved of God, very dear and pretious unto men: for the mild mans eſteeme with others, is raiſed according to the lowly conceit he hath of himſelf. None more baſe in his own eyes, none more honourable in the judgment of others. 4. The bleſſings entayled unto right ordered Mildneſs, ſhould move us to the exerciſe of it. (1.) Spirituall, God will teach none but the meek, neither can any learn of the Lord but the meek: and therefore *Iames* willeth us, to *hear with meekneſs the ingrafted Word.* (2.) Temporall bleſſings, even all outward proſperity ſo far as God ſeeth good; for this is the bleſſedneſs of the meek, *that they ſhall inherit the Land.* And in daies of diſtreſs and times of ſtraightneſs and affliction they ſhall be ſafe: for the Lord hath promiſed *to hide them in the day of his wrath.* (3.) Eternall, which was figured by the Land of *Canaan*, and given as an Inheritance to the Saints. 5. Inordinate gentleneſs or Mildneſs, when men carry one temper in all things, and be not much moved whatſoever happen, is the bane of zeal, the nurſe of ſinne, a diſſolute lenity, then which nothing is more pernicious. Too much lenity in the Chyrurgion may undoe the Patient. If Phyſick be too gentle, it will not work. Exhortations, admonitions, reproofs, will not take effect in ſome hearts, if they be not mixed with ſeverity, if they have not ſome ſpirituall tartneſs.

Numb. 12.3. Exo. 11.8. & 16.20. & 32.19. Lev. 10.16. Numb. 16.15. Iob. 32.2,3.

Eccl. 7.8.

Prov. 16.32.

Prov. 17.27. Prov. 14.29.

1 Pet. 3.4.

Pſal. 25.9.

Iam. 1.21. Pſal. 37.11. Mat. 5.5. Pſal. 149.4. Pſal. 147.6. Pſal. 76.9. Zeph. 2.3.

Q. *When is Mildneſs rightly Exerciſed?*

A. When it is informed, quickned and determined by faith, teaching us when, how, and in what things to ſhew forth all Mildneſs, according to the example of our heavenly Father. The proper Acts of this Mildneſs are 1. To ſuffer the duties and threats of the Law to be preſſed upon us without grudging or ſtomack. 2. To calme and quiet the heart that it be not diſturbed or troubled, either for the proſperous ſucceſs of the wicked, or the afflictions that are laid upon us of God. 3. To incline the affections unto a mild and courteous, loving and kind carriage towards our neighbour, not permitting the heart eaſily to be overcome with bitterneſs, not permitting the poſſeſſour haſtily or violently, either to offer to another, or remove from himſelf ſuch injuries. A mild man doth ſeldom think himſelf to be contemned or mocked. And if he be derided or diſgraced, he beares it with an equall and quiet mind. Hence he becomes a more ſevere inquirer into himſelf, that if any thing be truly ſpoken, he might

Prov. 3.34.

1 Pet. 3.4. Pſal. 37.1, 11. *Janſen.* Har. Cap. 39. *Chem.* Har. evang. Cap. 51. Col. 3.12.

ſeriouſly amend it. If it be falſe, he doth neither complain bitterly, nor grievouſly expoſtulate, but command himſelf the more ſtrictly not to be lifted up with any deſire of revenge. He is ever calme, quiet, enduring juſt and unjuſt, patient of reproach, abſtaining from all inward ſedition. He is never puffed up for thoſe things which he hath, but ever humble in reſpect of thoſe things which he hath not: whoſe mind is ſo appeaſed, qualified, ſober and temperate, that he never preferres himſelf to any, all to himſelf. The next attendants or handmaids of it are; Firſt, A ſweet compoſed and quiet ſpirit. Secondly, Compaſſion or affliction of ſpirit in ſight and ſenſe of the afflicted. Thirdly, Redineſs to forgive offences. Fourthly, Soft anſwers, ſuch as thoſe of *Abigail* which broke the wrath of *David*.

Prov. 11.12. 2 Tim. 2.24, 25.

Q. *If Mildneſs muſt be ſhewed to all men, how may we warrant any anger againſt any man in any ſinne or offence, or how may any ſeverity be put on againſt any offender?*

A. Mildneſs is no enemy to true zeal; for both are graces of the Spirit, that cannot be croſs to each other. Chriſtians miſtake this grace, when they dream it to be a bottomleſs charity, and under pretence of Mildneſs, can bear with any evil, which indeed is nothing elſe but an irreligious and mute approbation and aſſociation in the evil. He that commandeth *to be angry, but not to ſinne*, maketh it a ſin not to be angry ſometimes: neither did the meekneſs of *Moſes* hinder, but that he might be exceeding angry at the Calf they had made. Whence it followeth, that publique perſons muſt publikely ſuppreſs, and reprove open ſinnes, diſturbing the publique proceedings of Religion or juſtice; ſo *David* put on zeal to weed the wicked out of the Land: and the Miniſter is taught, if he ſee *beaſts or ſlow bellies*, to reprove them ſharply. The private perſon muſt privately alſo, but yet plainly reprove his Brother, and not ſuffer his ſinne upon him: or at leaſt by ſhewing his indignation againſt ſinne, he muſt free his own ſoul from the guilt of it, as alſo the puniſhment; yea, from the ſuſpicion of it in ſuch as may be preſent, who elſe may think him that holdeth his tongue a partner, or of conſet with the ſinner. Gentleneſs doth favour ſinne no more then zeal or indignation; onely it moderateth paſſion, that it break not out into revenge and fury.

Pſal. 101.8. Tit. 1.13.

Q. *What then is the Uſe of Mildneſs?*

A. To purifie our zeal, for ſo the Apoſtle *James* would have a wiſe man *to ſhew forth his good converſation in meekneſs of wiſdom*. Which meekneſs of wiſdom or wiſe Mildneſs, Firſt, Cauſeth a man to put a difference between the perſon and the ſin; and affecteth him with pity to the perſon, even in revenge of the ſinne: ſo *Joſhua* called *Achan, my ſon*, when yet preſently he executed the judgment of death upon him. Secondly, Between ſinne and ſinne: for ſome are motes troubling the eye, ſome are beames putting out the eye: a mote may ſoon be blown away and removed, a beame requireth more ſtrength: Wiſe Meekneſs will more ſhew it ſelf in the one, and more retire it ſelf in the other. Again, Some ſinnes are more directly injurious to men, and perhaps the party himſelf; others more injurious to God: Now this Meekneſs of wiſdom will be Queen in the former, but giveth place to zeal in the latter. Thirdly, It diſcerneth between ſinner and ſinner: for all ſinners are not of a ſuit; ſome ſinne of ignorance, ſome againſt their light and knowledge; ſome of weakneſs, ſome of ſet purpoſe, and obſtinate wickedneſs; ſome are leaders and ſetters of ſinne, ſome are led and ſeduced: ſome ſeek excuſes as aſhamed of that they have done, others defences, as glorying in their iniquity. Now cometh this Meekneſs of wiſdom, and putteth difference, ſhewing compaſſion on ſome, and others ſaving with fear. Fourthly, It omitteth no opportunity of ſaving and pardoning that may ſtand with juſtice; it blotteth out the fault, it liſteth up him that is fallen, it recalleth the wanderer from the Labyrinths of errours into

Jam. 3.13.

the way of innocency by mild perſwaſions, long forbearance, and gentle admonitions.

Q. *What Motives may perſwade us to the continuall and uniforme practice of Mildneſs?*

A. 1. The mild perſon is ſubject, and well-affected to God in all things; profitable to all men, even his enemies; and hath obtained dominion over himſelf. 2. The Lord hath ſpeciall care of the mild and humble: *when they cry he will hear their prayers*, in diſtreſſes he will ſend them ſuccour and deliverance. *The Lord will lift up the meek, and beautifie them with ſalvation.* 3. Well-ordered Mildneſs is the heap of all vertues, ſo that there can be the utter want of none where this appeareth: and though ſhe boaſt not her ſelf in any wiſe, yet ſhe is moſt conſpicuous in the renowned aſſembly of vertues; to whom God doth abundantly reſtore what ſhe detracteth from her ſelf. But he that is deſtitute of this grace, him God knoweth not, men hate; to him we attribute no ſound grace, but onely the Images of grace which vaniſh. 4. Chriſtian mildneſs is an Argument of a ſound couragious mind. He is of a noble and generous ſpirit, that, as it is the manner of valiant wild beaſts, doth ſecurely hear the barking of Dogs. 5. A mild Chriſtian is an healing man, who is skilfull to cure the diſeaſes of the mind, and to reſtore them to health that have wounded themſelves by ſinne. The Phyſician, who knoweth to cure the grievous maladies of the body, is much eſteemed: but he is worthy more praiſe, who hath learned to heal the diſeaſes of the ſoul. 6. Mildneſs is an evident teſtimony of Communion with Chriſt, who, as it was foretold of him, doth gratiouſly governe the meek of the earth, that is, ſuch as being humbled under the ſenſe of their own miſery, have thrown to the ground all high and proud conceit of themſelves. *The Spirit of the Lord God is upon me, therefore hath the Lord anointed me: he hath ſent me to preach good tydings to the meek.* 7. *Light is ſown for the meek, and joy for the mild in ſpirit. The meek alſo ſhall encreaſe their joy in the Lord; and the poor among men ſhall rejoyce in the holy One of Iſrael.* 8. The Lord Chriſt doth invite us to meekneſs by his own example. *Behold thy King cometh unto thee, meek. He was oppreſſed, and he was afflicted, yet he opened not his mouth: he is brought as a Lamb to the ſlaughter, and as a Sheep before his ſhearers is dumb, ſo he opened not his mouth.*

Vid. *Trem.* Eccl. 10. 4. Gal. 6. 1. Eph. 4. 2. 2 Cor. 6. 6. 1 Theſ. 2. 7. Iſa. 11. 4. Iſa. 61. 1. Iſa. 29. 19. Mat. 21. 5. Zach. 9. 9. Iſa. 53. 7.

Q. *How is meekneſs or gentleneſs to be ſtirred up in us?*

A. 1. We muſt caſt away all overweening and proud conceits of our own worth, goodneſs, ſufficiency; for humility is the mother of mildneſs. A quiet heart lodgeth with a baſe conceit of our ſelves. 2. It is neceſſary we ſhould acquaint our ſelves with our weakneſs and miſery, nakedneſs and ſinne. What creature is more feeble than man? more expoſed to divers and ſundry chances? more eaſie to be caſt down? In reſpect of his body, what is man but duſt? in reſpect of ſoul, what more ignorant, more prone to error, vanity and baſeneſs? How greedy in ſinne? how averſe to that which is good? Who can reckon up the manifold dangers to which he lies open by reaſon of his ſinnes? Whomſoever truth hath brought to this confeſſion of his own infirmity, he hath much profited. For by this deſcent we come to that aſcent which leadeth to the higheſt of all things. He becomes good who firſt acknowledgeth himſelf not good. Pride that is faſt riveted in the heart, is not drawn forth without great ſenſe of grief: but the fruit that followeth upon it is moſt ſweet. 3. Some wiſdome begetteth mildneſs. *The wiſdome that is from above, is firſt pure, then peaceable, gentle, eaſie to be entreated. The prudence of a man deferreth his anger.* For every underſtanding man conſidereth, that in the thing wherein he is hurt he hath more offended God, and that it is the chaſtiſement of God: which perſwaſion allayeth all bitterneſs of ſpirit, and calmeth the heart quietly to undergo what God ſhall meaſure out unto him. 4. By faith look upon Jeſus

Jam. 3. 17. Prov. 19. 11.

Qui laſos ſpectant oculos, laduntur & ipſi.

Christ, and ſeriouſly meditate on his death, till thou be changed into the ſimilitude of it. He that often and earneſtly looketh upon the blear eye, ſhall be blear-eyed himſelf. By great and much familiarity we learn the manners of our friends. And thus it is in things ſpirituall; by faith in Christ we come to be made like unto him. 5. Faith in the promiſes of mercy and remiſſion of ſinnes, doth bridle all boiſterous paſſions. Col. 3. 12. *Be courteous one to another* (ſaith the Apoſtle) *and tender-hearted, forgiving one another, even as God for Chriſt his ſake forgave you.* Seeing the Lord hath ſent his Sonne, and the Sonne hath given his blond, and the Holy Ghoſt hath ſprinkled the ſame upon your hearts, for the waſhing away of all your iniquities, ſtand not with men for ſmall petty injuries, but forgive and forget them. And aſſuredly whoſoever hath the comfortable feeling of the pardon of his ſinnes, cannot but be ſo minded. For faith in the bloud of Chriſt quieteth the conſcience, pacifieth the heart, and humbleth him ſo much the more in his own ſight, as he is advanced of God: which calm, peaceable, humble diſpoſition of ſoul, is the proper ſeat of mildneſs. He that beleeveth for the pardon of his offences, is ſenſible of his own wants and the riches of Gods grace, which cauſeth ſelf-deniall, and enflames the heart with love, whence iſſueth gentleneſs. When *Steven* ſaw Chriſt ſitting at the right hand of God in Heaven, and was aſſured that he had ſaved him from his ſinnes, and that he ſhould forth-with go unto him, he could kneel down, and with all meekneſs pray for his moſt bitter enemies, that in rage and fury were moved to take away his life: neither were they ſo mad againſt him to do him hurt, as he was earneſt with God for them to procure their good. Gal 5. 22. 23; Luk. 1. 13. 6. Meekneſs is a ſupernaturall grace of the Spirit, which is given to them that ask it by earneſt and faithfull prayer. What the Apoſtle ſaith of wiſdome is true of meekneſs; *If any man lack meekneſs, let him ask it of God, who giveth liberally to all, and reproacheth no man, and it ſhall be given him.*

Q. *What are the ſeverall kinds of inordinate Mildneſs?*

A. 1. There is a deviliſh Mildneſs, when men are mild and favourable to them that tranſgreſs the Commandements, but fierce and outragious againſt true godlineſs. To which head may be referred, the lenity that is ſhewed to ſcuh as be notoriouſly prophane, when the infirmities of the godly be purſued with all bitterneſs and rigour. For in this caſe godlineſs is perſecuted, not ſinne. 2. Diſſolute lenity or ſtupidity, when men are ſtirred with nothing that befalleth, cometh under the name of mildneſs. This iſſueth from want of zeal and Chriſtian feeling, whoſe effects appear not ſo much in committing any thing againſt honeſty and right, as in omitting or forſaking the offices which concern men in their places. 1 Sam 2 23, 24. Herein *Eli* offended. 3. Hypocriticall mildneſs, when men pretend peace and quietneſs, but plot and meditate revenge, as *Abſolom* did againſt his brother *Ammon*. Prov. 10 18. *He that hideth hatred with lying lips, and he that uttereth a ſlander is a fool.* Jam. 5. 9. 4. Carnall ſottiſhneſs, when men are cool and remiſs in whatſoever concerns the glory and worſhip of God, but hot and fiery in that which toucheth their ſtate or name, is abuſively called mildneſs, but more truly irreligiouſneſs. Matters of wrong or injury are hardly digeſted: but abuſes committed againſt God are ſwallowed with eaſe. Act. 18. 17. *Gallio* cares for none of theſe things. 5. Partiall mildneſs, when men are calm in ſome things not directly croſs to their projects or inclinations, but hot and fiery in others of no greater conſequence; or gentle and quiet in ſome preſence, for fear or deſire of praiſe, but ragaing mad with them that be under their government; is the fruit of naturall corrupt diſpoſition, not of lively faith. 6. Superficiall or ſleighty mildneſs, which doth not hold out in weighty and great occaſions, is the fruit of a temporary, ill-rooted faith. This therefore is to be corrected and better ordered.

Q. *Should I ſo abaſe my ſelf, as to yeeld in ſuch or ſuch things?*

A. Nay,

A. Nay, why ſhould we be ſo baſe minded, as to yeeld unto the divel? *for whoſoever giveth place unto anger and wrath, giveth place unto the divel.* Eph. 4. 26, 27. Chriſt is the Prince of peace, whoſe ſubjects after the example of their Lord and Maſter, muſt be lowly and live peaceably. It is for doggs and ſwine to bark and bite one another: but for Sheep or Lambs to rent and tear each other, all men would wonder at it. If then we profeſs that Chriſt is our Shepheard, and we his ſheep, how can we with any honeſty look him in the face, when we ſo farre differ from the nature and properties of his ſheep in eating up our own hearts with griefs, and miniſtring continuall vexation unto others. 2. If we eſteem it baſeneſs to yeeld unto our brother, we muſt know it is rebellion to ſtrive againſt God, who is our moſt abſolute Sovercign, able to ſave or deſtroy. But if we give place to wrath, we fight againſt God, who is the principall author of our ſufferings, man being the inſtrument by which he worketh.

Q. *I have been provoked many waies?*

A. Who can provoke a Sheep to bark or bite? True Chriſtian love is not provoked: ſo that it is not the provocation without, but want of true love within and abundance of ſelf-love that cauſeth paſſion: Our own diſtempered luſts are the cauſe of all contention and ſtrife. Chriſt Jeſus had as great wrongs as ever man in this world had, yet was he never in any paſſion or diſtemper: And why? becauſe he was quite void of all carnall affections. Before his converſion *Paul* was very boiſterous and full of rage, but after that he had ſpent the heat of his anger upon his own great ſinnes, he that had been very froward, became very meek, and was able with patience to undergo impriſonment, whipping, ſtoning, reviling, with any the like indignities. We never hear this from him, What? ſhall I bear this? a man of my education, of my learning, of my gifts? No, no, theſe thoughts were farre from *Paul*: he was content to ſuffer any thing, yea, to lay down his life for the Name of the Lord Jeſus, and that becauſe his luſts were ſubdued, and the venome thereof removed. 1 Cor. 13. 5.

Q. *Have I not cauſe to be offended, juſt reaſon to be moved?*

A. What ſound reaſon can there be againſt Gods reaſon, who ſaith, *Revenge not, for vengeance is mine, I will repay.* It is his Office which he hath appropriated unto himſelf, and they are intruders, yea, traytours that will go about to thruſt God out of his Judgment Seate. And therefore let not the Divel delude us with this conceit, that we have reaſon for our bitter thoughts or ſecret grutchings: for the beſt that can be ſaid for it, is this, that it is beaſtly and fleſhly reaſon, ſuch as the Lord eſteemeth folly and frenſie, and enmity againſt his Majeſty, which will bring with it death and deſtruction of body and ſoul, if we yeeld unto it, and be led by it. All ſound reaſon teacheth us quietly to ſubmit our ſelves to the providence of God, whoſe hand muſt be acknowledged in every thing that hapneth unto us.

A. Should not a man be angry at ſinne?

A. Sinne is the proper object of juſt and lawfull anger: but many times this excuſe is made to cover and hide the deformity of unjuſt and carnall anger. Let us examine the matter a little Firſt. Do you hate your own ſins? Have they cauſed you as often to break your ſleep, as the injuries of others? Are you as much diſpleaſed with your ſelves for offences committed againſt God or man, as with your neighbour, wife or child, for the ſuppoſed wrong he hath done unto you? To pretend grief for anothers ſinne, when you have little or none for your own, is nothing elſe but plain diſſimulation. Secondly, ſuch as grieve for the faults of others, and are deſirous to reform them, will uſe a good and diſcreet order in dealing with the parties, obſerving all circumſtances for that end. As namely, the circumſtance of time, that they will not preſently upon the committing of the offence fly in their faces in the view of all the ſtanders by, ſeeking to diſ-

grace

grace them to the utmoſt, but will waite the fitteſt opportunity, when with moſt benefit and leaſt blemiſh to the party, they may cure him of his corruption. Then as every ſinne is greater, ſo they will be more incenſed againſt it. And herein doth the ſinne of many appear, that they will be more moved at ſome ſmall offence, wherein they themſelves are touched, then at a farre greater matter, that nothing concernes their credit and commodity, though it do never ſo much concerne Gods glory. Thirdly, If any be diſpleaſed at ſinne, he will uſe all good means for the healing thereof: he will reprove and admoniſh, and exhort, and all from a loving and mercifull heart, yea, he will joyn unto theſe hearty prayer for a bleſſing upon his endeavours. This we ſee in *Moſes*: he was very angry againſt the ſinne of the *Iſraelites* in making the *golden Calf*, and ſhewed his juſt anger in executing judgment upon the ring-leaders in that hanious offence: but withall we muſt note that he was never more
Exo. 32.11. fervent in prayer for them, then at that time. Thoſe therefore that are ſo far moved, that they cannot ſpeak unto the offenders in giving them good and loving advice, nor ſpeak for them unto God in putting up hearty and earneſt requeſts, ſuch may be aſſured that their anger is not the zeal of the ſpirit, but the heat of the fleſh, which they can have no comfort in, but muſt be humbled for it.

The End of the Third Book.

THE

THE FOURTH BOOK.

I. Of the Spiritual Combate.

II. Of the Government of the Tongue.

CHAP. I.

From whence the Spiritual Combate *proceedeth. What we are to understand by the* flesh, *and what by the* Spirit. *How these two can be said to fight together. The Properties of these enemies. Reasons to shew that the* flesh *is a most dangerous enemy, with sundry Encouragements to undertake this* Combate.

Question:

THe Saints of God that are sanctified in every part, are sanctified but in part, and not able to exercise their mind, will and affections as they ought: let us therefore consider the fruit of their imperfection in grace, and what followeth thereupon?

A. From this, that every Child of God is truly renewed, not perfectly sanctified, followeth that Spiritual Combate or Warfare between the flesh and Spirit, which only the regenerate, and every regenerate man feels in himself more or less, according to the measure of grace received, and care to exercise himself in all things according to the Word of God. The enemies which thus fight with one another are the flesh and the Spirit, with an innumerable Army of their motions and lusts: Both which with all their forces dwell in every true Christian, making mutuall opposition, the one nilling what the other willeth, and hindering and destroying what the other furthereth and advanceth. This plainly appeareth by the Scriptures, which both discover this hostile dissention and contrary faction in the same man, and opposition and conflict which ariseth from their enmity and cohabitation; their naturall division and locall union. Ioh. 3. 6. Gal. 5. 17. 1 Pet. 2. 11.

Q. *What are we to understand by the flesh?*

A. To omit many acceptations of it not pertinent to this purpose: First, It is taken for all mankind; In which sense it is said, that *all flesh had corrupted his way upon the earth*; that *all flesh is grass*, that is, all mankind is frail and momentain; that God would *poure his Spirit upon all flesh*, that is, upon all men of all sorts and conditions: who are so called in respect of their frailty. Gen. 6 12. Isa. 40. 6. Ioel 2. 28. Psal. 145. 21. Psal. 78. 39.

And

And in the ſame ſenſe, or much like it is taken for the whole man, conſiſting of ſoul and body. Thus it is ſaid, *The Word became fleſh*, that is, did aſſume our humane nature; *Chriſt was put to death concerning the fleſh*, that is, his humane nature, his body being ſevered from his ſoul; *We wreſtle not with fleſh and blood*, that is, only or principally with men; The Pſalmiſt having ſaid, that *he would not fear what fleſh could do unto him*; expoundeth himſelf in the verſes following, *I will not be afraid what man can do unto me.* Secondly, It is taken for the body of man alone conſiſting of many members. *Cleanſe your ſelves from all filthineſs of the fleſh, and of our ſpirit*; that is, body and ſoul. *The fleſh of thy Saints have they given to the beaſts of the field*, that is, the dead bodies of thy ſervants. To live in the fleſh, is to live in the body. *Phil.* 1. 24. 1 *Pet.* 4 2. The ſignification is ſomewhat more reſtrained in that of our Saviour; *Handle me, and ſee me, for a Spirit hath not fleſh and bones, as ye ſee me have.* Thirdly, This word ſignifieth the whole nature of man, as it is born in corruption, and polluted with ſinne. *My Spirit ſhall no longer contend with man, for he is fleſh*; that is, corrupt, walking after his luſts; *That which is born of the fleſh, is fleſh*; that is, if the Parents be defiled with ſinne, then needs muſt the children be polluted with their corruption; *They who are in the fleſh*, (that is, remain in that corrupt and ſinfull condition in which they were born) *cannot pleaſe God.* Fourthly, It is taken for that quality of corruption, frailty and infirmity of the humane nature, which is not ſinne, but rather the effect and puniſhment which attendeth and waiteth upon it. *He remembred that they were but fleſh*, that is, weak and frail; *Curſed is he that maketh fleſh his arm*, that is, who placeth his ſtrength and ſafety in weak and vain man. *Fleſh and blood cannot inherit the Kingdom of God*; and what this fleſh and blood is, he expoundeth in the next words, *neither doth corruption inherit incorruption.* Thus the Apoſtle ſaith, that *though he walked in the fleſh, yet he did not warre after the fleſh*, not with weak and carnall, but with ſtrong and mighty weapons, which were able to caſt down all that oppoſed againſt them; And in this ſenſe may that ſpeech of our Saviour be underſtood, *The Spirit indeed is willing, but the fleſh is weak.* Fifthly, The fleſh is taken for the whole corruption of nature, or for that Original ſinne, whereby the whole nature of man, with all the faculties and powers of his ſoul, are defiled. In which ſenſe it noteth that maſs of corruption and ſinke of filthineſs which dwelleth in all men till they be renewed by grace; or thoſe reliques and remainders of ſinne which abide ſtill in the regenerate. In the former ſignification we are to underſtand all thoſe places where unregenerate and wicked men are called fleſh; as where the Apoſtle ſaith, that *when we were in the fleſh, the motions of ſinne which were by the Law did work in our members, to bring forth fruit unto death.* In the latter we are to underſtand it, when it is applied unto the faithfull, who are but in part regenerate, to ſignifie the vitious quality of ſinne, which ſtill abideth and remaineth in them unmortified and unſubdued. So the Apoſtle would have *the inceſtuous perſon delivered to Satan, for the deſtruction of the fleſh, that the Spirit might be ſaved in the day of the Lord Jeſus.* But moſt plain and diſtinct is that of the ſame Apoſtle to this purpoſe. *The fleſh luſteth againſt the Spirit.*

Ioh. 1. 14.
1 Pet 3. 18.
Eph 6. 12.
Pſal. 56. 4.
verſ. 11.
Rom. 2. 8.
2 Cor. 7. 1.
Pſal. 79. 2.
Luk. 24. 39.
Gen. 6 3.
Ioh. 3. 6.
Rom. 8. 8.
Pſal. 78. 39.
Ier. 17. 5.
1 Cor. 15. 50.
2 Cor. 10. 2, 3, 4.
Mat. 26. 41.
Ioh. 3. 6.
Rom 7. 5.
Rom. 8. 8.
1 Cor. 5. 5.
Gal. 5. 15.

Q. *By what Reaſons may it be ſhewed, that the body or ſenſitive faculties are not meant by the fleſh?*

A. Firſt, In the whole courſe and current of the Scriptures we may obſerve, that there is much more ſpoken of the ſinfull corruption of the ſoul, then of the body, and in the ſoul, not only of the inferiour, ſenſitive and animall faculties, but alſo of the ſuperiour and intellectuall, as of the corruption and depravation of the mind, underſtanding, reaſon, wiſdom and will. *Having therefore* (ſaith the Apoſtle) *theſe promiſes, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit*: Where he neceſſarily implieth, that both in himſelf, and in thoſe beloved

2 Cor. 7. 1.

beloved Saints to whom he writeth, there was remaining corruption and filthineſs of nature, which was to be purged away, not only in the body which is here ſignified by the fleſh, but alſo in the ſoul, which is here underſtood by the Spirit: *Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conſcience is defiled.* And this is taught in thoſe Exhortations, wherein we are called upon to labor after the renovation of the mind: for it implies that not only the body aud ſenſitive faculties are naturally corrupted, but alſo the mind the chief part of man, and hereof the ſpirit, that is, the prime vigour, and chief faculty of the mind. And when the Apoſtle prayeth unto God *that the minds of the faithfull might be renewed*, Doth he not intimate that they were by nature blind, ignorant, corrupt and filthy? 2. The names, acts and ſinnes which are attributed to the fleſh, ſhew plainly that the corruption of ſoul is meant. It is called *the old Adam*, and *the old man*; it is called *ſinne*, which hath not its ſeate in the body, but in the ſoul; It is called the *ſinning ſinne, the ſinne that eaſily beſetteth us*, the *Law of ſinne and death*. It is ſaid to *covet, deſire, or luſt*: And the fruits of the fleſh, are not only *adultery, uncleanneſs, murthers, drunkenneſs* and ſuch like; but *fooliſhneſs, doubting, infidelity, perverſeneſs, idolatry, witch-craft, hereſie, and evil cogitations*, which are ſinnes of the ſoul and mind, and not properly and immediately of the body. 3. The fleſh and the Spirit are contrary one to the other, and like mortall enemies in hoſtile manner they fight together, ſeeking one anothers ruine and deſtruction; but ſuch enmity is not between the ſoul and body, for then they would ſeek one anothers overthrow, whereas contrariwiſe they mutually love and cheriſh the one the other, and are much grieved when they muſt part aſunder. 4. The ſoul chiefly ſinneth, and in it the mind and will. It is the Divels forge, wherein he firſt hammereth and faſhioneth his ſinfull temptations; It is the ſpring-head from which all the ſtreames of ſinne do runne and flow, and therefore the Divel firſt poyſoneth it The mind firſt conceiveth miſchief, or entertaineth the temptation, then the judgment alloweth it, if not ſimply, yet in reſpect of ſome circumſtance, and ſo then the will chooſeth, and the heart affecteth it. So that if the mind were bound to the good behaviour, and either would not think on wickedneſs, or at leaſt would vilifie or contemn it, our peace with God, and our own conſciences would be kept, and we ſhould have no ſinfull ſeditions, and tumultuous uproares in the inferiour parts and members. The body is but the ſervant of the ſoul in acting ſinne, which can or dare do nothing but by the Maſters appointment. Yea, ſo farre is it off that our bodies ſhould be chiefly corrupted, and the principall authours of ſinne, that if we ſpeak properly the ſoul only ſinneth, and the corruption of the ſoul alone is ſinfull, and as for the corruption of the body, it is rather the puniſhment of ſinne then ſinne it ſelf. Laſtly, Even the faithfull and regenerate are tempted, not only to ſinnes wherewith the inferiour faculties of the ſoul are delighted, as luſt, wantonneſs, intemperance, and the like, but alſo unto ſuch ſinnes as properly belong to the underſtanding and will, as errors, hereſies, infidelity, doubting of Gods mercy, truth, providence, ſecurity, impenitency and hardneſs of heart. Now of what are they thus tempted, but as the Apoſtle telleth us, of their own concupiſcence? And therefore this concupiſcence extendeth as well to the ſuperiour, as the inferiour faculties of the ſoul. Yea, not only are they tempted, but often foyled by yeelding to the tentation; of which we need no other proof, but that experience which every Chriſtian may have in himſelf, if without partiality he will examine his own conſcience. And though the actions of eating, drinking, luſting, and committing uncleanneſs, are immediately from the ſenſuall concupiſcence, yet the corruption and ſinfulneſs of theſe actions, is from the mind and reaſon. Either becauſe it bridleth not the appetite, or pricketh it forward to exceſs, becauſe it taketh delight in theſe voluptuous

Rom. 8. 7. Eph. 2. 3. Tit. 1. 15.

Rom. 12. 1. Eph. 4. 23.

Eph. 1. 17, 18. 1 Thel. 5. 23. Eph 4. 18.

Ezek. 18. 4. Heb. 12. 1. Gal. 5. 17.

1 Cor. 2. 14. Ier. 17. 10. Gen. 6. 5. Gal. 5. 19, 20. 2 Cor. 3. 5.

Eph. 5. 28, 29.

Rom. 3. 11, 12. Eph. 6. 12. Col. 1. 13. 1 Pet. 1. 4. Rom. 13. 14.

Bell. de am. grat. *lib.* 5. *cap.* 10. & 15.

luptuous pleaſures; for not the body it ſelf, but the ſoul by the body taketh pleaſure in eating, drinking, &c.

Q. *What are we to underſtand by the Spirit in this matter?*

A. The word Spirit is diverſly taken in the Scriptures. Firſt, For all ſpiritual and incorporeal ſubſtances, and ſometimes more ſpecially for ſome one of them. Secondly, It ſignifies the ſoul of man, even as the fleſh is taken for the body; but theſe are not oppoſites and enemies but dear friends, who ſo intirely love, that they fear nothing more then to be ſeparated and to part company. Thirdly, It is taken for that chief and excellent intellectual faculty of the ſoul, called the mind, and particularly for reaſon and underſtanding; but neither can it here be taken in this ſenſe; becauſe this ſpirit it ſelf is corrupt and ſenſual, and this natural reaſon and wiſdom is enmity againſt God, and againſt this Spirit, which oppoſeth and fighteth againſt it, as againſt his chiefeſt enemy. Fourthly, It ſignifieth the vigour and efficacy of the underſtanding: as where the Apoſtle exhorteth the *Epheſians, to be renewed in the ſpirit of their mind.* Fifthly, By the Spirit, we underſtand the gifts and graces of the Spirit, as faith, love, hope, joy, and the reſt; which being fruits of the Spirit, do ſtand in oppoſition to the luſts of the fleſh, and in ſome ſort do fight againſt them, they being contrary the one to the other. Laſtly, The Spirit ſignifieth a new quality of holineſs, created and wrought in us by the Spirit of God, whereby all the powers and faculties of the ſoul are renewed according to the Image of God, in wiſdom, holineſs and righteouſneſs, which continually fighteth againſt the fleſh with the luſts thereof. In this ſenſe we are to underſtand it in this matter. And this is the other Champion in this Spiritual Combate, which is deſcribed unto us in the Scriptures by divers names. It is called *the Spirit*, the *new man*, the *Spiritual man*, the *regenerate man*, a *new creature*, the *Law of the Spirit of Life*.

Ioh. 4. 24. Ioh. 6. 63. 1 Ioh. 5. 6, 7. Eccl. 12. 7. Act. 7. 59. 2 Cor. 7. 1. Pſal. 31. 5. 1 Theſ. 5. 23. 1 Cor. 2. 11. Rom. 12. 2. Luk. 1. 47. Eph. 4. 23. Luk. 1. 15. Gal. 3. 2. Act. 2. 18.

Ioh. 3. 6. Rom. 7. 6. Eph. 4. 22. Col. 3. 10. Gal. 6. 1. Ioh. 3. 3. 1 Pet. 1. 23. Gal. 6. 15. 2 Cor. 5. 17. Rom. 8. 2.

Q. *How can theſe twain, the fleſh and the Spirit fight together, being two meer qualities?*

A. 1. We muſt know, that they are not ſevered aſunder, as though the fleſh were placed in one part of the ſoul, and the Spirit in another; but they are joyned and mingled together in all the faculties of the ſoul. The mind or underſtanding part, is not one part fleſh, and another Spirit; but the whole mind is fleſh, and the whole mind is Spirit, partly one, and partly the other. The whole will is partly fleſh, and partly Spirit; the fleſh and the Spirit, that is, grace and corruption not ſevered in place, but in nature and reaſon to be diſtinguiſhed. As the ayr in the dawning of the day, is not wholly light or wholly dark, as at midnight and at noon-day; neither is it in one part light, in another part dark: but the whole ayr is partly light and partly drak throughout. In a Veſſel of luke-warme water, the water it ſelf is not only hot or only cold; or in one part hot, and in another part cold: but heat and cold are mixt togerher in every part of the water: So is the fleſh and the Spirit mingled together in the ſoul of man; and this is the cauſe why theſe two contrary qualities fight together. 2. We are not ſo to underſtand it, as though this Combate were only maintained by bare and naked qualities of renewed purity, and old corruption, but that they are alſo backed and upheld by thoſe Spirits which are the cauſes and authours of them; namely, the holy Spirit of God, and the impure and wicked Spirit Satan, the authour of al ſinne and wickedneſs. For whilſt men remain in the ſtate of infidelity, the ſtrong man Satan keepeth poſſeſſion and dwelleth in them, though not after a groſs and ſenſible manner, yet inviſibly and ſpiritually, ruling and reigning in them. In which his regiment and government, he imployeth the fleſh and our carnal concupiſcence as his Deputy and chief Inſtrument, to lead ſinfull men into all wickedneſs, the which he continually ſtrengtheneth, enrageth, animateth unto all evil.

But

But when a ſtronger then he cometh, even the good Spirit of God, he caſteth him out, and taking poſſeſſion, dwelleth, reigneth, and ruleth in our ſouls and bodies, creating in us that quality of holineſs, and righteouſneſs called the Spirit, which he ſubſtituteth as his Vicegerent and chief Deputy in the regenerate man. Nor doth the Spirit of God leave the ſpiritual man to himſelf, but continually ſendeth unto him freſh aides of renewed graces whereby he is enabled to overcome.

Q. *What is the Property of theſe Enemies?*

A. They are irreconcilable, and can never be accorded, till the one or the other be utterly ſubdued; yea, till the fleſh be aboliſhed, for the Spirit cannot be overcome. But though the fleſh cannot prevaile againſt the Spirit, yet we are to know, that it is not an enemy to be contemned, but exceeding pernicious and dangerous, the mightieſt and chiefeſt Captain under the Prince of darkneſs, without whoſe help he could do little. For though he ſhould aſſault us with a huge Army of his temptations, and have his ſtrength re-enforceed, and even twice doubled with the aides of all worldly enemies, yet they could do nothing if we did not yeeld unto their aſſaults, or the inbred enemy did not betray us into their hands. This is apparent in the example of our Saviour Chriſt, who being free from the inward corruption of the fleſh, was not at all endangered with the outward temptations of the Divel. And whereas the helliſh ſparks of his ſuggeſtions fall into our corrupt hearts (as it were) into tinder or gun-powder, by which they are nouriſhed and much increaſed in their ſtrength and violence; they did no more work upon our bleſſed Saviour, whoſe pure nature was no jot tainted with carnall corruption, then a weak Dart that lighteth upon an impenetrable Armour, or a ſmall ſpark of fire that ſhould fall into a Sea of water. Needs then muſt the fleſh be a dangerous enemy, ſeeing all danger is by and through it; needs muſt it above all be moſt pernicious, ſeeing it expoſeth unto all miſchief, and nothing without it were able to hurt us, if we be not greatly wanting to our ſelves, as were our firſt Parents.

Q. *How may it appear that the fleſh is a moſt dangerous enemy?*

A. 1. It is moſt malicious, which appears in divers reſpects. Firſt, That it is wholly evil, the fountain of all evil, the poyſonous puddle from which do flow the ſtinking waters of all evils. And this our Saviour noteth, whereas he ſaith, *That which cometh out of the man, defileth him.* So the Apoſtle *James* maketh this carnall luſt the Mother, as the Divel is the Father of all ſin and wickedneſs. *From the inward concupiſcence of the heart proceed evil thoughts.* And ſo farre off is the Law of God from ſtopping this flood of wickedneſs, that it ſwelleth ſo much the higher, and the oppoſition of Gods will taketh occaſion of greater rebellion, breaking down all the bounds and banks that ſhould ſtay and keep it in. And as a wild beaſt or curſt ban-dog groweth more fierce and enraged when they are reſiſted, or when they are curbed in and tied up: So this ſavage fleſh and ſinfull corruption *takes occaſion by the knowledge of the Law* the more to tranſgreſs it, and the more that it is checked and reſtrained, the more violent it groweth in its wicked rage. Secondly, It is in deadly hatred with the ſpiritual man, continually diſturbeth his peace, undermineth his ſafety, and is ſtill plotting his ruine and deſtruction. Neither is it poſſible to conceive a more bitter oppoſition in all things, then between the fleſh and the ſpirit; for what the ſpirit undertaketh, the fleſh croſſeth, what that furthereth, this hindereth, and at all times and upon all occaſions the one nilleth, what the other willeth. In which reſpect it may eaſily be ſaid that theſe two cannot reign and flouriſh in the ſame man at once, for the proſperity of the one, is the ruine of the other, the kindling of fleſhly luſts is the quenching of ſpiritual, the nouriſhing of carnal concupiſcence after earthly things, is the choaking of ſpiritual concupiſcence after that which is divine and heavenly. Thirdly, The fleſh is moſt tyrannous if it get

Mark. 7. 18.

Jam. 1. 14, 15.

Rom. 7.

dominion: for it ſubjecteth us unto moſt miſerable bondage and ſervitude, not ſuffering us to take any reſt night nor day. There is no eſtate ſo vile and abject as the ſtate of a bond-ſlave; nor no bondage comparable to the bondage of our luſts, for what luſt commandeth, be it never ſo baſe, hurtful, diſhonourable, (as ſin ever is) it muſt be done. If unjuſt anger provoke to revenge, they muſt kill and ſlay; if filthy luſt impoſe never ſo hard a task, they muſt undertake it, though it directly tend to the diſhonour of God, the ruine of their eſtates, the ſtaining of their fame, the hazard of their lives, and damnation of their ſouls. If covetouſneſs command the campaſſing of ſome wealth, they muſt make no queſtion of right or wrong; of hurting other men or their own perſons. If ambition would have them to aſpire to preferment, they muſt not ſtick to tread all under foot that ſtand in the way, they muſt lie and diſſemble, ſwear and forſwear. The gally-ſlave hath ſome reſt in the night ſeaſon, but the fleſh will not ſuffer men to be quiet at any time; it ſolliciteth to ſin continually, ſleeping and waking, upon all occaſions, in all companies. Nature muſt have refreſhing, ſin will never tire. But what is the wages of this toyliſome life? Rom.8 8. None, but the diſpleaſure and curſe of God, guilt of conſcience, hardneſs of heart, and deſtruction of ſoul and body. 1 Pet.2.11. *Dearely beloved, I beſeech you as ſtrangers and pilgrims abſtein from fleſhly luſts, which warre againſt the ſoul.* The end of which warre is not only to get the victory, and to keep us in ſubjection, but to caſt all that are conquered into the priſon of hell, and to plunge them into everlaſting condemnation of ſoul and body. Rom.7.5. Rom.8.6.13. Gal.6 8. *When we were in the fleſh, the motions of ſin which were by the Law did work in our members to bring forth fruit unto death. If we live after the fleſh, we ſhall die.* 2. The fleſh is a mighty and powerfull enemy: for in the unregenerate it reigneth as a mighty Monarch or cruel Tyrant, in the little world of man, holding every faculty, power and part of ſoul and body in ſubjection; from whoſe force and power, the ſonnes of men are not able by any outward means afforded by nature, or offered by grace, to free themſelves: Nay, they neither can nor dare to attempt their liberty, becauſe their wils are no leſs captivated, then their other parts and faculties, and it is their chief delight to live in this ſlavery. 2 Pet.2.10. Rom.6 12. & 7.14. In the regenerate it is exceeding ſtrong, though not ſo puiſſant as in them that remain in their natural corruption. For it maketh warre againſt the ſpirit, doth often foyl and overcome the godly, and carry them captive into the Law of ſinne. When the godly reſolve with themſelves to keep the Commandements of God, what ſtrong and manifold reſiſtance do they find from the fleſh! 3. The policy of the fleſh is more pernicious then its ſtrength. Jer.17.9. *The heart of man is deceitfull above all things, and deſperately wicked.* Howſoever Satan the old Serpent in reſpect of his natural abilities and long experience, may be more cunning and politike in himſelf, yet his deceit is not ſo great in abuſing and wronging us, as is the deceit of our own fleſh. For this being a part of our ſelves, it is of the privy councill of our thoughts, and knowing our moſt hidden imaginations, and ſecret intentions, it can take advantage of them to work to our overthrow. Now this fraud and policy of the fleſh, is moſt pernicious, in that it often prevaileth and much deceiveth us, which tendeth unto our exceeding hurt, even utter deſtruction. Rom.7.11. Moreover the danger of this deceit is ſo much the greater, becauſe it is ſo ſubtill and ſecret, ſo deep and diſguiſed, that it can hardly be diſcerned and found out. Our longeſt line cannot ſound the bottom of this gulf, our quickeſt and moſt piercing ſight cannot diſcerne the multitude and ſtrength of theſe ſubtile enemies. 4. The fleſh is a domeſticall enemy, that dwelleth with us, yea in us; it keepeth poſſeſſion in the ſtrong forts and caſtles of our minds and wils, our hearts and affections, where our chief ſtrength and treaſure lyeth. It adhereth and inſeparably cleaveth unto us, as being a part, and the greater part of our ſelves. Whereby the dangerouſneſs of this enemy appeareth, for he is near at hand, that we can have no leaſure and

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opportunity to fit and prepare our ſelves for the conflict, before his approach: the warre he maketh is domeſticall and inteſtine, in our own bowels. Nay more, here one perſon doth not fight againſt another, nor the body againſt the ſoul of the ſame man, nor yet one faculty alone againſt another of a different nature, the ſenſitive againſt the reaſonable, and the will and affections againſt the judgment and conſcience; but alſo the ſelf-ſame faculties againſt themſelves, reaſon againſt reaſon, will againſt will, the ſame affection againſt the ſame, love againſt love, fear againſt fear, hope againſt hope. This enemy cleaving unto us in all places and at all times, is ready to watch all occaſions, and to take all opportunities of doing us miſchief, laying traps and ſnares for us in all our enterpriſes. Do we undertake the performance of holy and religious duties? Why then it dogs and followes us to the exerciſes, and diſtracts us with wordly cogitations and wandering thoughts, and oppreſſes our minds with dulneſs, drowſineſs and carnal wearineſs. Are we imployed in the duties of our callings? It will make us negligent and lazy, and carry us away with carnal pleaſures, or ſo wholly and earneſtly intent on them, that we ſhall ſpare no time for Gods ſervice, nor for the enriching of our ſoules with ſpiritual treaſure. Do we eat and drink to relieve and ſuſtain our bodies? It is ready to make our Table a ſnare, turning ſufficiency into ſuperfluity, and neceſſary food into exceſs and belly-chear, ſurfetting and drunkenneſs. Do we intend to refreſh our ſelves with honeſt recreations? It doth attend and wait on us, moving us to conſume a great part of our time in them, which ſhould be allotted to better exerciſes, and even ſpend our ſtrength and ſpirits in the immoderate uſe of them, whereby inſtead of being refreſhed and cheared, we are diſabled and made utterly unfit for the duties of Chriſtianity and of our callings, and are ſo wholly taken up in the means, that we neglect the main end for which we uſe them. Yea, Do we after our labours betake our ſelves to our reſt? When we lock our Chamber doors, we cannot ſhut out this enemy, but whether we will or no, it will be our bed-fellow, and is alwaies ready at our lying down to diſtract us from any good meditations or ſerious examination of what we have done or omitted the day paſt, to fill our minds with vain dreams and wicked imaginations, and to oppreſs our nature inſtead of refreſhing it, whilſt we give our ſelves to too much drowſineſs. 5. It is indefatigable and never wearied, whereof it is that it is ſo impudently importunate, that though it hath many repulſes yet it will take no denial, though in the conflict it be often beaten back and put to flight, yet it will never quite leave the field: but unite its ſcattered forces, and receiving new aids and encouragements from the divell and the world, it will afreſh aſſault us and renew the fight; herein reſembling an hunger-ſtarved Dog who will by no means leave the houſe where he hath often been relieved; but no ſooner is beaten out of one door, then he re-entreth into another. Yea, oftentimes the more theſe fleſhly luſts are reſiſted, the more enraged and violent for the time they grow, and the means and medicines which God hath appointed to cure them, make the diſeaſe but the more deſperate. Pſal. 2. 3. Rom. 7. 8.

6. And laſtly, This Combate between the fleſh and the Spirit, is fought in a place of great diſadvantage, namely, this world, where the worſer part hath many friends and ſtrong aides, even millions of wicked men, and whole Legions of Divels, and contrariwiſe the better part hath few friends, many enemies.

Q. What equality is there between theſe two Combaters, the fleſh and the Spirit?

A. The fleſh uſually is more in meaſure then the Spirit. The fleſh is like the mighty Gyant *Goliah*, and the Spirit is little and ſmall like young *David*. The ſpeech which is uſed of ſome Divines, that the regenerate man hath but the reliques of ſin in him, muſt be underſtood warily, or it may admit an untruth: for the meaſure of grace it can be but ſmall in reſpect of corruption, we

receive

Rom.8.23. receive but the firſt fruits of the Spirit in this life, (which is but as a ſheaf or two in compariſon of the whole harveſt) and muſt wait for the accompliſhment of our redemption till the life to come. None can come to be tall men in Chriſt, according to the age of the fulneſs of Chriſt, till after this life.

Q. *What encouragements have we then to undertake this Combate?*

A. 1. The power and efficacy of the Spirit is ſuch, that it is able to prevail ordinarily againſt the fleſh. For the fleſh receives its deadly wound at the firſt inſtant of a mans converſion, and continually dieth after by little and little: and therefore it fights but as a maimed ſouldier. But the Spirit is continually confirmed and encreaſed by the holy Ghoſt: alſo it is lively and ſtirring, and the vertue of it is like muſk; one grain whereof will give a ſtronger ſmell, then many ounces of other perfumes. Some may ſay, that the godly man doth more feele the fleſh then the Spirit; and therefore that the fleſh is every way more then the Spirit. We may anſwer, that we muſt not meaſure our eſtate by feeling, which may eaſily deceive us. A man ſhall feele a paine which is but in the top of his finger more ſenſibly then the health of the body: yet the health of the whole body, is more then the paine of a finger. To ſay nothing, that the clear ſight and ſenſe of corruption, is not attained by corruption, but by grace. In the ſtate of corruption, by the light of nature and externall inſtruction, we may diſcerne many things to be out of order: but the poyſon of corruption and depth of ſinne engraved in our fleſh, cannot be known without the light of grace. 2. Our grand Captain Jeſus Chriſt hath by his death overcome, and led it captive upon the Croſs, triumphing glorioufly over it together with the reſt of our ſpiritual enemies, ſo as none of them ſhall be able to hurt us. Therefore when we are weak and tired in the fight, let us fly to the ſtandard and fight under the Shield of Chriſt our Saviour, who is ſo mighty and omnipotent that
Rom.7.23. he is able to vanquiſh and overcome all our enemies alone, only he would have us to fight with him in the battell, that ſo we might accompany him in his glorious Triumph. 3. We fight the Lords Battels, and therefore he being on our ſide, we are ſure, (if we will but fight) to obtain the Victory in the end. 4. Though our ſpiritual part be but the firſt fruits, yet it is an earneſt of the whole Harveſt; though ſmall in qnantity, yet of greater power then the fleſh.
1 Joh.4.4. *Greater is he that is in you, then he that is in the world.* The fleſh indeed is a Gyant in bigneſs and ſtrength, but ſuch an one as being in a deadly conſumption, pineth away by little and little till it be wholly aboliſhed. 5. We have a wiſedom to direct us in this fight, in compariſon whereof all the depth and craft of the fleſh is but childiſh folly. The Lord hath given us his Word to be our line, which if we follow, we ſhall find every creek and corner in our deceitfull hearts, and diſcover by its light all their ſubtilties and crafty policies, and prevent and diſappoint them by the power of grace. 6. As we are aſſured of Victory if we will fight, ſo of a glorious Crown when we have overcome; which ſhould encourage us to ſuffer a little while the paines of this ſpiritual Warfare. When we are weary in running the Chriſtian race, let us comfort
Heb.12.2. and refreſh our ſelves by having continually in our eye the Goale and Garland that is prepared for us. 7. Unleſs we fight againſt the fleſh, we ſhall be led captive of it and kept in bondage: nay, we ſhall utterly periſh in it. *Joab* encourageth his Souldiers to fight againſt the *Syrians* thus, *Be of good courage, and*
2 Sam. 10.12. *let us play the men, for our people, and for the Cities of our God*: Much greater cauſe hath each Chriſtian to bid battell to the fleſh for the liberty of his ſoul, and eternal ſalvation. If we fight not, we die; if we make not reſiſtance, we ſhall go into captivity; if we be at one with the fleſh, we are at enmity with God; if we ſpare the fleſh, we deſtroy our ſouls. But if we would prevaile, we muſt be couragious, vigilant, circumſpect, and fervant in prayer for the aſſiſtance of the holy Spirit in this conflict, to ſtrengthen us in the Combate,

and

and to renew and repair our wearied, fainting and decayed graces, that ſo receiving new life, vigour and ſtrength from him, we may thereby be enabled to hold out unto the end. 8. The rage of the fleſh when we deal ſharply with it, is but like the fury of an enemy, who hath received a mortal wound, which if for the preſent he be reſiſted, the blaze of his choler quickly goeth out, and fainting in his ſtrength, he will fall at our feet. It is but like the reluctation and reſiſtance of a baſe-minded ſlave, who by a few and ſmall ſtripes is ſo enraged that he is ready to catch his Maſter by the throat, but if he be throughly hampered and ſoundly beaten, he will fall down at his feet and bear what ſtripes he pleaſeth to give him without reſiſtance. And therefore let us make this uſe of the rage of the fleſh, to be moved thereby to unite our forces, and redouble our blows, and then though it make never ſo many gallant bravadoes, it will quickly yeeld, and we ſhall be ſure of an happy Victory.

CHAP. II.

Concerning the Subject of this Combate, *in whom it is fought; And how the* fleſh *and the* Spirit *being contrary, can be ſaid to conſiſt in the ſame Subject. What this* Conflict *is, and whether it be in all the regenerate after the ſame manner. The Cauſes thereof, with the manner of the Fight in our ſeverall faculties and parts.*

Queſtion:

WHat is the Subject of this Conflict, in whom it is fought?

A. The Subject of this Combate are ſuch perſons as are regenerate, and the faithfull only, that be of age and diſcretion, whilſt they live: for in them only is the cauſe of this Conflict, which is the cohabitation of theſe enemies which aſſault and reſiſt one another. 1. They that are perfectly ſanctified feel no ſtrife; as there can be no ſuch Combate in the glorified Saints, becauſe they are perfectly cleanſed from ſinne, and have no reliques of the fleſh, or ſinfull corruption remaining in them, nor in *Adam* in the ſtate of innocency being perfectly holy. If it be objected that there was a Conflict in our Saviour, who was perfectly holy, when in his agony he prayed *to have the Cup paſs from him.* The anſwer is, that this was not the Conflict between the fleſh and the Spirit, but the fight of two deſires in different reſpects, and both juſt; or it was the Combate between the ſuperiour and inferour will, the will of reaſon, and the ſenſitive appetite. So a man by his ſenſitive appetite may deſire to eat and drink, and in his ſuperiour will may deſire rather to abſtain, that it may be conformable to Gods revealed will. And thus our Saviour being man, and in all things like unto, ſinne only excepted, deſired that the Cup of his paſſion might paſs from him in his inferour will or natural appetite, which ſhunneth death and ſeeketh the preſervation of it ſelf: but in his reaſonable will, conſidering the end why he came into the world, which was by his death to glorifie God in perfecting the work of our redemption, he over-ruled the natural appetite, and did wholly ſubmit himſelf to the will of his Father. Neither is the ſenſual appetite ſinfull and unlawfull, when it is ſubjected to the reaſonable, as it was moſt perfectly in Chriſt: but when it goeth about, of a ſubject to become a Sovereign, and to reſiſt and over-rule that unto which it ſhould yeeld obedience. 2. This Conflict is not at all in thoſe who are unregenerate and unſanctified, for in theſe one of the Combatants,

which

which is the ſanctifying ſpirit of grace, is wanting, and they are ruled by the fleſh under their chief Commander Satan, whoſe Kingdom is not divided in the carnal man, but he quietly reigneth and poſſeſſeth all in peace. Neither is there in him any power of ſaving effectual oppoſition, for he is not only ſick, but ſtarke dead in treſpaſſes and ſinnes. Their mind and underſtanding is *blind, dark, fooliſh*; their wiſdom is *earthly, carnal*, and *diveliſh*, ſtanding in direct oppoſition againſt the wiſdom of God; their deſires are corrupt, according to the ſinfull inclination of their froward will. Howbeit we are to know, that there is even in the carnal man another fight or skirmiſh, which having ſome ſeeming ſhew and ſimilitude of the ſpiritual Conflict, is by worldly and civil men miſtaken for it: But theſe Combats do much differ, and how they are to be diſtinguiſhed we ſhall ſee hereafter, when we have ſpoken of the manner of this Combate. 3. This Conflict between the fleſh and the Spirit is in all the regenerate, who have received ſpiritual illumination, and have the uſe of their reaſon and underſtanding, being poſſeſſed of Gods ſanctifying graces, not only in their habits, but alſo in their acts and operations; not in the faculties alone, but alſo in their functions and exerciſes. This is proved by the teſtimonies of Scripture, and common experience of all men regenerate. Neither is it poſſible that this mortal Combate ſhould be fought in any, but that they muſt eaſily feel the terrible encounters and cruel blowes given on either ſide. Not between divers faculties, as the conſcience and the will, the mind and judgment againſt the affections and ſeveral faculties: but the ſelf-ſame faculties, as they are regenerate, fighting againſt themſelves as they are unregenerate; as error againſt truth, and truth againſt error in the ſame mind and underſtanding, faith againſt doubting, and doubting againſt faith in the ſame heart, willing againſt nilling, and nilling againſt willing, about the chooſing and refuſing of good and evil in the ſame will; the love of God conflicting and combating with the love of the world, the fear of God with the fear of men. All which doth plainly prove that their whole man is divided, and part-takings in all their faculties and powers of body and mind, the one adhering and cleaving to God, the other drawing to Satan and the world, the which is more feelingly diſcerned, and experimentally felt by every true Chriſtian, then it can be demonſtrated and evidenced by any mans writing. Finally, the contrary effects which every Chriſtian may obſerve in himſelf do ſufficiently argue and demonſtrate that there are contrary cauſes in him from which they proceed. For who findeth not, after his regeneration and converſion, himſelf to be a Kingdom divided, and that as in his ſpiritual and renewed part, he hath a great deſire to ſerve his Lord and Redeemer, ſo in his fleſhly part, he is inclinable unto the ſervice of ſinne and Satan for the baſe hire of worldly vanities? And from this contrariety in affection and diſpoſition, the Chriſtian may diſcern the like contrariety in all his actions, which ariſe and ſpring from them. For one while the Spirit lifteth him aloft in heavenly meditations, and another while the fleſh pulleth down his thoughts, and fixeth them upon earthly vanities; Now with poſting ſpeed he runneth in the waies of God, and ſayleth with full ſailes, having the wind and tide to help him forward, and ſoon after the fleſh diverteth him into the by-paths of ſinne, or maketh him ſit ſtill, or to return unto his old courſes. Theſe things ſufficiently manifeſt to every ſanctified man, that the fleſh and Spirit do continually war one againſt another. And howſoever our chief Commander may ſometime ſound a retreait, and give us ſome intermiſſions for the renewing of our forces and recovery of our breath, yet utter diſmiſſions we ſhall not have from this warlike ſervice, till having overcome all our enemies by death, we ſhall receive the Crown of Glory.

Eph. 2. 1.
2 Cor. 4. 4.
Jam. 3. 15.
Rom. 8. 7.
Eph. 2. 3.
Rom. 6. 17, 19.
Gal. 5. 17.

Q. *The Intellectual nature is individuall, not capable of contrary qualities.*

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A. It is false that the Intellectual nature is individuall, in which there is so manifest a contemperation of flesh and Spirit, that we do not what we would, and yet we can do nothing, which we will not. Was not the will divided in *Peter?* wherein there was something for which it was said to him, *Blessed art thou Simon Barjona, for flesh and blood hath not revealed it to thee, but my Father Who is in Heaven*; and yet there was something for which it was said unto him, *Get thee behind me Satan; for thou savorest not the things that be of God, but those that be of men.* And who seeth not that the heart of the poor man was divided, when he cryeth out, *I believe Lord*; but addeth presently, *Help mine unbelief?* At one and the same time, he who did not yet perfectly believe, did both believe, and was incredulous. And alwaies in the Warfare of this present life, the will is distracted betwixt good and evil, striving in the part ascending with the part falling, the sale now hanging on this side, now on that, that we must necessarily understand it to be divided in it self, whose effect is so divided. And yet we cannot inferre that the regenerate do serve God and the Divel: for with the heart they properly serve God, and yet the will hath something of its own, whereby it comes to pass that it cannot serve God perfectly; and by accident some thing comes between now and then which is not of God, which happens by humane frailty in them whom *the wicked cannot touch.*

Aug. Confess. lib. 8. cap. 5. Mat. 16. 17. vers. 23. *Contraria sibi adhuc erant in Petro, veritas & mendacium* Orig. *in* Mat. Tract. 3. Mar. 9. 24. *Greg.* in Ez. Hom. 15. *Idem. Moral.* lib. 10. cap. 8. *Aug.* Con. lib. 8. cap. 8. *Omne quod loquimur, agimus, cogitamus, in dubium venit: natus agris, carne & spiritu.* Hieron. in Gal. 6. 1 Joh. 5. 18.

Q. The flesh and the Spirit are contrary, how then can they consist in the same Subject?

A. It is impossible that contraries should stand together in the highest degrees, because they mutually expell one another. So it is impossible that the flesh and the Spirit should both reign in the same man: for as grace entreth, corruption is expelled. But in remiss degrees, contraries may consist together, though not without strife: So the flesh and the Spirit do dwell together in the regenerate, as under one roof, in remiss degrees, but not without Combate: in which one while this, another while that doth prevail or give place.

Q. What is this Conflict?

A. It is a continuall Conflict between the unregenerate part of the flesh, with the lusts thereof, and the part regenerate, the Spirit with all the holy qualities, graces and motions thereof, by reason of their contrariety in nature and conjunction in place, whereby they mutually lust and strive one against another, the flesh willing and embracing that evil which the Spirit nilleth and hateth, and nilling and shunning that good which it willeth and effecteth, and contrariwise. For in this Conflict they mutually assault one another with unreconcilable enmity and unplacable contrariety; so that as the one getteth, the other loseth, as the one gathereth strength, the other is weakned; and look how much this prevaileth and triumpheth: so much his enemy and opposite is foyled and dejected. Like herein to a pair of Scales, in which the rising of the one is alwaies joyned with the going down of the other; or like the Spleen in the body, the swelling whereof is joyned with the others Consumption.

Q. Is this Combate in all the regenerate after the same manner?

A. This Conflict between the flesh and the Spirit is not in all the faithfull after the same manner, nor in the same measure, but diversly as it pleaseth the Lord to glorifie himself in the manifestation of his wisdom, goodness, and omnipotency, either by giving unto his servants a great measure of strength and spiritual grace by which they obtain an easie Victory, wherein the bounty of his goodness clearly shineth; or a less or scanter proportion, by which nowithstanding they are enabled as certainly, though not so speedily to overcome, hereby magnifying the all-sufficiency of his power, which more manifestly appeares in our greatest weakness. For according as the measure of our spiritual strength and riches of Gods grace, as also of carnal corruption differ in

2 Cor. 12. 9.

respect of their divers proportions, such is the difference of this Christian Combate between one faithfull man and another. Some receive but a small measure of spiritual grace, and these through their weakness, commonly make warre against the assaults and encounters of the flesh but weakly; though the Lord performing to them his gracious promise, will not suffer them to be tempted above their strength. Sometimes there is in the regenerate less reformation of their corrupt natures, by the restraining grace of God and the common gifts of the Spirit, by reason whereof the flesh is of greater strength, and the corruptions thereof are much more malignant: So that though they have a great measure of strength and spiritual grace, yet they cannot with any ease, or in short time get the upper-hand, but there is much struggling and wrestling, sharp and fierce assaults on both sides. Finally, the Lord to shew the riches of his bounty, doth sometimes give unto his servants such a large measure of grace, spiritual strength, knowledge, faith, love, Christian magnanimity and the rest, that none of their spiritual enemies are able to withstand them, but in the first encounters after this strength received, they foyl, wound, and vanquish them, either leading them captive without any great resistance, or else putting them to a shamefull flight. But this Christian Champion doth not thus prevail by vertue of any natural strength, but through the gifts of the Spirit.

Q. *What are the Causes of this Conflict?*

A. 1. The remote Cause is the will of God appointing this Fight; and to this purpose, not perfecting our sanctification in this life, but in part regenerating, and in part leaving us unregenerate. Of this Counsell of God divers Reasons may be yeelded. 1. It is profitable for the setting forth of his glory. It doth most manifest and magnifie the glory of Gods power; for the weaker we are in our regenerate part, the more clearly his power and wisdom shineth, which so strengtheneth this weak part, that it is able to stand in the day of Battell, and in the end obtaineth a full and perfect Victory. Again, God is glorified,
2 Cor. 12. 9. when we are moved hereby to attribute the whole glory and praise of our salvation to the alone mercy of God, both in respect of the beginning and perfecting thereof. Moreover, the wisdom and power of God is more manifested and glorified, when he doth his great works by contrary means and causes, which in their own nature would rather hinder them; as to preserve his graces by temptations. Lastly, We are hereby made more thankfull unto the Lord, and more cheerfull in singing to his praise. For the more sensible we are of Gods Benefits, the better we esteem them, and consequently receive them with greater thankfulness: but the more we have found the want of them, the more sensibly do we apprehend their excellency when we enjoy them. Our restoring out of a state of imperfection unto perfection, is much more acceptable, then if we
Rom. 7. 24, 25. had alwaies been preserved in it, even as it gives us more contentment, having been poor to be made, then to be born rich. The more free our graces received do appear unto us, the more are we affected with them: But our growth in sanctification is manifested to be the free gift of grace by the opposition of the flesh. 2. It is profitable for our good, and the furthering of our happiness. It is effectual to make us deny our selves, and a notable means to train us up in humility, which is a grace most acceptable unto God, and to subdue our pride, and all vain-glorious conceit, which above all vices is most odious and hatefull. We are hereby moved to abhorue sinne, which God hateth, with greater detestation, when as by our own experience we find the venom and poyson of it working in our selves; and to bewaile and forsake it with more earnest endeavour, when we discerne and see what miserable effects it produceth, and what bitter and cursed fruits it bringeth forth in us. By the sight and sense of these sinfull corruptions still dwelling in us, we are occasioned to fly oftner unto God by fervant prayers, acknowledging and bewailing them before the

Throne

Throne of Grace, earneſtly craving the remiſſion of them, and the aſſiſtance of Gods grace and holy Spirit, whereby we may be enabled to mortifie our corruptions, and to fly all ſinne for the time to come. We have alſo through theſe corruptions dwelling in us, the benefit of ſpiritual exerciſe, whilſt we make warre againſt them, withſtand their aſſaults, prepare our ſelves for the Conflict, watch over our own hearts that we be not ſurprized at unawares, mortifie and ſubdue them with the Sword of the Spirit, exerciſe the ſpiritual graces received from God, and our ſelves in all holy duties which God requireth for the obtaining of Victory. It may ſerve to make us go on in our pilgrimage with contentment, and to bear all afflictions which are laid upon us with meekneſs and patience, not only becauſe we have deſerved them by ſinne, but alſo becauſe we know and have experience that theſe corrections are neceſſary to bridle and mortifie the fleſh with the luſts thereof, and ſerve as drawing ſalves to draw out the coar of our corruptions. It is alſo profitable for the weaning of our hearts and affections from the world, and to make us long after our heavenly happineſs, when as we find our ſelves tired and wearied in fighting, not onely with forreign foes, but with theſe ſecret inteſtine in our own bowels. The Crown of Glory and eternal reſt will be the more welcome, and the graces of the Spirit the more glorious, as our Conflicts in this life are the more ſharp and difficult. 2 Tim. 4. 8. The ſhade is comfortable to the weary Traveller. The Guord pleaſed *Jonah* well, when the Sunne beat uponhim that he was ready to faint. 3. It is ſuitable and ſeaſonable to the time and place wherein we live, that theſe reliques of ſin ſhould remain in us. For it is appointed by God that we ſhould not in this life attain unto perfection, but that we ſhould only labour after it and attain unto it in the life to come. The immediate formall cauſe of this Combate is two-fold. The one is the contrariety which is between the fleſh and the ſpirit, which is Gal. 5. 17. exceeding hoſtile, and full of all enmity and oppoſition: for in nature they are directly oppſite, as heat and cold, light and darkneſs, health and ſickneſs. What is the Spirit infuſed into us, but the quality of holineſs and righteouſneſs renewed according to Gods Image? What is the fleſh, but the defaceing of this Image, the deprivation of this Original righteouſneſs, and the ſtain of natural corruption which hath overſpred and defiled all the powers and parts of our ſouls and bodies? The other is their cohabitation and dwelling together in the ſame place and ſubject, the ſame room and faculty, which miniſtreth unto them, mutually occaſion, and impoſeth a neceſſity of their continuall oppoſition, even as when fire and water, heat and cold meet together.

Q. *What is the manner of this Fight?*

A. As the enemies are ſpiritual, ſo is the manner of the Fight ſpiritual, by inward luſting and concupiſcence, whereby motions and inclinations, either good or evil are ſtirred up in the ſoul and heart. And thus there is a contrary luſting Gal. 5. 17. between the fleſh and the ſpirit, the one luſting againſt the other. In which their contrary luſting, they both of them mainly aime at two general ends. The firſt aim of the fleſh, is to ſtirre up and incline us unto ſuch luſts, deſires and motions as are ſinfull and contrary to the Law of God; as to infidelity, impenitency, pride, ſelf-love, hatred, envy, uncleanneſs, covetouſneſs and ſuch like: Or to ſpeak more diſtinctly, it endeavoureth to beget and ſtirre up, preſerve and nouriſh evil cogitations in the mind, wicked inclinations in the will, and ſinfull affections and deſires in the heart; in which reſpect it is fitly compared to a fiery Furnace or boyling Pot, which continually ſendeth up ſparks Hoſ. 7. 4. and ſmoak; and by the Apoſtle *James* it is likened to a filthy Harlot, which by Jam. 1. 14, 15. her alluring baits inticeth to commit folly with her, upon which followeth the conception and birth of ſinne, cauſing death. And our Saviour Chriſt telleth us, that *from within*, even in the heart, (that is, the ſinfull fleſh and natural

Mat.15. 18,19 corruption which reſideth in the heart) *proceed evil thoughts, adulteries, fornications, murthers, theſts, coveteouſneſs, wickedneſs, deceit, lasciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs.* The ſecond action or aim of the fleſh is, either to repreſs and ſmother the good motions and inclinations which the Spirit exciteth and ſtirreth up in us, or elſe to poiſon and corrupt them, that they may become unprofitable and turned into ſinne. So when the Spirit moveth us to perform ſome good duty of Gods ſervice, of juſtice or mercy, it will labour to quench this motion, and to withdraw us from it, either by alluring us utterly to neglect it, or to ſpend our time rather in purſuing worldly vanities, or by perſwading us, that there is ſuch difficulty in it, that we ſhall not be poſſibly able to compaſs or atchieve it; that it is very irkeſome and unpleaſant, or unprofitable and not worth our labour; that the loſs we ſhall ſuſtain by it is preſent, the gain uncertain. But if it cannot wholly pervert, then it inticeth us to uſe delaies, becauſe we may be fitter or have better opportunity to perform it hereafter, then at this preſent; It alſo hangeth dulneſs and ſloth upon us, that we are loath to ſtirre about the work of God, or at leaſt undertake it as men do things by half-chare, unto which they bear no hearty affection. Finally, it endeavoureth to interrupt or diſtract us in them, and to ſtain them with our imperfections and corruptions, that they may not be acceptable. As when we ſet our ſelves to pray or hear the Word, it will put into our minds worldly cogitations and wandering thoughts, that ſo we may not attend thoſe holy exerciſes, or elſe oppreſs our hearts with drowſie dulneſs, deadneſs of Spirit and carnal wearineſs, ſo as we cannot perform them with any cheerfulneſs. The Spirit aimeth at a two-fold end alſo. Firſt, It endeavoureth to ſtirre up and preſerve good motions and inclinations in us, as good meditations in the mind, good reſolutions in the will, good deſires and affections in the heart, which are conformable and agreeable to the holy will and Word of God. Thus the Apoſtle

1 Joh.2.20. ſaith, *That we have received an unction from the holy One whereby we know all things.* And S. *Paul* exhorteth us not to *quench the Spirit*, that is, the good

1 Theſ. 5. 19. motions which ariſe from it, as it were ſparks from the fire. So *David*: *I will*

Pſal.16.7. *bleſs the Lord who hath given me counſell; my reines alſo inſtruct me in the night ſeaſon*; that is, thoſe ſweet meditations and motions which the Spirit ſecretly in

Iſa.30.21. the night ſeaſon putteth into our minds and hearts. And the Prophet *Eſay* ſaith, that the ears of the faithfull ſhall *hear a voice behind them, ſaying, This is the way walk ye in it, when they turned to the right hand, and when they turned to the left*: Which is to be underſtood not only of the voice of Gods Miniſters outwardly ſpeaking unto us in the Miniſtery of the Word, but alſo of the voice of the Spirit ſecretly by the good motions thereof leading us into all truth. For

Ioh.16.8,13. ſo our Saviour promiſeth accordingly, that *he would ſend his Spirit the Comforter, who ſhould convince the world of ſinne, righteouſneſs and judgment*; and that when he was come, he ſhould lead the faithfull into all truth; and reveale unto them things to come. The ſecond action of the Spirit is, to labour and endeavour the ſuppreſſion and ſubduing thoſe evil motions which the fleſh raiſeth in us, and ſtill moveth us to take the firſt and beſt opportunity of ſerving God and doing his will. So alſo it purifieth the heart by faith from all our ſinfull corruptions, and maketh us to labour and ſtrive againſt our infirmities and imperfections, that we may with fervency of Spirit and cheerfulneſs of heart perform all holy duties and ſervice unto God; and when in theſe endeavours we come ſhort of our deſires, through this ſinfull fleſh which doth ſo eaſily compaſs us, it moveth us to bewaile our imperfections, and ſtill more and more to labour in the uſe of all good means, whereby we may attain unto more perfection, as we ſee in the example of the Apoſtle *Paul*, who kept under this body of corruption,

2 Cor.9.27. beating it, as it were, black and blew, that he might hold it with the luſts thereof in ſubjection; whereof when he failed, and was either hindred from doing

good,

good, or led captive unto ſinne, he makes lamentable complaints of theſe rebellious luſts; and not contenting himſelf with that portion of grace and godlineſs unto which he had attained, he forgat what was paſt, and ſtill did labour and ſtrive to attain unto more perfection. And thus the Spirit maſtereth and ſubdueth the fleſh, ſo as it cannot have full liberty, and take its full ſwing in ſinne, as it deſireth: according to that of the Apoſtle, *Whoſoever is born of God doth not commit ſinne, for his ſeed remaineth in him*; that is, grace wrought in the heart by the Holy Ghoſt, which reſiſteth the rebellious deſires of the fleſh; and *he cannot ſin*, (namely like the unregenerate with full ſwing and conſent of will) *becauſe he is born of God*. 1 Joh. 3. 9.

Q. *Let us conſider the manner of this Fight between the fleſh and the Spirit in our ſeverall faculties and parts?*

A. 1. The underſtanding being in part regenerate and ſanctified, and in part unregenerate and corrupt, partly enlightned with ſpiritual, ſound and ſaving knowledge, and partly obſcured with the reliques of ignorance; and not onely ſo, but alſo much defiled and depraved with curioſity, dulneſs, negligence, preſumption or conceit of knowledge, there is a continuall Combate maintained in it, between ſound knowledge on the one ſide, and palpable ignorance, groſs dulneſs, vain preſumption which make reſiſtance. In the mind there is a Conflict between the knowledge of the truth and natural blindneſs or ignorance. For ſeeing in this life *we know but in part*, therefore knowledge of the truth muſt needs be joyned with ignorance in all that are enlightned: and one of them being contrary to another, they ſtrive to over-ſhadow and over-caſt each other. And this is the cauſe of this Conflict, whilſt ignorance ſtriving to keep its place in the underſtanding, raiſeth thick miſts and dark fogs to obſcure the light of truth, and to put out or dazle the eyes of the mind; and on the other ſide ſaving knowledg doth endeavour with the Sun-ſhine of truth ſhining clearly in Gods Word, to diſpell and ſcatter theſe miſty fogs by little and little, untill it ſhine forth brightly unto perfect day. Again, carnal curioſity neglecting thoſe things that are profitable, neceſſary, and revealed to be known of us, laboureth after nice and idle ſpeculations and curious queſtions, which as they are uſeleſs and vain, ſo alſo abſtruſe and ſecret; or elſe diveth into Gods hidden counſels which he hath forbidden us to ſearch and prie into. But ſaving knowledge not only leaveth *ſecret things as belonging to the Lord our God*, but alſo repreſſeth and mortifieth our curioſity as much as may be; and reſtraining us from going about to underſtand above that which is meet, it underſtandeth in ſobriety, *according as God hath dealt to every man the meaſure of faith*. It apprehendeth things revealed as belonging unto us, and aimeth more at the uſe and fruit in practice, then in the theory and ſpeculation, and to have feeling and experience of a little, rather then a bare conceipt and ability to diſcourſe of much. And yet it reſteth not in a ſmall meaſure, yea in truth not in the greateſt proportion, but ſtill laboureth after ſpiritual growth, and encreaſe daily more and more untill it come to perfection in Jeſus Chriſt. But as the mind enlightned is quick to apprehend, and carefull to encreaſe in the knowledge of ſpiritual things; ſo it is unapt to conceive, and ſluggiſh to ſearch after the underſtanding of heavenly miſteries. Our ſight is dimme and old, to which great things appear ſmall, and ſmall things none at all. Our beſt endeavoures after the knowledge of Gods Word, are not unfitly reſembled to the motions of a man ſick of a Fever, whoſe labour is mixt with much ſloth and feebleneſs. By nature we are not more blind then ſelf-conceited, knowing nothing, and yet vainly puffed up as if we underſtood all things; which poiſon is partly abated, not utterly expelled by the power of grace: ſo that in the renewed mind, there is a continuall Conflict between the conceit of knowledge and ſoundneſs of truth, theſe two both reſiding in the ſame power of the ſoul, and yet being directly oppoſite the 1 Cor. 13. 12. Deut. 29. 29. Rom. 12. 3.

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one to the other. Emptineſs breedeth a deſire of encreaſe; conceit of fulneſs cloyeth the appetite. Thus it fareth with the moſt holy in this life, though not with all men in the ſame meaſure and degree; from whence theſe concluſions follow. 1. All Chriſtians endued with the ſaving and ſanctifying Spirit of God are illightned ſoundly, diſtinctly, certainly to underſtand the things that be of God: but the moſt holy are ignorant of many things, know nothing for meaſure, clearneſs, and certainty as they ought to do. 2. The aſſent that is given to the truth of God is imperfect, mixed with much doubting; as the man in the Goſpel ſaith, *Lord, I believe, help my unbelief.* The righteous do firmely give credit to the Scriptures, as the undoubted, infallible Word of life, and Rule of Religion: but this belief is not grown to perfect ſtrength, nor freed from aſſaults of unbelief. 3. The righteous are in part acquainted with their natural blindneſs and corruption, but their darkneſs and corruption is far deeper then they can prie into. Every man is ignorant of much more then he knoweth by himſelf, and guilty of more ſinnes then he can diſcerne in himſelf. 4. The godly man deſires to encreaſe in knowledge of things profitable, but through infirmity he is prone to ſeek to know much, rather than what is behoveſull, and tends to the furtherance of his ſalvation. 5. The Church of God was never ſo happy, that all godly and religious learned Divines ſhould be of one mind in all points of Religion. The reaſon of it is, becauſe natural blindneſs yet remaining, prevails more or leſs. Men that are dim-ſighted and cannot diſcerne without Spectacles, if they be ſet to diſcry a thing a farre off, the moſt of them would be of divers opinions of it. The reliques of ignorance ſtill poſſeſſing the mind of the regenerate, is the cauſe why they know but in part, and ſee the truth of God through a glaſs darkly; the which imperfection of their ſpiritual ſight and knowledg, worketh in them only a probable opinion in ſome things, and not a well-ſetled, reſolved judgment, which maketh them to take that way which their conceipt apprehendeth as the moſt likely: like divers men intending to travell towards the ſame City, who being uncertain and doubtfull of the direct way in every point and turning, do in that particular chooſe divers paths, all leading to the ſame place, though ſome more direct, others much about. 6. Theſe contrary qualities do fight continually one with another, and interchangeably both prevaile ſometimes, and ſometimes are again foiled and get the worſt. As for example, knowledge in the regenerate part of the mind, aſſaulteth ignorance that is mixed with it, and with the light of Gods truth, ſcattereth and diſpelleth the dark miſts of ignorance; and ſoon after, ignorance through the neglect of reading, meditation, hearing the Word, prayer and holy conferences gathereth ſtrength, and bleareth again the eyes of the underſtanding, that it cannot ſo clearly at leaſt after a ſaving, feeling, and experimentall manner diſcerne the things of God. And when ignorance prevailes, men otherwiſe godly and religious, may leave the way of truth and fall into errours, after their underſtandings have been truly enlightned, the fleſh dazling the eyes of their mind, whilſt with its miſts and fogs it darkneth the light which formerly did ſhine unto them. The which befalleth them ſometimes not only in the knowledge of thoſe points of Religion which are of leſs conſequence, but alſo exceeding weighty and fundamentall, as we ſee in the example of the *Corinthians* and the *Galathians*, even after the truth of the Goſpel had been preached unto them. And as one man may erre, ſo may an hundred; yea, a whole particular Church. For in reſpect of this Combate, the eſtate and condition of all men is alike: that which is the ſtate of every man, is the caſe of all, the ſame reaſon being of the whole and all the parts. Whence it appears, that the Church militant upon earth is ſubject to errour. But yet as the diſeaſes of the body be of two ſorts; ſome curable, and ſome incurable which are to death; ſo likewiſe errours are. And the Church though it be ſub-

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ject to sundry fals, yet it cannot erre in foundation to death: the errours of Gods Children be curable. Some may here say, If all men and Churches be subject to errour, then it shall not be good to joyn with any of them, but to separate from them all. I answer, though they may and do erre, yet we must not separate from them, so long as they do not separate from Christ. Though the visible Church offend, yet may we not forsake her until Christ sue a Bill of Divorce against her. We need not fear infection amongst them by Communion and society, that sup with Christ and enjoy his presence in his holy Ordinances. But seeing through the flesh remaining in us, we are subject to ignorance and errour: this should make us to conform our opinion to the analogy of faith, and us to hold fast those Doctrines which are manifestly grounded upon the Scriptures, so to be modest and sober in maintaining such points as are doubtfull and controversall, when as other of our Brethren differ from us; because we may erre by reason of these reliques of ignorance abiding in us; and they may erre also out of humane frailty. Finally, seeing the reliques of ignorance and error will never leave us till death divide us, this must make us labour continually in the use of all good means, whereby our minds may be more and more illightned. And especially we are to hear the Word, study and meditate in the Scriptures, and call often and earnestly by fervant prayers for the assistance and illumination of Gods holy Spirit, whereby we may be preserved from errour, and led into all truth. For if *David* who was wiser then his Ancients, had need to make that prayer; *Open mine eyes, O Lord, that I may see the Wonders of thy Law*; And if the Apostle *Paul* who was immediately taught by Christ, desired above all things still more and more to know Christ, then how much more should we, who come farre short of their perfection? Again, constant, clear and firm assent to the Word of truth is opposite to unbelief, and is opposed by it. These two contraries do warre continually in the soul, and sometimes the worst part doth get the upper-hand: In which temptation the godly have greatly staggered at the truth of Gods Promises, and questioned what the Lord hath spoken. *David* confesseth of himself, *I said in my haste all men are lyars*; The Disciples hear from Christ, *O fools and slow of heart, to believe those things that are spoken by the Prophets*: *Zachary* is striken dumb, because he believed not what was spoken unto him by the Angel of the Lord. *Abraham* is much commended in Scripture for his constant belief in the Promises of grace: but many tokens of unbelief are noted in him. Thus we see that the assent which men give to the words of truth, is often shaken through the infirmity of the flesh. Moreover, sound knowledge is assaulted with vain curiosity and conceit of self-sufficiency, which so prevailes in the godly now and then, that neglecting the search of things necessary, sound and comfortable, they give themselves to vain and idle speculations, matters of doubtfull disputation, distracting controversies, genealogies and such like. The Apostles Exhortation is not causeless, *Give not heed to Jewish Fables, but speak the things which become sound doctrine*. The Disciples are more forward to enquire, *whether the blind man or his Father had sinned*, than to be informed what use they should make of that visitation: to be *resolved of the number of them that should be saved*, than to strive to make their calling and election sure. This is an hereditary disease which we derived from our first parents, and in some measure more or less doth hang upon all the sonnes of God, so long as they carry about with them this body of sinne. Lastly, Sound and sanctified knowledge doth encounter that spirituall lazinesse and deceit of minde, whereby we are apt to rest in the superficiall and sleight apprehension of truth, not possessing the fruit and comfort of it: But this deceit prevails with us many times to the great prejudice of our spirituall welfare. Many times good Christians forgetting themselves, and giving place to sloth and security, do rest in this, that they

An pudebit eos illos dis cumbere, ubi vident Christum non pudere? An illo sanctiores & mundiores erant? Bright. Apoc 3.20.

Psal.119.18. Phil.3.10.

Psal.116.11. Psal.77.9. Luk 24.25. Luk.1.20.

1 Tim.1.4. Tit.3.1. Ioh 9.2. Luk.13.23.

they hear the word, pray, can repeat what they have heard, be able to confer of matters of religion, but labour not to be well grounded in the true religion, to poſſeſs the word as their own, and to be throughly changed into the nature of it. 2. The faculty of thinking, ſtudying, deviſing, is partly renewed by grace, partly corrupted by the fleſh, partly ſpirituall, and partly carnall, from which cohabitation of grace and corruption, followeth a continuall ſtriſe and fight of thoughts and cogitations, imaginations and motions, devices, meditations and purpoſes, which labour mutually to expell one another, and to keep the minde in their ſole poſſeſſion. For when the ſpirit lifteth up the minde in divine contemplation, and cauſeth it to think and meditate on heavenly things as the end of our hopes, or on the ſervice of God, the duties of Chriſtianity, or of our lawfull callings, as the means whereby we may attain unto them; then the fleſh depreſſeth and pulleth it down, and by ſuggeſting ſuch thoughts as be ſimply worldly and wicked, or at leaſt impertinent, vain and unſeaſonable in reſpect of preſent imployment, do cauſe it to ſtoop unto earthly vanity. But the ſpirit finding it ſelf thus defeated of thoſe ſpirituall excellencies, which ſo earneſtly it deſireth, doth not reſt thus dejected and depreſſed, but ſhaking off the thoughts of ſinfull vanities and ſenſuall delights, it leaveth the earth and up again it mounteth in ſpirituall and heavenly thoughts.

Phil. 3. 20. Col 3. 1.

In reſpect of this combate it fareth thus with the ſpirituall man: Firſt, He doth earneſtly and with intention minde the things that are above, deviſe honeſt things, and bend his thoughts to that which is moſt excellent: but he is ſo clogged with the fleſh that he cannot ſore aloft, nor walk with God in heavenly contemplation, as he deſireth. Secondly, It is his chief delight to commune with the Lord in ſecret, and in all his thoughts to acknowledge him: but by reaſon of the fleſh he finds it tedious and irkſome to keep his heart attentively to things above; as labour is wearisome to them that love idleneſs, ſollow liberty. Thirdly, The thought of evil is diſtaſtfull, odious, and yet he feels wicked motions iſſuing continually from the ſtinking puddle of original corruption, which he cannot dry up. Fourthly, The main ſtudy and ſet reſolution of the godly man is to purſue that which is approved in the ſight of God: but the fleſh interrupteth theſe holy determinations, and ſuggeſteth many devices of ſinne, which oft times finde too great harbour in the ſoul. What good ſoul is not peſtered with thoughts of pride, covetouſneſs, vanity, voluptuouſneſs, devices of revenge, coſenage, fraud, revenge, injuſtice, and how to leſſen or excuſe ſinne? 3. The faculty of judging is in part renewed by grace to diſcern the things that differ, and to approve the things that are excellent, but in part remains corrupt with errour, vanity and folly: from which ariſeth a conflict between the judgement of the fleſh and of the ſpirit. For ſo farre forth as the minde is enlightened to diſcern between truth and falſhood, right and wrong, good and evil, it doth allow and approve, eſteem and prize the one ſimply and in compariſon, and diſallow, reject and vilifie the other; but ſo farre forth as it ſtill remaineth erroneous, vain and fooliſh, it miſtaketh errour for truth,

Iſai. 73. 13, 15

wrong for right, and evil for good. So *David* himſelf being ignorant of the ſtate of the godly and wicked in this life in reſpect of proſperity and adverſity, and that theſe things happen alike to all, was ready by a falſe judgement to condemn the generation of Gods children, but that after going into the Sanctuary his mind was enlightened with the knowledge of the truth, and his judgement gave

Act. 10. 14, 34, 35,

right evidence. And the Apoſtle *Peter* being ignorant of the abrogating of the cermonial Law after the death of Chriſt, and of the breaking down of the partition wall between the *Jews* and *Gentiles*, judgeth the creatures of God unclean which he had ſanctified, and that he was ſo confined within the Land of *Jury*, that he might not preach unto the *Gentiles*: but when God by viſion had inlightened his minde with the knowledge of the truth, he reformed alſo the errour

of

of his judgement. The caſe ſtanding thus with the man regeneate, it followeth: Firſt, That a man renewed by grace doth truly judg his ſtate by nature to be miſerable and vile, ſinne to be abhominable and filthy; but he cannot ſufficiently diſcover the depth of his miſery, or the multitude and hainouſneſs of his tranſgreſſions. The beſt men ſinne many times when they know it not: and every mans ſinne is greater than he doth account it. Secondly, A ſanctified heart doth highly prize the favour of God, and the joys of Heaven, as farre to be preferred above the pleaſures of ſinne, and all tranſitory vanities of this life: but his capacity is too ſhallow to comprehend the worth of heavenly things in their due meaſure. The things of God are infinitely more excellent than our eſteem of them. Thirdly, The Spirit of God opening the eyes of a man regenerate to ſee and diſcern the incomprehenſible value of ſpiritual things, he doth reſolve to ſeek after them, though it be with the loſs of all earthly contentments, and to perſiſt immoveably in the purſuit of them, notwithſtanding all occurrences which might divert or turn him aſide: But when the judgment of the fleſh prevaileth, a good man may preferre the leſs good before the greater, and diſallow that in compariſon which he eſteemed in it ſelf conſidered. Thus *Peter* denied his Maſter to ſave his life; and he that in a general and conſtant determination hath choſen God for his portion, in ſome particular acts may approve vanity rather than affliction. Fourthly, By reaſon of this mixture of grace and corruption in the faculty of diſcerning, the moſt wiſe and judicious do often erre, taking evil for good, and good for evil, wrong for right, and right for wrong. And hereby we eaſily perceive that the wiſdom of the world which is earthly, ſenſuall, and diveliſh, doth abide in the heart renewed with ſpiritual wiſdom from above, which two mutually oppoſe each other with might and main. For the one is wholly taken up and exerciſed in ſpiritual and heavenly things, which it ſeeth, knoweth, and eſteemeth as moſt excellent, and doth contemn worldly vanities as droſs and dung, yea, loſs in compariſon of them: but the other is wholly devoted to earthly things and tranſitory trifles; looketh only downward, and not able to diſcerne the glorious beauty of thoſe divine excellencies, it is only delighted in beholding thoſe things whoſe beauty is ſubject to the ſenſes and natural reaſon: about which it is continually exerciſed. *Peter* may be an example for this matter, in whom we may ſee our own faces: for in that notable confeſſion of faith in Chriſt, which he made in the name of all the Diſciples, he ſhewed that in his mind he *favoured the things of God*, who a little after is reprehended by our Saviour for his carnal counſel, as not *favouring the things of God*. And thus it ſtandeth with Chriſtians in this world, whiles the wiſdom of the Spirit doth exerciſe her ſovereignty, and is preſerved, nouriſhed, and kept, they are wiſe to do good, couragious for the truth, forward in the practice of piety and godlineſs: But when carnal wiſdom getteth the ſtart, and dimmeth the ſight of ſound judgment with the miſts of errour, ſhews of vanities, and policies of the fleſh, then they take counſel and follow courſes prejudiciall to their peace and ſafety. 4. The reliques of corruption ſtill remain in the renewed faculty of remembring, which cauſeth a continuall fight in that power of the ſoul. For the memory ſo farre as it is ſpiritual, laboureth to blot out and deface all worldly, wicked and ſinfull impreſſions, and to have imprinted in it, thoſe heavenly and ſpiritual documents and inſtructions which have been entruſted unto it by the ſanctified underſtanding, that it might call them to mind ſeaſonably and with due effect. Contrariwiſe the fleſh and unregenerate part ſtandeth in direct oppoſition to the ſpirit, labouring to reprint and repeate thoſe leſſons of impiety and prophaneneſs which before our converſion eſpecially, and ſince alſo we have learned in the School of the Divel and of the world; and to work in us oblivion and forgetfulneſs of all good things, whereby thoſe heavenly Treaſures and ſpiritual Jewels are preſently caſt out of doors, as ſoon

Mat. 16. 16. Mat. 16. 23.

as they are received; or if the understanding of them be kept in the brain for discourse, their vigour is lost in the heart. The aim of the Spirit is to treasure up and hide the Word of God in the heart, that it might effectually and with fruit be recalled as occasion requireth. The action of the flesh is to race out all remembrance of what is truly good and acceptable, by causing utter forgetfulness of what hath been taught or done, or besotting men to rest in the bare, fruitless, dead repetition of it without life or power. For that is forgotten, which affecteth not according to the nature and quality of the thing. Again, the Spirit endeavoureth to cast out the rubbish of impiety, prophanes, scurrility, filthiness, ribaldry, malitiousness, that it might never be remembred without hatred or detestation. But the flesh solliciteth to the delightfull remembrance of wickedness past, that by the pleasure of it the soul might be defiled. Thus it standeth with the regenerate: First, He doth truly and effectually remember the things that concern his peace, and the glory of God: but is not able to recall them when occasion is offered, as he ought. Secondly, He doth look back upon sinnes past with grief and hatred, but cannot at all times detest the thought of them, never loath their remembrance in that measure as is fit. Thirdly, When the flesh prevails through the laziness, security, and infirmity of the faithfull, then they stain themselves with the delightfull remembrance of evil, or the slight remembrance of what is seriously to be minded. 5. The faculty of willing and nilling, choosing, refusing, and prosecuting, is in part renewed, and in part remains corrupt; which two contrary factions war together without ceasing: for the regenerate part willeth and enforceth that which is good, and nilleth and rejecteth all evil: but the part unregenerate willeth and chooseth that which is evil in it self, or at least some inferiour good in place of the chief, and nilleth and refuseth that which is truly, absolutely, universally good. As for example, the spiritual part being guided by the understanding, enlightned with saving knowledge, chooseth and embraceth God as the chief good, his Kingdom and righteousness as the chief happiness, and refuseth and contemneth the world and earthly vanities, the service of Satan, and the momentanie pleasures of sinne, which in the end bring death and destruction; though they for the present be bitter to the flesh, and much more imbittered by afflictions, and these be sweet and delightfull to the carnal appetite. But contrariwise that part of the will which remaineth unregenerate, being directed by that wisdom which is worldly, sensul and diveliſh, neglecteth and refuseth the present comforts of grace which it relisheth not, and the future hopes of heavenly happiness which it knoweth not, as being out of sight and beyond the apprehension of sense, uncertain, and not to be compassed without great difficulty; and it chooseth and embraceth this present world with the vain honours, uncertain riches, and sinfull pleasures of it; because they are subject to the senses and may be had in present possession. First, A man sanctified by the Spirit, is enabled to will and choose that which is spiritually good, in truth, order, and sincerity: but he cannot will it in perfection and measure as he ought, according as the goodness of the thing deserves. Secondly, He doth truly nill all evil, and refuse, contemn, and tread under-feet the base vanities of this world, which sollicite to draw the heart from God: but he cannot turn from evil, nor despise vanity in that exactness the Word requireth. Thirdly, As the will of the regenerate is corrupt in part, so are the motions, wishes and desires which arise from it: which ordinarily are mastered by grace, but now and then prevail against the Spirit and get ground of it. From this Combate in the intellectual nature springeth another betwixt faith and the contrary extreams, infidelity and presumption, which continually assault one another, sometimes the one, sometimes the other getting the better in the particular skirmish, although in conclusion and end of the fight, faith alwaies overcometh

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and obtaineth a full and final Victory. In the mean time, even after that by faith we have laid hold on the Promiſes, and have grown to a great meaſure of ſtrength and to an high degree of perſwaſion; doubting and infidelity, taking the opportunity of ſome grievous temptation, do give unto our faith many wounds and foils, of which notwithſtanding it recovereth upon the renewing of our Covenant with God. Contrariwiſe our faith is aſſaulted with preſumption, whereby the fleſh moveth us falſly to apply the Promiſes, and to preſume of Gods love and our own ſalvation. For though theſe do potentially belong to all the faithful, yet they cannot actually be applied unto them, ſo long as they live and lie ſecurely in ſome known ſins without repentance. But againſt theſe alſo faith prevaileth, when as it purifieth the heart, bringeth to a ſight and ſenſe of ſinne, to a loathing and deteſtation of them, with conſtant reſolution and earneſt endeavour to leave and forſake them. Thus the caſe ſtands in this particular: Firſt, The ſtrongeſt faith is imperfect, and mixt with the contrary unbelief, doubting, preſumption. Secondly, Faith is an uniform, univerſall, conſtant adherence to the whole truth of God in habite, though the act be often interrupted Thirdly, By reaſon of this fight, when unbelief prevailes, the very child of God may fall into fits and pangs of deſpair. Yea, this deſpair may be ſo extream, that it ſhall weaken the body and conſume it, more than any ſickneſs. Fourthly, Though the faithfull man be brought to deſpair of his election and ſalvation in Chriſt, yet his deſparation is neither totall nor finall. It is not totall, becauſe he doth not deſpair with his whole heart, faith even at that inſtant luſting againſt deſpair. It is not finall, becauſe he ſhall recover before the end of this life. The affections are ſubordinate to the will, in which the conflict is not more dangerous, but more turbulent and violent. Poyſon in the brain is as mortall and pernicious as any other, but in the ſtomack much more raging and violent: ſo the corruption of minde and will is no leſs perillous, but that of the affections more ſenſible and grievous. The hard ſtone in the heart ſtriveth with the ſoft fleſh, rebellion with obedience, corruption with grace, and whileſt the ſpirit draweth the heart unto God, and ſpiritual and heavenly things, that it may inſeparably cleave and adhere unto them, the fleſh pulleth it back and with-draweth it from them, and laboureth to keep it ſtill fixed and faſtned upon earthly and worldly vanities. There is a continuall conflict between the affections, wherein the ſame affections divided (as it were) between grace and corruption do fight and ſtrive againſt themſelves; and ſometimes being croſs matched, do mutually oppoſe and encounter other affections and paſſions which are contrary and oppoſite unto them; the former combate being exerciſed in contrary, the latter about the ſame ſubjects. Thus the love of God, and of ſpirituall and heavenly things is aſſaulted with ſelf-love, love of the world, and hatred of thoſe Divine excellencies; Affiance in God, his providence and promiſes, with confidence in the creatures, and diffidence in the all-ſufficient creatour; zeal of Gods glory with carnall blind zeal, coldneſs and lukewarmneſs; the fear of God which is ingenuous and filiall, with fear of men, and fear of God which is ſlaviſh and ſervile; Hope in God, with earthly hopes, and alſo with preſumption and deſpair; Sorrow for ſinne, with worldly ſorrow which cauſeth death, and alſo with wretchleſneſs and carnal ſecurity: Joy in the holy Ghoſt and ſpiritual rejoycing in God, with carnal joy in the pleaſures of ſinne, and deſperate grief for worldly loſſes, Alacrity and chearfulneſs in Gods ſervice, with carnal chearfulneſs in purſuing our ſenſual and ſinfull delights, and alſo with lumpiſh heavineſs, dullneſs, deadneſs of heart and carnall wearineſs. In which conflict though the ſpirit receive many foyles through the raging violence of theſe wild beaſts and rebellious paſſions, and is oftentimes ſo wounded, that in outward appearance there ſeemeth to be no life remaining, yet it proveth to be but a dangerous ſwound, out of which

Heb. 12. 11. Rom. 4. 19. Mat. 14. 30. Pſal. 42. 6. & 73. 13. & 77. 10.

recovering with redoubled valour, it reneweth the combate and getteth the victory. Though it seem but a small spark remaining of a great fire, almost extinguished with a flood of passions, and so covered under the ashes of corruptions that it scarce appeareth, yet when the Spirit of God doth blow upon it, it increaseth in strength to a great flame. In respect of this mixture of grace and corruption in the whole soul and every faculty of it, a man regenerate is like him that hath one legge sound, the other lame; who in every step which he makes doth not wholly halt or wholly go upright, but partly halt, and partly go upright. At the same time he is inclined to contraries, affecteth things that cannot stand together: like a man in a boat on the water, who goeth upward because he is carried upward by the vessel; and at the same time goes downward, because he walks downward in the same vessel at the same instant. But when corruption getteth the better against grace, there ariseth in the godly a certain deadness or hardness of heart, of which they complain with great bitterness. Lastly, If there be a combate in the whole soul, it must needs take place in the renewed conscience, which is the reflection of the soul upon it self. For as it is regenerate it is so inlightned and rectified by the Spirit of grace, that like a true witness it giveth an infallible testimony between God and us, excusing us when we do well, that we may proceed in well-doing, and accusing us when we have done evil, that we may forsake it and recover our selves by unfained repentance; yea before the doing of either of them both, it giveth testimony and approbation unto that which is good, that we may embrace and practise it, and also discovereth that which is wicked and sinfull, that we may shunne and avoid it. Neither doth it only play the part o a witness, but also of a Judg, and according to this true evidence, it either justifieth us, or pronounceth the sentence of condemnation against us. From the former whereof ariseth peace, joy and comfort, whereby we are encouraged to proceed in all holy duties; and from the other, either fear whereby we are restrained from falling into sinne, or sorrow and repentance not to be repented of, causing salvation, after that we have fallen. But on the contrary, as the conscience is unregenerate it remaineth blinded with ignorance, and corrupted with benummedness, superstition, maliciousness, and therefore is continually ready to play the part of a false witness, either dawbing or colouring over our sinne with deceitfull colours, that we may ignorantly fall into it, or excusing it being committed, as though it were light and trivial, that we may continue in it without repentance; or on the other side it is ready to accuse us when we do well; and in the service of God, or the use of Christian liberty to raise in our minds superstitious fears and causeless doubts; that so being affrighted we may be hindred from Christian duties, or discouraged after we have done them. And so answerably it playeth the false Judge, condemning where God and a good conscience justifie, and justifying where they condemn. The which false sentence is the cause of carnal security when we continue in sin, and of causeless terrrours and needless fears when we are carefull to perform our duty. But the carnal conscience which lyeth asleep in security, being once awakened filleth the soul with deep doubts, grievous fears, and horrible despair of mercy and forgiveness, untill it be allayed and quieted by faith in the blood of Jesus Christ, which is sufficient to purge it from all pollutions. Thus the conscience of the regenerate is in part lightsome, pure, peaceable and lively, directing in holiness, curbing from sinne, witnessing their reconciliation with God, testifying of their uprightness, inciting and comforting them in weldoing: But [in] part it is darksome, impure, superstitious, scrupulous, unquiet, benummed, and erroneous. From which it followeth, First, That a Christian can neither perfectly understand the multitude of his sinnes, nor the measure of his grace exactly. Secondly, His peace is mixed with unquietness, and his assurance dimmely apprehended, assaulted with doubtings. Thirdly,

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The godly are ſubject to be looſe in many things where in they ſhould be ſtrict, and to be ſcrupulous in ſome caſes, wherein they may take liberty; to run too faſt now and then, and anon to grow ſlack and lazy. Fourthly, When the fleſh prevails they may fall into a great fit of ſecurity and benummedneſs, out of which they are ordinarily awakened with fears and terrours.

CHAP. III.

Of the divers kindes of Combate *that be in* unregenerate *men; And how they differ from that* Combate *which is proper to the* Regenerate. *The iſſue, or event of the* Spiritual Combate. *The Meanes to be uſed for the weakening of the fleſh, and ſtrengthening of the ſpirit unto this* Combate. *The effect of the* Combate, *with the Properties thereof.*

Queſtion:

IS there no Combate in unregenerate men?

A. There be divers kinds of Combates: Firſt, Of divers deſires in different reſpects, or of the reaſonable will and ſenſitive appetite in ſundry conſiderations. This may be found in good and bad, innocent and corrupt in this life. Secondly, Of divers faculties, as of the mind or conſcience with the will, reaſon with appetite leading to things evil, vain or hurtfull. This is to be found only in ſubjects corrupted with ſinne, but is common to the godly and ungodly. Thirdly, Of the remainders of Gods Image, with the power of corruption in the ſame faculty, mind or will. This hath place in civil honeſt men, who continue in their natural ſtock, and be not changed by grace. Fourthly, Of the temporary graces of the Spirit with the ſtrength of corruption in ſome ſort repreſſed, but not mortified. This is proper to them that be in part enlightned with the knowledge of the truth, and are partakers of ſome common graces of the ſpirit, though not ſuch as accompany ſalvation. Fifthly, Of the fleſh and the Spirit: This is peculiar to the Saints in this life, whoſe graces be true, but imperfect: for where this Combate is, there is ſoundneſs of grace mixed with corruption.

Q. *How doth the Combate between the fleſh and the ſpirit differ from that of the conſcience and will or affections?*

A. 1. They differ in their ground or cauſe: for whereas the ſpiritual Conflict ariſeth from the grace of regeneration, whereby the gifts and graces of Gods Spirit, being infuſed into all our powers and faculties, do make us warre againſt our carnal corruptions and fleſhly luſts; the Conflict which is in the unregenerate ariſeth from that light which ſhineth into the mind, and ranſacketh the heart, and diſcovereth to the conſcience what is right or wrong, good or evil. Thus the underſtanding by the light of nature or common grace diſcerning in particular actions what is good and to be embraced, and what is evil to be ſhunned, informeth the conſcience accordingly, and leaveth it to her cenſure and determination, either to approve us for the doing of good and forſaking of evil, or to condemn us for the doing of evil, and neglecting of good. But the will being tranſported by its own ſinfull corruption, and ſometime overſwaied with the violence of the ſenſitive appetite and affections, it hearkeneth unto them, and ſtoppeth the ears to reaſon and conſcience. For example, the underſtanding informeth us that God is to be honoured above all, that our Parents are to be

reverenced

reverenced and obeyed, that we muſt love our enemies, do good to all men: But the will perverted with the baits of worldly vanities, doth riſe up in open rebellion againſt reaſon and conſcience, and reſolveth that it will do what it liſteth; and go on in its own courſe. 2. They are differenced by the manner of Conflict: for the one is free and voluntary, the other forced and conſtrained. The will of the regenerate freely chooſeth good, refuſeth evil, and laboureth the expulſion of inhabiting corruption: but the will of the unregenerate is bent upon evil, and liketh not, willingly admitteth not any thing that makes againſt it. In all this Conflict between Conſcience and Affection, Reaſon and Appetite, there is no enmity and contrariety between them in their natures, neither is there more grace or leſs corruption in the reaſon and conſcience, then in the will and affections: for they as well as theſe do like and love ſinne with the pleaſures and profits of it in its own nature, if they were not deterred with the fearfull conſequences of Gods judgments and puniſhments, which they ſee will neceſſarily follow upon ſuch ſinfull premiſes. Others propound the difference thus; The ſpirit is moved to aſſault the fleſh by the true love of God, which cauſeth it to make warre againſt carnal luſts, becauſe they are odious unto him, as being enemies to his grace, and contrary to his holy will; and by a filial fear of his Majeſty which maketh the man regenerate loath to yeeld unto any motions of ſinne, leaſt he ſhould thereby diſpleaſe and offend him: but the Combate between the conſcience and affections ariſeth from ſelf-love and ſervile fear, which make the man unregenerate to withſtand the motions of ſinne in the will and affections, for fear of thoſe puniſhments, which will accompany his ſinnes, as horrour of conſcience, ſhame, corporall paine, eternal death and helliſh condemnation. 3. There is a difference between theſe Conflicts in reſpect of the Combatants: for in the Combate between the fleſh and the ſpirit, there is a Conflict between grace and corruption, in the ſame faculties, not ariſing from diſcourſe upon outward grounds of enſuing miſchiefs, but from a reall change of their nature wrought by Gods Spirit, which yet is but imperfect. But in the Combate which is in the unregenerate, the Conflict is between divers faculties, which are all carnal and corrupted, fighting one of them againſt another, not out of hatred of ſinne or love of goodneſs, but from the apprehenſion of outward things that may follow upon the committing of ſinne, whereby the heart is not moved at all to turn unto God, but notwithſtanding all danger continueth ſtiffe and obſtinate. 4. Where there is only a Combate between conſcience and affection, there uſually follows one of theſe two things; either policy to rock conſcience aſleep, and ſubtilty to deceive it with carnal pretenees or deſpair if it cannot be deluded: But the will that is truly renewed by grace, as it abhorres the evil whereunto it is inticed, ſo it uſeth all gracious means to avoid it, and declineth whatſoever might allure unto the practice of evil. 5. Theſe Combates are diſtinguiſhed in their effects. Firſt, The unregenerate conſcience gainſayeth ſinne, but prevaileth not againſt it, and uſually this is the occaſion to haſten the committing of it: becauſe the more we are reſtrained, the more deſperatly we rebell againſt the Law; corruption being too ſtrong for reaſon unſanctified. But the ſanctified will, as it is aſſiſted by grace to hate ſinne as ſinne, ſo it is enabled thereby in the uſe of holy means to withſtand the aſſaults of the fleſh: or if through violence of tentation or neglect of means it be overtaken, this proves a gracious occaſion to prevent further evils of ſecurity, pride, &c. and drives unto Chriſt for further ſanctification. Secondly, The warre between the ſpirit, and the fleſh cauſeth unto us the moſt ſecure peace, even peace with God who hath given us his Spirit to aſſure us of his favour and ſtrengthen us in this ſpiritual Fight, againſt his and our enemies; peace between the faculties of our ſouls, when as the inferiour faculties

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Exo. 9. 27. 35. 1 Sam. 24. 17. *Voluptas magna me invitam ſubit.* Sen. *Med. Act.* 5.

Cautus enim metuit foveam lupus, accipiterque ſuſpectos laqueos, & opertum miluius hamum Horat. *Ep. lib.* 1. 16.

are in quiet ſubjection to the ſuperiour. It bringeth alſo with it unſpeakable joy, ſpiritual comfort, and ſound refreſhing: becauſe it is an evidence of our regeneration, a pledge of Gods love, an aſſurance of full and final Victory over all our enemies. But the Conflict of conſcience in the unregenerate, cauſeth continuall garboyls and hot diſſention, tyranny in the ſuperiour faculties ruling only by ſervile fear, and rebellion in the inferiour, when they have power to break the yoke of government; horrour and anguiſh of mind, diſconſolate ſorrow and helliſh deſpair, when the affright of conſcience beareth ſway; or the mad and tumultuous joy of frantick men, when the wild affections and diſordered paſſions do ſilence conſcience and get the upper-hand. Finally, that Conflict between the fleſh and the ſpirit, makes the man regenerate with more care and diligence to obſerve his own heart, carefully to renew his repentance, and conſcionably to watch over all his waies. But the Conflict of conſcience is commonly joyned with ſecure wretchleſſneſs, whereby the unregenerate man doth careleſly neglect the cauſes and occaſions of this bitter Conflict, untill he be overtaken with them, and only avoideth the puniſhment and not the ſinne which cauſeth it; or the ſinne only, when he is ſenſible of the puniſhment, and that in reſpect of the outward act for ſervile fear of paine and ſmart, not with a free and willing heart. 6. The ſpirit and fleſh doth in all things oppoſe againſt one another: the ſpirit the fleſh in all that is evil, the fleſh the ſpirit in all that is good. For there is no good action which the ſpiritual man performeth, but the fleſh interpoſing, hindereth and interrupted it: and contrariwiſe there is no evil known to the ſpirit and done by the fleſh, wherein the ſpirit doth not croſs and oppoſe it. But the Conflict of conſcience extendeth not to the whole courſe of life, but only to ſome particular actions, and yeelding unto the will in ordinary, common, and leſſer ſinnes, it only contendeth with them about the committing of ſuch ſinnes as are hanious and outragious, and eſpecially againſt the ſecond Table. 7. The laſt difference between theſe divers Conflicts is in reſpect of time; for the Combate between the fleſh and the ſpirit begins at the time of regeneration, and not before: and being begun it is continual and conſtant to the very end of our lives, though it may have ſome intermiſſions in reſpect of our ſenſe and feeling. But the Combate of conſcience doth begin oftentimes long before converſion, even as ſoon as we have the uſe of reaſon and underſtanding, but it is neither conſtant nor continuall, but onely by pangs and fits, upon occaſion of ſome ſinne already acted, or about to be committed.

Q. *Is this Combate of Conſcience in all unregenerate men?*

A. It is not in them only, nor yet in all. For this Combate may alſo be in the faithfull and regenerate, yet not in the part regenerate: for the ſanctified will and affections do not oppoſe the ſanctified conſcience and reaſon. But in the unregenerate part even the faithfull themſelves do feel this Conflict in them, between conſcience accuſing for fear of judgment and puniſhment, and carnal concupiſcence drawing them to ſinne. The which is more weak on that ſide of paſſion, becauſe their corruption is much abated and ſubdued, but ſtronger on the ſide of conſcience, becauſe it is excited with a greater illumination, diſcovering more manifeſtly the odiouſneſs of ſinne, and fearfulneſs of thoſe puniſhments which it diſerveth. Howſoever in another reſpect the violence of it is abated, namely, as it terrifieth with ſervile fear. Nor is this Combate in all unregenerate perſons; as in men extreamly ignorant or outragious wicked, who have blotted out the Law of nature, and are given up into a reprobate ſenſe. This Conflict is ſeldom in ſimple people, that know not the Law; ſubtile wits, that are cunning to daube over ſinne; proud juſtitiaries that place holineſs in external acts only; nor in thoſe that are tranſported with violent and outragious paſſion, who cannot hear the voice of conſcience or the ſuggeſtion of reaſon.

Rom. 1. 31. 32.
Eph. 4. 17, 18.
1 Tim. 4. 2.
Luk. 16. 15.
Mat. 19. 20.

Q. *How*

Q. How differs this Combate between the flesh and the spirit from that between the remainders of Gods Image, and the power of corruption in the same faculty?

A. The will of a natural man retaineth some kind of liberty in natural, civil and moral things, though it be very weak, corrupt and defective: therefore a man continuing in the state of nature, may sinne with reluctation, feel some Conflict against it in will, and as *Judas* had, have his after-grief for it. But this Combate differs from the spiritual, whereof we intreat in many things. 1. The natural man hath a reluctation betwixt the remnants of natural light, and moral inclination of the will on the one side, and the enormous aberration of his sensual wilfulness on the other: But the godly mans resistance is between a new divine quality in judgment, will and affections wrought by the Spirit of God on the one side, and the remainders of our native corruption on the other. 2. This Combate between the remainders of Gods Image and the power and reign of sinne, is only in things natural or moral, which may be discerned to be good or evil by the light of nature: But the Conflict between the flesh and the spirit is general, specially in things spiritual and supernatural. The natural man sinneth with reluctation in grosser crimes, such as the world doth note; but the righteous man in lesser, such as no man can challenge him for. He hath after-grief, but it is in such crimes, as nature her self, less corrupted, judgeth reproachfull: whereas the godly mans grief is even in good duties, that sinne will not let him do them, as he would. For all acts be in nature answerable to the qualities from which they flow, and correspondent to the power and will of the worker. But there is no liberty of will in spiritual things remaining in the natural man, untill he be renewed by grace; he hath no ability to will or choose what is truly good and acceptable. And having no power to any thing supernatural, how can there be any Combate in him touching them? With the regenerate it fareth better, for by the infusion of grace he is set at liberty to will, desire, choose and prosecute the things that belong unto his peace, in which he is mightily opposed by the flesh. 3. The natural man, though he purpose not this or that particular sinne, yet to follow his own unrenewed mind and will, he alwaies purposeth and resolveth with full consent: But he that hath a contrary spirit cannot be resolute and intire in following his own will, but intendeth and setteth down with himself to walk uprightly before God. If he offend in any thing it is besides his purpose. When the naturalist standeth firme, he is fast in bondage: but when the regenerate slippeth, he is but half in sinne. For as he cannot so resolutely do the good he would, because sinne lusteth against grace: so he cannot fully consent to sinne, because the Spirit of grace lusteth against sinne in him. But the unregenerate hath set down with himself to persist in a sinfull course, even when he contendeth against the breaking forth of some evil that stirreth in him. 4. In this Combate betwixt the remainders of Gods Image and power of corruption, men follow their natural disposition, are indulgent to their corrupt inclination, aim at sinister ends and by-respects, as pleasure, profit, praise and reputation; at least, intend not the glory of God, or the mortification of the body of sinne: But the regenerate labour to crucifie and weaken the law of sinne, to kill the lusts of the flesh, that with more freedom of spirit they might serve God in righteousnes and true holines. The civil honest man detesteth theft, murder, adultery, gross and disgracefull cosenage, because he is not bent to such practises: but as for putting off of lusts, to which naturally his heart enclines, he thinks it needless, and that God who hath made, and knoweth our natures, doth not expect we should be freed from that, which is by nature in us. The renewed Christian is of another mind, for having put on Christ, he hath put off the willing service of all sinfull lusts, and studies daily to approve himself unto God

Oderunt peccare boni virtutis amore. Hor. *Ep. lib. 1. Ep. 16.*

Fieri non potest, quin ut qualis quisque sit, talia operetur. Zanch *in* Eph. 5. 15.

God in well-doing. 5. The remainders of Gods Image in the natural man are weak and feeble, eaſily overborn with the violent rage of corruption. Small occaſions thruſt men into the committing of that evil, which they diſlike, and condemn in others; as fear of loſs, ſhame, diſgrace; hope of gain, favour, or ſuch like. But in the regenerate the power of grace is more lively and ſtrong, and the force of corruption in part ſubdued, that they be not ordinarily foiled, or drawn to live after the fleſh. Yet here it is to be noted, that inordinate luſts are not utterly baniſhed by the ſpirit of ſanctification, that we ſhould not be moleſted with them: onely they exerciſe not their tyranny over us, as in the daies when we were in ſubjection to the fleſh. It is one thing to have ſin mortified, another not to feel the ſtirring and moving of it in us. It is ſaid truly then to be killed, when that is done upon it, which will make it die in time, though it take on a while: as a wound will ake and tingle after it is dreſſed with a healing plaiſter. He that feeleth it a burthen, wherewith he is unwilling to be laden: He that deſireth to be ſet free from it: He that reneweth his faith toward Chriſt, who is made of God his ſanctified, and reſteth on him to ſee theſe works of the Devil utterly diſſolved, he hath mortified his ſinne, though the Devil and ſinne ſhould rage and continue to tyrannze in him. The voluntary ſubjection to it, mortification preſently cauſeth to ceaſe: the involuntary ſuffering of it, is ſucceſſively diminiſhed, but never till death totally removed.

Q. *What difference is there betwixt the Combate which is to be found in the temporary, and that which is proper to the regenerate?*

A. Beſides the remainders of Gods Image, the temporary believer is endued with the common graces of the ſpirit, for ſubſtance not counterfeit, though ineffectual to ſanctification. He is illightned with the knowledge of Divine Myſteries, grounded upon the Scripture, which is not altogether idle and ineffectual: He is drawn to believe in ſome ſort, and with confidence to receive the Word of the Kingdom both as true and good. He may reform himſelf in ſuch ſort, that it may be ſaid, Satan is caſt out of him: and all this not in hypocriſie, or for fear of puniſhment, but freely and according to the word of grace, whereby he is moved to affect things that are above. From whence followeth a Combate in him farre greater and of another nature then that betwixt reaſon and appetite, conſcience and affection, or the reliques of Gods Image with the power of ſinne; even of the common graces of the ſpirit with the power of corruption repreſſed, not mortified or killed. But the graces of the Spirit are not ſoundly planted, the Word of the Kingdom is not kindly received into the heart, ſo as to rule with univerſall ſovereignty, and to ſeaſon throughout the powers of the ſoul. Temporary Chriſtians make ſome account of Gods favour and the joys of Heaven in an inferiour place: but their deſire of happineſs is ſubordinate to the things of this world; in particular eſtimation, which is joyned with choice of heart, they preferre their ſpecial delights before Chriſt, and will rather leave him than leave the world, if the one of neceſſity muſt be parted with. Wherefore the will of the beſt unregenerate man, is ſtill in captivity under the dominion of ſinne, and his heart of an earthly temper, though it be ſomewhat changed by the ſuperficial receipt of the Word of Life, which it taſteth, but digeſteth not. In which reſpect the motions of the unregenerate in the waies of godlineſs may be ſaid to be dead and accidentall; becauſe the ſoul is not enlivened by the Spirit of grace: but the motion of the regenerate is lively and natural, proceeding from the Spirit of grace that dwelleth in them, whereby they are quickned in the inner man. Hereby we may gather the difference of theſe Combates: Firſt, The Spirit luſteth againſt all evil and corruption, as againſt the ignorance, vanity and folly of mind, the frowardneſs and perverſneſs of will, whereby it is drawn from the chief good to eſteem, admire,

affect, approve and follow after things transitory, that perish with the use; and to shrink, draw back, and turn from the pursuit of things spiritual and supernatural, when it is accompanied with manifold crosses and afflictions. But the temporary Christian doth voluntarily allow himself in the esteem and particular approbation of things pertaining to this life, as in themselves most usefull, and to us most necessary and excellent. His interest in them he will not intirely forgo, his title to them he will not deliberatly renounce, no not that he might gain an eternal Mansion promised in the Word, and in general esteemed by himself as excellent. If at any time the light of truth rush in and convince the conscience, specially when in practice it is made evident, that comparatively he preferreth the lesser inferiour good; he studieth not by hearty repentance to reform what is out of order, but to cover the matter with shifts and devices, distinctions and evasions, that please himself, and bleare conscience for a time. Secondly, The Spirit that quickneth the regenerate, doth rule in them, curbing and commanding all unruly passions and desires, with authority and power. *Rom.* 8. 2. *The Law of the Spirit of life, in Christ Jesus, hath made me free from the law of sinne and death.* Vers. 10. *If Christ be in you, the body is dead because of sinne; but the Spirit is life, because of righteousnes.* But the temporary believer, even in the good things he doth, is mainly led by his unsound and corrupt affections; unto which the graces of the spirit be subordinate in him. Thirdly, In the Conflict betwixt the flesh and the spirit, the better part doth ordinarily prevail and get the better, that the regenerate cannot fulfill the lusts of the flesh, nor walk according to the flesh. *For whosoever is born of God, overcometh the World, and this is the Victory whereby we overcome the world, even our faith,* 1 Joh. 5.4. *Greater is he that is in us, then he that is in the World,* 1 Joh. 4. 4. *Sinne shall not have dominion over you: for ye are not under the Law, but under grace;* Rom. 6. 14. *They that are Christs, have crucified the flesh with the affections and lusts thereof,* Gal. 5.24. But the unregenerate man is ever indulgent to his carnal and corrupt affections, favoureth himself in his projects, and willingly yeeldeth to be overcome in that course which is according to his inclination. For he never setteth himself with any determined resolution to seek the subduing and crucifying of his speciall sinnes, as earthlymindedness, love of ease, fear of trouble or persecution, inordinate passion; at all times he is favourable to them, and when he is tryed in the particulars, he will discover what he is.

Q. *Do not the godly offend in many things?*

A. *If any man say he hath no sinne, he deceives himself; There is none just that sinneth not.* But the godly sinne not in that manner as they do, who by a peculiar name are called sinners. *God heareth not sinners,* that is, such as regard wickedness in their heart, that look upon it with delight: but he heareth them that have sinne abiding in them, else it should be in vain for any man living to make supplication. They are said to be blessed, who do not *stand in the way of sinners*; which blessedness were none at all, if all who sinne should be esteemed sinners, and so excluded from it. The Scripture maketh mention of the *pure in heart*; and yet the wise man saith, *Who can say, I have cleansed my heart?* perfectly none, but they in part that are sanctified by the Spirit. If God should despise sinners, he should despise all men, because no man is without sinne: And yet there are some of whom it is said in speciall manner. *The sinners shall not stand in the assembly of the just,* Psal. 1.5. *The arms of sinners shall be broken: but the Lord upholdeth the righteous,* Psal. 37.17. *Let sinners be consumed out of the earth, and let the wicked be no more,* Psal. 104. 35. *The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it,* Prov. 2. 22. *Though a sinner live an hundred years, it shall not go well with the wicked,* Eccl. 8. 12. & 9. 2. *Sinners love those that love them,* Luk. 6.32. A distinction must be made

1 Reg. 8.46. 1 Joh. 1.8. Iam 3. 2. Eccl. 7.20. Ioh. 9.3. Psal. 66.18. Psal. 143.2.

Mat. 5.8. Psal. 24.4. Prov. 20. 9. *Aug* Cont. *Julian.* l. 2. *Hil.* in Psal. 118.

made betwixt these two, having sinne and being a sinner in Gods account. Such have sinne in whom corruption abideth and bringeth forth some fruits, either hindering good, or quenching the motions of the spirit, or drawing them unto evil. They are sinners, who live in bondage and thraldom unto sinne, and are taken captive of their lusts. Secondly, The godly fall into sinne through frailty and infirmity, when they be prevented of the temptation before they be aware, or grow weary of making resistance, or be left of God to try and humble them: but they be not workers of iniquity, committers of sinne in the phrase of Scripture. *He that is born of God doth not commit sinne*, 1 Joh. 3.8,9. *They do no iniquity*, Psal. 119.3. Simply to sinne, is more general then to do or commit sinne: every man that committeth sinne, is truly said to sinne, but not every man that sinneth, to commit or do sinne. As these speeches, *to him it is sinne*, or, *ye have sinne*, are taken emphatically, and note the being, cleaving, remaining of sinne in speciall and peculiar sort: so do the other of doing or committing sinne, which import as much as to sinne without strife and wrestling, with delight and indulgence, specially in lesser things. The Apostle *John* thus expoundeth the phrase of doing sinne: *Whosoever* (saith he) *doth sinne, the same is the servant of sinne*: that is to say, one that is commanded of sinne, and tyrannized over by sinne, as a drudge who cannot but do whatsoever his Master commandeth him. Whereby it is evident, that by sinning is meant, no one sin how great and grievous soever it be (that excepted which is against the Holy Ghost) but continuance with pleasure and indulgence, in whose minds sinnes are incorporated by impenitency, who dwell and wallow in that filthiness. When Christ shall say, *I know ye not; depart from me ye workers of iniquity*, Mat. 7.23. He meaneth not only that iniquity was committed by them, but he signifieth that it was studiously committed, as a man studieth or useth his art or occupation. And this is manifest in very many Texts of Scripture, where it speaketh of the *workers of iniquity*: *There is no darkness nor shadow of death, where the workers of iniquity may hide themselves*, Job 34.22. *Thou hatest all the workers of iniquity*, Psal. 5.5. *Fret not thy self because of evil doers, neither be thou envious against the workers of iniquity*, Psal. 37.1. *Be not mercifull to any wicked transgressours*, Psal. 59.5. *All the workers of iniquity shall be scattered*, Psal. 92.7. *When the righteous man turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth*, Ezek. 18.24. The Angels shall *gather out of his Kingdom all things that offend; and them which do iniquity*, Mat. 13.41. In all which places not only the act but the mind and affection is noted: hence it is that we read in the Prophet, *His heart will work iniquity*, Isa. 32.6. Finally, they that are in Christ do sinne, but they walk not according to the flesh; *Put on the whole Armour of God, that ye may be able to stand against the wiles of the Devil*, Eph. 6.11, *Resist the Devil, and he will fly*, Jam. 4.7. *I am able to do all things through Christ that strengtheneth me*, Phil. 4.13. *If ye through the Spirit do mortifie the deeds of the flesh, ye shall live*, Rom. 8.13. But they walk according to the flesh, not who through infirmity do slip into that which is evil, but to whom the flesh or the things of the flesh, is the principle and chief scope of life. But they in whose mind and purpose the Spirit doth flourish, that the purpose and institution of life should depend upon, they are said to walk according to the Spirit, though now and then some things happen, which do more resemble the nature of the flesh then of the Spirit. Yea, sometime it falleth out in this infirmity, that in the regenerate themselves, the flesh doth more shew it self then the spirit, and though by a certain general motion of true faith the mind bend unto God, yet there is something in particular causes that hinders its light, whereby he becomes too indulgent to his affections. But if all things be referred to the flesh, they are said to walk according

2 Chro. 32.31.
Jam. 4.17.
Joh. 9.41.
Joh. 8.34.
Rom. 8.16.
1 Pet. 2.19.
Joh. 3.5.8.
Psal. 119.3.
Psal. 28.3.

to the flesh, although they occasionally do many things which seem to pertain to the Spirit.

Q. *Is it not a note of the Child of God, that his conscience checketh him for sinne?*

A. This work of conscience is to be found in unbelievers, even in all them who are touched with any sense of right and wrong, just and unjust. For in them the conscience doth not cease to strive against the flesh, untill it be seared and past all sense. But the resistance of conscience doth not hinder the full consent of will in sinning, rather it aggravates the sinne, and declareth the proneness of the will to be so stfstrong, that it cannot be hindered from consent by the work of conscience. But this is not the Combate which we require and describe: for in that there is some thing, from which there is respect towards God, as to hate sinne for God, to hunger and thirst after righteousnes, to afflict the flesh, seriously to be displeased, to ask pardon, and make supplication for grace. And though in this Conflict sin be not evermore prevented, yet it ever succeedeth to true repentance, and causeth to profit daily to a setled will not to offend.

Q. *When the godly consent to sinne, doth the spirit lust against the flesh?*

A. 2. Concerning the act of sinne it is true, that the will being overcome by the occasion doth give back, not without the grief of the holy spirit, but yet so that the spirit doth soon resume its rule and government, and casts forth the enemy let in, and by how much the greater breach hath been made, by so much it taketh care to fortifie all entrances that it invade not again. 2. In the act of sinning after a wonderfull manner that is committed against the will, which yet cannot be committed but by the will: for there is in the will of man regenerate something mixt, that it both willeth good with godly affection, and desires it, but being not perfectly regenerate it lusteth after evil which is contrary to good. To imagin that the will is not capable of spiritual gifts is most absurd: for the Scripture attributing purity, goodnes, uprightnes to the heart, doth evidently convince that supernatural graces are infused into the will, unless we will place the most excellent gifts of Divine grace in the unreasonable part of the soul. Moreover, the habituall aversion and turning of the soul from the lust of playing the adulteres with carnal things, is it not a wonderfull change? In like manner, an infused free-given habituall goodnes, is to be acknowledged in the will, which is presupposed to all godly actions. For seeing the Scripture teacheth, that God doth *circumcise the heart, take away the stony heart, and give an heart of flesh, and incline the heart to walk in his waies*; How can we imagine that the mind should be enlightned and the affections healed, when the will is naked and destitute of Divine grace? Now seeing the will is in part renewed and in part corrupted, what absurdity is it, that there should be contrary wishes in it at one and the same time, as there be contrary inclinations? though when the one prevails, the other gives place. When the heart consents to evil, the regenerate man shall find cause to accuse himself of sloth and negligence, in not stirring up the graces of Gods Spirit, and seeking aid from above: but hence it doth not follow, that the will doth fully agree to that which is evil, or that the renewed part doth wholly cease to make resistance.

Mat. 5. 8. Luk. 8. 15. Psal. 32. 11. Psal. 51. 10. Ezek. 11. 19. Phil. 2. 13. Ezek. 36. 26.

Q. *What is the Issue or Event of this Fight?*

A. The Issue of it is to prevail against the flesh, but not without much molestation, and some foils. *In all these things we are more then Conquerours, through him that loved us*, Rom. 8. 37. *Resist the Devil, and he will fly*, Jam. 4. 7. *Take unto you the whole Armour of God, that ye may be able to stand against the wiles of the Devil*, Eph. 6. 13. *Walk in the Spirit, and fulfill not* (or ye shall not fulfill) *the lusts of the flesh. For the flesh lusteth against the spirit, and the*

Gal. 5. 16, 17.

the ſpirit againſt the fleſh: and theſe are contrary the one to the other: ſo that ye cannot do the things that ye would. The Exhortation of the Apoſtle is in the 16th *verſe*, which for the ambiguity of the Greek word may be read two waies, *fulfill ye*, or, *ye ſhall fulfill*. If it be read after the firſt manner, then the Exhortation ſtands of two parts, of which the one teacheth what is to be done, the other what is to be omitted: to wit, we muſt walk in the ſpirit, and not fufill the luſts of the fleſh. But if we read them after the ſecond manner, then it contains an Exhortation in theſe words: *Walk in the Spirit*; and a Conſectary adjoyned to the Exhortation: *and ye ſhall not fulfill the luſts of the fleſh.* And this reading ſeemes moſt agreeable to the mind of the Apoſtle, to the ſcope and circumſtances of the place. The ſcope is, to preſcribe an Antidote to carnal liberty. For in the 13th *verſe* he exhorted the *Galatians*, that they would not abuſe their *Chriſtian Liberty for an occaſion to the fleſh*: Now in this *verſe*, he bringeth a remedy, how they might repreſs and bridle the rage and violence of the fleſh. *If ye walk in the ſpirit*, then it ſhall come to paſs that *we ſhall not fulfill the luſts of the fleſh.* And the reaſon following in the 17th verſe, doth more confirm, that the fleſh is tamed and bridled of the ſpirit, as of the contrary: becauſe contraries are expelled and cured by contraries. By this it appears, that the later reading is moſt fit to the ſenſe of the Apoſtle; and ſo is it beſt approved of by learned and judicious Authors. The end or event of that combate is deſcribed in theſe words, *and theſe two are contrary, that ye cannot do the things that ye would:* which if it be referred to the words immediatly going before, then it may be interpreted of the will regenerate and unregenerate, which mutually luſt one againſt another, and hinder each other that they cannot do what they would. But if it be referred to the exhortation before-going, then it muſt neceſſarily be underſtood of the regenerate power of the ſoul, which doth curb and bridle the deſires of the fleſh, that they break not forth into action. This ſenſe the ſcope of the Apoſtle, and the reaſon alledged by him, doth evidently require: For how doth it follow from the contrariety between the fleſh and the ſpirit, *that we ſhall not follow the luſts of the fleſh, if we walk in the Spirit*, unleſs in event the ſpirit get the victory? Touching the prevailing of the ſpirit theſe rules are to be obſerved. 1. The ſpirit prevails not in one inſtant, but in the generall whole courſe of a mans life. So the Apoſtle *John* ſaith, *He that is born of God ſinneth not, for he preſerveth himſelf*: the grace of God in his heart ordinarily prevailing in him. And *Paul* makes it the property of the regenerate man, *to walk according to the ſpirit*, which is not now and then to make a ſtep forward, but to keep his ordinary courſe in the way of godlineſs. As in going from *Barwicke* to *London*, it may be, a man now and then will go amiſs: but he ſpeedily returns to the way again, and his generall courſe ſhall be right. The man that is led by the ſpirit doth for the moſt part walk in the perfect undefiled way, though now and then he may go aſtray, and ſlip aſide. 2. The ſpirit prevails not without much ſtriving, reſiſtance, pain and difficulty. This conflict of the regenerate reſembleth the practice of a ſick man, who being recovered of ſome grievous diſeaſe, walks a turn or twain about his chamber, ſaying, ah, I would fain walk up and down, but I cannot: meaning, not that he cannot walk at all, but ſignifying that he cannot walk as he would, being ſoon wearied through faintneſs. The graces of the ſpirit be imperfect in degree, as is the ſtrength of the ſick perſon, which cauſeth wearineſs in the Chriſtian courſe. The effect of this weakneſs is, that it ſtirreth up earneſt longings and deſires of more perfect recovery and fuller ſtrength: for as the feeling of bodily wearineſs cauſeth deſire of perfect health and ability to ſtirre with more eaſe and ſpeed; ſo doth the ſenſe of ſpirituall infirmity. 3. This prevailing of the ſpirit, cauſeth not that all concupiſcence doth utterly ceaſe, or is altogether extinguiſhed in the faithfull, that none vex or trouble them: but

Beza annot in Gal. 5. 16.

Paræus in Gal. 5. 10.

1 Joh. 5. 18, 19

Rom. 8. 2, 13.

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that it exerciſe not dominion over them, and draw them at pleaſure whether it will. The Apoſtle ſaith not, the luſts of the fleſh ſhall not entice, annoy or trouble you; but ye ſhall not be in ſubjection unto it, it ſhall not hale and draw you to fulfill the deſires of it, it ſhall not tyrannize in you, as it doth over the unregenerate. The power of corruption is abated by little and little through the prevailing of the ſpirit: but corruption doth ſtill abide, and the motions of it will ſtill ariſe in the ſoul, ſo long as we live in this world. 4. This prevailing is not without ſome foyls, when God is pleaſed to leave them to themſelves, that they might know what is in them; or the temptation ruſheth violently upon them before they be aware; or elſe they grow weary of the fight, and caſt down their weapons. This happeneth through the ignorance, infirmity, negligence, and ſometimes ſecurity of the beſt of Gods ſervants that live in this world. The beſt learned are ignorant of many things, know nothing for meaſure as they ought: and experience witneſſeth, that many things fall out of our minds by tentation, and come into forgetfulneſs, which would have been of great uſe then, and were known before. Beſides, whatſoever we are, we are imperfect; hard and ſlow to underſtand, apt and prone to forget, ſlack heavy and weak in will, changeable and uncertain in affections, in all which, imbred pravity doth cauſe, that in this mortal body we carry about with us daily an army of vices, with which we muſt Conflict at all times in every moment. But in what things ſoever we are imperfect, in them alſo we are weak. Therefore when we cannot be ſufficiently attent amidſt theſe warres, nor ſufficiently fenced for all purpoſes, we muſt needs fall ſometimes, nor can the occaſions of ſinne that creep ſuddainly upon us, altogether be prevented, and wholly overcome. But if by the corrupt diſpoſition of nature we commit ſo many things not well, what ſhall be done when force of tentation, and vehement motion of paſſions ſhall be added to it? What ſervant of God is there living upon earth, who doth not feel the motions of the fleſh urging to that which is evil, and forcing him to complain? *O miſerable man that I am!* Who is not interrupted in his beſt duties with vain, unſeaſonable, roving thoughts; baſe, filthy and wicked? Who is not hindered with unbelief, clogged with ſloth, deadneſs, hardneſs of heart; diſtracted with vain pleaſures and worldly cares? Who do not runne into no ſmall offences, being darkned with the clouds of ignorance? Who doth not offend in many things every day by negligence, ſloth, idleneſs, diſregard and want of watchfulneſs, of which he repents at evening, and in which there is cauſe he ſhould repent again in the morning? Yea, no doubt ſome deal more boldly, and by reaſon of infirmity preſume of infirmity, and grow too indulgent to themſelves in many things becauſe they are weak. Certainly as it happeth in a civil Common-wealth the Kingdom ſtanding, that ſome parts are moleſted by in-rodes and incurſions of the enemies, and can hardly fortifie themſelves ſo ſtrongly, that they ſhould not be compelled to bear ſpoyles and robberies with their great damage: ſo it falleth out in our ſpiritual ſtate, the Kingdom of Chriſt being confirmed in us, that to our great loſs we ſuffer the invaſion of the enemy. Thus we may ſee ſome faithfull men to be overgrown with earthlimindedneſs, ruſted with idleneſs, carried away with vanity, puffed up with pride, diſtempered with anger, inclined to raſh cenſuring. And which is more to be lamented, ſometimes through heedleſſeneſs, ſecurity and preſumption, the godly are overtaken and fall into ſome groſs or notorious offences. In this caſe, the ſpirit for the time being vanquiſhed and ſubdued by the fleſh, not quite extinguiſhed, the man regenerate is like a Souldier, that with a blow hath his brain-pan cracked, ſo as he lies groveling aſtoniſhed, not able to fight: or like him that hath a fit of the falling-ſickneſs, who for a time lies like a dead man. How farre the Child of God may fall, is to be handled in more fit place hereafter; here it is ſufficient to note, that a man ſoundly regenerate and born anew,

2 Chro. 32. 31.

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can never ſin ſo as to be wholly cut off from Chriſt. In reſpect of inward comfort, fellowſhip and communion he may be cut off from Chriſt, but not in reſpect of union and conjunction with him. A mans arm taken with the dead palſie, hangs by, and receives no heat, life or ſenſe, from the reſt of the members, or from the head, yet for all this it remains ſtill united and coupled to the body, and may again be recovered by Plaiſters and Phyſick: ſo after a grievous fall the Child of God feels no inward peace and comfort, but is ſmitten in conſcience with the trembling of a ſpiritual palſie for his offence: and yet indeed ſtill remains before God a member of Chriſt in reſpect of conjunction with him, and ſhall be reſtored to his former eſtate after ſerious repentance. When the Believer falleth into groſs notorious ſinne, he is not caſt from the ſtate of juſtification and adoption, the ſeed of grace periſheth not utterly, faith is not clean extinguiſhed: but for the preſent he hath caſt himſelf into a damnable condition, lyeth under the Fatherly wrath of God, and hath made himſelf unapt immediately to enter into the Kingdom of Heaven. Immediately unapt, I ſay, for God hath inſtituted this order, that the act of repentance ſhould go before the benefit of pardon; and in his holy Word ordained, *that no unclean thing ſhould enter into the Kingdom of Heaven.* Nor is this Doctrine any way prejudicial to the grace of God, as if the fleſh were ſtronger than the ſpirit. For the grace of God ſhall certainly uphold and lead the Elect and faithfull to the participation of eternal life, in which work the Lord doth take away all will of actual reſiſting his bleſſed Spirit: but the principall acts without which the ſalvation of the Elect cannot ſtand, muſt be diſtinguiſhed from other ſubſequent acts in themſelves not abſolutely neceſſary to ſalvation, as to avoid this or that ſinne, to omit the doing of this or that particular good. For the producing of the former, grace doth ſo work, that it gives to the Elect in due time both to be able, and to will and to do: to the other the guidance of the Spirit is not wanting to us, but we may be and are oft wanting to the grace of God. The Spirit is able to ſanctifie us throughout, and to uphold us from falling; but he worketh as he pleaſeth, not as he is able; as he knowes it to be for the glory of God, and the good of the Elect, not ever to the producing of this or that particular good, or the hindering of this or that particular evil: becauſe the Lord in his infinite wiſdom knowes it not to be expedient. Beſides, God is not wanting to us in any thing neceſſary to ſalvation, or that he hath promiſed in the Covenant of grace: but when we are foyled, we are wanting to our ſelves, and muſt bear the blame of our tranſgreſſion. But what we do evilly, that God ordereth by his ſurpaſſing wiſdom to a moſt excellent end. For God permits theſe foyles for weighty cauſes: Firſt, That men might be abaſed and confounded in themſelves with the conſideration of their vile natures, and learn not to ſwell with pride; becauſe of Gods grace. *Paul* ſaith, that after he had been *rapt up into the third Heaven, the meſſenger of Satan was ſent to buffet him*, and (as we ſay) to beat him black and blew, *that he might not be exalted out of meaſure.* Secondly, That we may learn to deny our ſelves, and cleave unto the Lord from the bottom of our hearts. *Paul* ſaith, that *he was ſick to death, that he might not truſt in himſelf, but in God who raiſeth the dead.* The effects following upon the foyles of the part regenerate are theſe. Firſt, Unfeigned and bitter ſorrow for our ſlips and fals. Of this we have example in the Church, who finding her failings and fals into ſinne, pitifully complaineth and cryeth out unto God for help. *O Lord, why haſt thou made us to erre from thy waies? And hardned our hearts from thy fear? Return for thy ſervants ſake; the Tribes of thine Inheritance.* Secondly, An earneſt and vehement deſire to be freed from the ſlavery of ſinne, and to ſerve the Lord in the duties of holineſs and righteouſneſs. For as the needle in the Dial which is touched with a Loadſtone may by a forcible motion turn and

Pſal. 32. 3, 4. 1 Ioh. 1. 8, 9. Ezek. 18. 21. 1 Cor. 6. 9. Apoc. 21.

Eph. 4. 30.

2 Cor. 12. 7, 8.

1 Cor. 1. 9.

Eſa. 63. 17.

Rom 7. 24.

and wind to and fro, but will never ſtand fixed and ſtedfaſt till it bend unto its own proper point: ſo the heart of the regenerate touched with Gods Spirit, howſoever through the violence of the fleſh, and ſtrength of Satans tentations, it may be averted from God, and turn this way and that way after the vanities of this world, yet it never reſteth till it be again returned and inclined towards him, from whom it had firſt motion and being. Thirdly, There followeth an unceſſant care to uſe all means for the encreaſe of grace, and to take all opportunities to ſubdue and crucifie the fleſh; As Souldiers that have once felt the force of enemies, do labour afterwards to withſtand their fury by taking all occaſions and advantages to weaken their might and power. The fourth Rule is, That the Spirit doth get full Victory at the end of mans life: For then the fleſh is utterly aboliſhed, and ſanctification accompliſhed: becauſe *no unclean thing can enter into the Kingdom of Heaven.*

Q. *What means muſt be uſed for the weaking of the fleſh?*

A. 1. We muſt not feed our fleſh with ſinfull pleaſures and carnal delights, nor give it eaſe and contentment by ſatisfying and glutting it with all worldly ſuperfluities, eaſe and delicacy, immoderate uſe of lawfull recreations and voluptuous delights. For though this might go for good policie between Nation and Nation, to help forward their enemy in their voluptuous delights, becauſe hereby they are weakned and made effeminate; yet it is not ſo in this conflict with the fleſh, ſeeing the more it is effeminated and pampered with carnal delights, the more it is ſtrengthened againſt the ſpirit. To feed often liberally, not refraining any thing to which ones appetite leadeth, to be gratifying carnal deſire, now with one thing, now with another, alas, what doth it? It diſtempereth the fleſh with luſt, it doth make the very ſoul fleſhly affected, it indiſpoſeth us to thoſe exerciſes which are performed by the mind; it makes us fit to be kindled with anger or any ſuch like paſſion. Finally, it taketh up the minde with thought what it ſhall next be ſerved with in this kinde. 2. By all holy means we muſt reſtrain and withhold from the fleſh whatſoever might nouriſh, ſtirre up, or ſtrengthen ſinne. For example, we muſt uſe our beſt endeavour to ſhut forth of the minde all ſinfull cogitations, vain imaginations, wicked deliberations, ungodly counſels, pernicious errours, falſe opinions, the delightfull remembrance of ſinfull pleaſures. We muſt preſerve our hearts from all unlawfull luſts, wicked deſires, unruly paſſions, and ungodly affections, eſpecially from covetouſneſs, ambition and carnal voluptuouſneſs. We muſt preſerve our tongues from all corrupt communication, our eyes from wanton and wicked objects, our ears from diſhoneſt and ungodly diſcourſes, and our mind and body from ſloth, idleneſs, exceſſive delight and looſeneſs. Finally, We muſt not fulfill our inordinate deſires in things lawfull, but croſs and curb them; as *David* would not drink of the waters of *Bethel*, which he ſo wonderfully deſired. But if we cannot prevent the riſing of evil thoughts and corrupt motions, then it muſt be our wiſdome to quench them with all ſpeed, and to watch againſt all things that might kindle and enflame them; ſpecially we muſt watch over our ſenſes, which being the gates of our ſouls, do either let in or keep out friends and enemies. 3. The fleſh muſt be reſiſted in the firſt beginnings of ſinne, and in all occaſions which it taketh. If we give ſinne an inch, it will take an ell; it knoweth better how not to begin, than having begun to make an end. Give the waters no paſſage. It is moſt ſafe to encounter the enemy before he hath ſet foot upon our borders; or if he have made entrance before we were aware, to drive him out before he be entrenched. And as we muſt reſiſt the firſt motions, ſo muſt we ſhunne all occaſions of ſinne. He that feareth death, if he be wiſe, he will not drink poyſon, nor thruſt himſelf into needleſs and dangerous quarrels, nor expoſe his perſon to any perils which threaten deſtruction. He that would preſerve his riches which he loveth, will not entertain occaſions of need-

Heb 3. 13.

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leſs expences, much leſs ſuffer his doors to ſtand wide open in the night, or invite known thieves to lodge with him. 4. We muſt neglect no ſinne, as though we were in no danger of falling into it, nor eſteem any ſin ſo ſmall as that we may willingly or negligently commit it. We are prone to all ſinne, if God leave us to our ſelves: and the hurt of the leaſt ſinne is exceeding dangerous. The ſmalleſt ſinne is an averſion from God, the tranſgreſſion of his law, the violater of his juſtice; it defileth the ſoul, woundeth conſcience, weakneth the power of grace, grieveth the Spirit, hardneth the heart, makes entrance for greater, and diſinableth to fight manfully againſt the moſt notorious offences. And here let us be warned, that we excuſe not our ſelves in any ſlip or overſight, though it appear little or ſmall: for ſin will harbour where it is defended and countenanced. And if we plead for it by way of excuſing, we cannot ſet againſt it in good earneſt, nor will ſlight diſlike be of force to keep it under. 5. Our mortification muſt be without ſtint or reſtraint, extending it ſelf in reſpect of the object, unto all our luſts, and not unto ſome only; in reſpect of the time it muſt be continuall, even to the very end of our lives; and in reſpect of degree, we muſt not content our ſelves to have overcome and mortified all our ſinfull luſts in ſome ſmall meaſure, but we muſt labour and ſtrive after perfection. 2 Cor. 7. 1. 1 Theſ. 5. 23.

Q. *What means muſt be uſed for the cheering and ſtrengthening of the Spirit unto this Conflict?*

A. 1. We muſt earneſtly deſire to have the ſpirit more ſtrengthened, and the gifts and graces thereof enlarged and multiplied. For as we have Gods Promiſe, that if wanting the Spirit, we do deſire and pray for it, he will give him unto us: ſo alſo when having it, we deſire to have all graces encreaſed, the Lord will ſatisfie our deſires. 2. We muſt nouriſh the good motions of the Spirit, neither quenching them, nor delaying to practice them. For it much cheereth and delighteth this heavenly Counſellour, when as we hearken to his Counſels, and be adviſed by him in our courſes. 3. Serious care to maintain peace with God, is a ſpeciall means to ſtrengthen the Spirit. For if God be offended how ſhall his Spirit be well pleaſed with us? How ſhall he be willing to renew our ſtrength? to ſend unto us new ſupplies of his graces, and to aſſiſt us againſt our ſpiritual enemies? 4. Continuall exerciſe is neceſſary to preſerve and ſtrengthen the graces of the Spirit. We find by experience that the ſight is bettered by ſeeing, and much weakned when it is deprived of fit objects. The habituall memory is much ſtrengthened by the practicall, and made feeble and unfaithfull when as it hath no exerciſe or imployment. Sloth and remiſſeneſs is a great enemy to bodily health and thrift; ſo is it to ſpiritual growth and increaſe; Uſe grace, and increaſe in grace. Husband thy ſtock, and thy ſtore ſhall be multiplied. (Other means I will ſpare to mention at this preſent, becauſe they come to be handled in their place hereafter.) Luk. 11. 13. Pſal. 145. 18.

Q. *What are the Effects of this Combate?*

A. 1. From this Conflict between the fleſh and the ſpirit, ariſing from the imperfection of our regeneration, this effect is wrought and cauſed in the man regenerate, that he can neither perfectly will good, nor hate evil. For when the will, as it is regenerate, would do that which is good, or avoid and ſhun that which is evil, that part which remaineth unregenerate ſtruggleth and hindereth, and when this would embrace the evil or refuſe the good, the regenerate part reſiſteth and oppoſeth. 2. The beſt acts of the regenerate fall ſhort of perfection required: for the action cannot exceed the habite from which it ſpringeth: if the one be defective, the other is faulty. The cauſe of works in man are the mind, will and affections ſanctified: in which the fleſh and the ſpirit are mixt together: therefore works of grace, even the beſt of them, are mixt works, partly holy, partly ſinfull. If any reply, that good works are the works of the holy Spirit, and for that cauſe perfectly righteous. I anſwer, it is true indeed, they

come from the Holy Ghoſt that cannot ſin, but not only or immediately; for they come from the mind and will of man, which are regenerate only in part, and have much of the old man remaining in them, and thereupon muſt needs infuſe ſome uncleanneſs into the effects produced by them. 3. The regenerate cannot do the evil which the fleſh luſteth after. Firſt, He cannot commit ſin at what time ſoever the fleſh would. *He that is born of God ſinneth not, neither can he ſin, becauſe he is born of God.* This *Joſeph* intimateth in his deniall of the wicked ſuit which his Miſtreſs made unto him: *How can I do this great wickedneſs and ſinne againſt God?* And what reſtrained him? ſurely the fear of God and his holy Spirit, which would not ſuffer him to fall into ſo great wickedneſs. Secondly, He cannot commit ſin as the wicked do with full, intire, perfect reſolution: for ſin being depoſed from its regency, cannot reign and rule in the whole man as in times paſt. So much grace as is wrought in the mind, will, affections; ſo much is abated proportionally of the ſtrength of the fleſh. But ſome Divines do uſe this diſtinction, that the full will to ſin may be underſtood two waies. For either it is ſo expounded as when it is ſaid the *whole World*, and ſo the whole man, lyeth in ſin, and the whole will is addicted to nothing but ſin; or that it ſhould be carried with all its force into this or that act of ſin, without any reluctancy and reſiſtance. In the former ſenſe the regenerate cannot ſin with full conſent: but in the latter they may, not only in leſſer, but even in greater treſpaſſes, that for the time there be felt no reſiſtance. Thirdly, He cannot *walk in the way of ſinners*, but propoundeth unto himſelf to worſhip God in holineſs and righteouſneſs; in which courſe though ſometime he ſlippeth and falleth, yet by the grace of the Spirit he recovereth again, and returneth into the right way. Fourthly, By reaſon of this Conflict the man regenerate cannot do the good the Spirit willeth, nor yeeld that perfect obedience to the Law of God which it requireth and he deſireth. For when he would runne the Chriſtian race, the ſinne that compaſſeth him doth cling about his neck, and either maketh him for wearineſs to ſit down, or to runne forward ſlowly and with great difficulty. It is true, that in this Conflict the fleſh doth not wholly hinder and withdraw the regenerate man from performing of his duty, nor alienate his mind and heart from the ſtudy and embracing of goodneſs and righteouſneſs, but yet ſtill it endeavoureth to do it; and though it cannot make him to ſtand ſtill or turn back again, yet like an heavy burden it preſſeth him down, and hindereth him in his journey. The conſideration whereof ſhould move every Chriſtian to be humbled in the ſight of his own frailty, wants and imperfections, to deny himſelf and his own righteouſneſs, that he may wholly reſt upon the grace and mercy of God in Jeſus Chriſt. It ſhould alſo move us to *watch and pray*; to mourn for remainders of ſin *that war within us, and ſtrive forward towards perfection*; *to lift up the feeble hands that hang down, and to work out our ſalvation with fear and trembling.*

Gal. 5. 17. 1 Joh. 3 8, 9.

Gen. 39. 9.

Abbat. in *Thomſon.* diſtrib. cap. 21. p. 206.

1 Joh. 5. 19.

Prov. 4. 25. Heb. 3. 13. & 12. 13. Phil. 2. 12.

Q. *What are the Properties of this Combate?*

A. 1. This Combate is againſt the root of evil and the firſt motions of it, not only againſt notorious ſinnes or the groſs outward acts. 2. It is continuall in the whole courſe of the regenerate mans life, though it be leſs ſenſible at one time then at another. 3. In this Conflict the Spirit is the Conquerour and doth prevail; as hath been ſhewed.

Part 2.

Of the Government of the Tongue.

CHAP. I.

Divers Reasons to perswade us to govern *our* Tongue *aright. The spring, or root of a well ordered* Tongue. *That no man of himself is able to* govern *his* Tongue *aright.*

I Should now come to Treat of the right ordering of the outward man, but I shall speak only to the Government of the Tongue, because he that can govern his Tongue, will be able *to bridle his whole body*, Jam. 3. 2. And to order his conversation aright.

Q. *Why is the Tongue to be governed aright?*

A. God requireth it, and so bindeth us to this duty upon our allegiance unto him; according to that of the Psalmist, *Keep thy Tongue from evil, and thy lips from speaking guile*; Where is required not only that we do not speak evil, but that we keep our Tongues under a narrow watch, that we do not speak it. The Reasons to force this duty are many. 1. The Tongue is of great power and potency to draw us to good or evil, life or death, according to that of the wise man, *Death and life are in the power of the Tongue, and they that love it shall eat the fruit thereof.* It is a *tree of life* to them that use it well: a *tree of death* to them that abuse it. It is fitly compared to the gates of a besieged City, whose safety or destruction stands much in their carefull or loose custody. As a Master of the Family cals upon his Servants to look well to the fire: so doth *Solomon* to keep the Tongue. In regard whereof he saith in another place, that *he who keepeth his mouth, keepeth his life: but he that openeth wide his lips shall have destruction*: And again, *Who so keepeth his mouth and his Tongue, keepeth his soul from troubles.* 2. The malitiousnes of this little member should make us to watch over it with great care, for as the *Psalmist*, and the Apostle *Paul*, describe the effects and fruits of it. *It deviseth mischief, and like a sharpe razer worketh deceitfully; It speaketh deceit, and loveth to lie rather then to speak righteousnes; It delighteth in devouring words, it cutteth as a sword, and the poyson of Aspes is under the lips.* So the Apostle *James* telleth us, that the Tongue as much needeth restraint, as an unruly Horse the bridle; and compareth it to the Helm of a Ship which being little turneth about the whole body, and to a fire inflamed by hell, and setting on fire a whole world with wickedness. A man of an evil Tongue, is a Beast in the form of a man; for his Tongue is the Tongue of a Serpent, under which lyeth nothing but venom and poyson: nay, he is worse then a Serpent: for it cannot hurt, unless it be present to see a man, or to bite him, or to strike him with his tayl: but he which hath not the rule of

Psal. 34. 13. Prov. 4. 24. 1 Tim. 4. 12.

Prov. 18. 21. & 10. 19. *Lingua continet pharmacum vitæ, & pharmacum mortis.* lib. *Mus.* 105. 2. *Anacharsis* being asked what was worst, and best in a man, answered, The Tongue; if it be not ruled, it is the worst, if well ruled, it is the best. Prov. 13. 3. Prov. 21. 23. Psal. 52. 4. Rom 3. 13. Prov 30. 14. Psal. 17. 4. Jer. 9 8. Est. 5. *Calumnia injuria affici absentem, & non sentienti illum seu plagam inferri.* Herod. *in* Polum.

Psal. 64. 3, 4. Iam. 3. 5, 6, 7, 8. Eccl. 10. 13. Prov. 11. 18. Psal. 140. 3. Psal. 120. 4. Prov. 11. 9.

his Tongue, hurteth men as well absent as present; neither Sea nor Land nor any thing can hinder him. Against the biting of a Sycophant there is no remedy, but prayer to God to be delivered from it. 3. The gift of speech is a rare and wonderfull blessing, of great excellency and use, above all that we are able to comprehend: The Tongue is the glory of man, ordained to celeberate and set forth the praises of God. Therefore we shall be inexcusable, if we abuse an Instrument of such price and worth to vanity and sinne. 4. A good man cannot be an evil speaker; he walkes not wisely, that talkes not wisely; neither may he be accounted an honest man in heart or life, that is an evil man in speech. If God make us new creatures, he gives us new Tongues, and if he turn the people to him by true repentance, he *doth return unto them a pure language. If a man seem to be religious, and restrain not his Tongue, he deceiveth himself, and his religion is in vain. The Tongue*, what is it but the interpreter of the heart? if it be vain and idle, the heart is barren and empty of a better matter. *The Tongue of the just is as choice silver*, because his heart is pretious; *but the heart of the wicked is little worth*, and his Tongue is dross, vain or hurtfull. *Out of the abundance of the heart the mouth speaketh.* The carnal mans words are much after the humour and infection of his mind. Hereunto may be added, that the wicked are described by their false, deceitfull, pernicious Tongue. 5. Gratious speech is one argument of a good heart, as a clear stream of a pure Fountain. *The mouth of the just bringeth forth wisdom.* This is one commendation that is given of the vertuous woman, *She openeth her mouth with wisdom, and under her Tongue is the law of kindness.* And which is yet more, the Apostle makes Christian perfection to consist in the well ordering of the Tongue. *If any man offend not in Word, the same is a perfect man, and is able to bridle the whole body.* 6. Watching of good speech keeps out evil, which ingendereth to evil. *I said, I will take heed to my wayes, that I offend not with my Tongue; I will keep my mouth bridled, while the wicked is in my sight.* 7. Great is the benefit of a well ordered Tongue: It is compared to a *Well of living Water*, to *refined Silver*, to a *Tree of life*, to an *wholsome medicine.* The profit of it reacheth to many others, but the refreshing and comfort returns into a mans own bosome. Trees bring forth fruit for others, not for themselves: but he that useth his Tongue and speech lawfully, shall reap the fruit which he beareth. Trees are often planted and dressed by one, when another enjoyeth the fruit: but he that governeth his Tongue well, shall possess that fruit which none can take from him. Trees bring forth fruit once in the year: but the due use of the Tongue is continually fruitfull, for the comfort of him that useth it. The fruit of Trees is one and the same: but the fruit of the Tongue rightly exercised is diverse, amongst which the special is Eternal Life. 8. The moderating of the Tongue is a matter of great difficulty. *James* saith, The nature of *Beasts and of Birds, and of creeping things, is tamed, and hath been tamed of mankinde: but the Tongue can no man tame, it is an unruly evil. Pambus*, one without learning, came to a certain man to be taught a Psalm, who when he had heard the first Verse of the 39 Psalm, *I said, I will keep my wayes that I offend not in my Tongue*, would not suffer the next Verse to be read, saying, this Verse is enough, if I could practice it: And when his Teacher blamed him, because he saw him not in six moneths after, he answered, that he had not yet done the Verse. And one that knew him many years after, asked him whether he had yet learned the Verse, I am forty years old (saith he) and have not yet learned to fulfill it. Now then, the harder it is to rule the Tongue, the more care is to be had therein. 9. What light account soever men make of their speeches, they must give a reckoning of them before the Tribunall Seat of God. *Thou sittest and speakest against thy Brother: thou slanderest thine own Mothers Sonne. These things hast thou done, and I kept silence: thou thoughtest*

Psal. 120. 2.

Psal. 16. 9. Psal. 30. 13. & 57. 8. & 108. 1. Gen. 49. 6. Prov. 15. 2. Eccl. 10. 14. Prov. 10. 31, 32. & 16. 23. Zeph. 3. 9. Jam. 1. 26.

As the man is, such is his speech. Prov. 10. 20 Psal. 140. 3. Prov. 10. 31. Job. 15. 5. Eccl. 10. 12 Prov. 10. 31.

Prov. 31. 20.

Jam. 3. 2.

Psal. 39. 1, 2.

Prov. 18, 21. 20, vers. Prov. 12. 14. & 13. 2. & 20. 21. Prov. 12. 18. Prov. 15. 4. Isa. 57. 19.

Jam. 3. 7, 8.

Psal. 50. 20, 21.

thoughtest that I was altogether such a one as thy self: but I will reprove thee, and set them in order before thine eyes. Every idle word that men shall speak, they shall give account thereof in the day of Judgment. Enoch, the seventh from *Adam*, prophecied of these, saying, *Behold, the Lord cometh with ten thousands of his Saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against him.* Mat. 12.36. Jud. 14, 15, 7.

Q. *What is the spring or root of a well-ordered Tongue?*

A. An heart pure, just, gratious, and well-seasoned, stored with wisdom, and replenished with mildness. Such as the heart is, such must the speech be, sound or rotten, according to the quality of the Fountain whence it riseth. *The heart of the wise guideth his mouth wisely. If the heart endite a good matter, the Tongue will be the pen of a ready Writer. The mouth of the righteous speaketh wisdom, and his Tongue talketh of judgment. The Law of his God is in his heart. In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding. Wise men lay up knowledge.* What Treasure men store up in their Chests, that they bring forth as occasion requireth. He that hath filled his Granaries with Corne, may fetch thence for use at pleasure: if wisdom dwell in the heart, it will appear in the speech. *The wise in heart shall be called prudent, and the sweetness of the lips encreaseth learning. He that hath knowledge spareth his words: and a man of coole spirit is of excellent understanding.* Prov. 10.21. Prov. 22.11. Prov. 15.2. Prov. 16.23. Psal. 45.2. Psal. 37.30, 31 Prov. 10.13, 14. Prov. 16.21. Prov. 17.27.

Q. *Is any man able of himself to order his tongue aright?*

A. Not of himself without the speciall grace of God. *David* purposed that *his tongue should not offend*; but when the fire kindled, *he spake unadvisedly. The preparations of the heart in man, and the answer of the tongue is from the Lord.* And this is manifest by the prayers of the Saints, asking of God the opening of their mouthes, that they might be able to utter the misteries of godliness as became them, and intreating him to destroy and divide the tongues of the wicked. Whence we learn two things; First, That we are wisely to consider and premeditate what we are to speak *The heart of the righteous studieth to answer.* We may not rashly powre forth whatsoever comes into the thought: but seriously ponder what doth proceed from us. Secondly, It is not for us to trust in our wisdome and discretion, as if we had ability to open our mouthes as we ought: but God is to be sought unto by earnest and hearty prayer, that he would direct and guide us by his blessed Spirit. Man must first be able and carefull to talk with God, before he can be able wisely to talk with man. For this cause when men are to have communication one with another, they are first of all to be carefull that they often make their prayers to God, that he would guid and bless them in their speeches, as *David* did, *Set a watch, O Lord, before my mouth, and keep the door of my lips.* And again, *O Lord, open thou my lips, and my mouth shall shew forth thy praise.* Where we may see, that the mouth is as it were locked up from speaking any good thing, untill the Lord open it. Psal. 39.1, 2, 3. Prov. 16.1. Eph. 6.19. Ezek. 3.27. Psal. 33.9. Prov. 15.28. *Quicquid dicturus es, prius cum animo tuo repute.* Isoc. ad Demon. *Diu considera quid loquendum sit, & adhuc tacens prouide, ne quid dixisse panitea.* Psal. 143.3. Psal 51.15.

CHAP.

CHAP. II.

Shewing, 1. Wherein the right government of the Tongue consists. What the Matter and Manner of our Speech must be; as also the Season, Measure, and End thereof; together with the course that a Christian should take to prevent rash and hasty Speeches. 2. Of holy Silence: Reasons to perswade thereunto: The Cause, and kindes of lawfull Silence, and what things are to be concealed. The Persons before whom Silence is to be used, with divers Rules to be observed therein.

Question.

Wherein stands the right government of the Tongue?

A. 1. In holy Speech. 2. In seasonable, wise befitting silence.

Q. What things are to be observed in Speech?

A. The matter, manner, season, measure, and end.

Q. What must be the Matter of our Speech?

A. In generall the Matter of our Speech must be lawfull, good, honest and wholesome, not vain, superfluous or sinfull. *Let your speech be alway with grace, seasoned with salt. But fornication and all uncleanness or covetousness, let it not once be named amongst you, as becometh Saints: Neither filthiness, nor foolish talking, nor jesting, which are not convenient. Of every idle word that men shall speak, they must give an account at the day of judgment.* And the rule is here generall, that it is a point of wisdome to make choice of the best matters to be the object of our communication, matters of religion, faith, hope, repentance, sanctification, the priviledges of a Christian, and the way to salvation. Of things licit to free election, what wise man will not preferre the most excellent, usefull and comfortable? More particularly, the matter of our Speech is either concerning God and his works, our neighbour and things pertaining to him, and our persons and occasions. God hath made known his Name that we might publish his praise, and talk of his wondrous works. *He established a Testimony in Jacob, and appointed a Law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them.* And Christians are commanded to *exhort, admonish, rebuke, comfort and build up one another in their most holy faith*; which they cannot do, unless they speak one to another, to encourage in grace and godliness. But these caveats must be remembred: First, That the honourable titles of the glorious God be never taken into our mouthes, unless it be upon a weighty and just occasion, that glory may redound to him thereby: At which time we should finde our hearts lively affected with due consideration of that great Majesty before whom we speak, whose glorious and fearfull Name we mention. The precept is, *Thou shalt not defile the Name of the Lord, but fear his glorious Name.* But the Name of God is polluted, when it is tossed to and fro in mens ordinary speech, without due respect of his incomprehensible greatness. Secondly, If the matter of our speech concern the person of our brother, the rule is, to speak of the good thou knowest by him, readily, truly, chearfully, behind his back rather than in his presence, and that indifferently, whether he be friend or foe; as S^t *John* writeth of *Demetrius*; *Demetrius* (saith he) *hath good report of all men, and of the truth it self: yea, and we our selves bear record, and ye know that our testimony is true.* But of evil, whether it be infirmity or gross sinne, saying or deed, we must not speak without a calling, without grief, according to our knowledge; not by hear-say, and that as little as may be. *Warne them that they speak evil of no man, but be soft, and shewing all meekness to all men.* When we are lawfully called

Sermoni prætitas interdum silentium.
Sermo sed interdum præstat silentio. Eurip. in Orest.
Ut diversa ita hic ut vitiosæ culpæ est multa loqui, & Ausonius, cuncta silere Sapientis est, & in loco tacere, & in loco loqui. Marn. Col. 4.6. Eph. 5.3,4. Mat. 12.36. Ps. 40.8,9,10. Psal. 78.5,6. Psal. 71.24. Iob. 36.24. Iud. 20. vers. Heb. 3.13. 1 Thes. 5.14. Lev. 19.2. Heb. 10.24. Mal. 3.14,15.

Lev. 19.12. Deut. 28.58.

3 Ioh. 12.

Tit. 3.2.

called before a Magistrate to bear witness of the truth, we may testifie our knowledge; when hurt or danger may arise to others by evil, if it be not prevented, we may wisely intimate our knowledge; when the evil is common and notorious we may complain to them that have authority to redress it, that further mischief might be prevented: In these and such like cases it is lawfull to speak of the evil which we know by our neighbour, but not otherwise. To this end they of the house of *Chloe* certified *Paul* of the disorders in *Corinth.* *Joseph* enformed his Father of the evil carriage of his brethren, which brought an ill report upon them. *Elisha* revealed the secrets of the King of *Syria.* But upon no occasion, without a just calling, to uncover the nakedness of our Brethren, (as *Cain* did his Fathers,) is a thing very unlawfull, marvellous pernicious. The root of it, self-love, or self-admiration; the effect is hatred and contention. He that is an admirer of himself, desirous of vain-glory, laboureth to rear his own praise out of the ashes of another mans disgrace. And by the just judgment of God, when men take liberty to talk broadly of other mens courses, acts, and manner of living, they runne into hatred and contempt: For what is spoken, by one means or other cometh to be known, and then, what heart-burnings and secret boylings of passions may we see amongst Brethren? Concerning things that are secret in our neighbour, we are not to be suspicious, but either to suspend both speech and judgment, or to construe all things in the best sense. *Judge nothing before the time, untill the Lord come, who will lighten things that are hid in darkness, and make the counsels of the heart manifest.* *Love suspecteth no evil.* As for sinnes in our neighbour, we must deal plainly and truly with him. *Thou shalt not hate thy Brother, but shalt plainly rebuke him, and not suffer his sinne upon him*; that is, thou shalt freely and soundly rebuke him with conviction of Arguments, shewing what is right, and refelling the contrary. *If thy Brother sinne against thee, reprove him, and if he repent, forgive him.* This *David* desired, saying, *Let the just smite me, let him rebuke me:* and it is the means both to *nourish love amongst the wise, and to encrease knowledge among the prudent, and to procure a good blessing.* 3. If the matter of our speech concern our selves, it must be modest without vanity or boasting. *Let another man praise thee, and not thine own lips.* Nay, we should rather extenuate and lessen the good in us, if we must needs speak of it, as *Paul*, *I am the least of the Apostles.* It is a very unseemly thing for a man to applaud his own doing, seeing to seek praise from others is damnable, and worthily taxed of our Saviour in the *Pharisees*: much more absurd it is to give commendations of himself vauntingly, and to sound out his own praises. We say of them (that commend their own course,) by way of reproof, He dwelleth by ill neighbours. Nevertheless it is necessary for a man in some cases to testifie his graces and his actions: as in defence of his innocency, when he is unjustly traduced, as *Paul* was: or when the hiding or concealing of ones goodness, may turn to the hinderance of the truth, or to the hurt of the Church, or impairing of Gods glory. Again, a Christian is not to dispraise himself or speak of things tending to his disgrace, unless the glory of God, the edification of the godly, and the satisfaction of the Church and Congregation require it.

1 Cor.1.11. Gen.37.2. 2 King.6.8. Gen.9.22. 1 Cor.4.5. 1 Cor.13.7. Lev.19.17. Iob.13.3. Esa.1.18. Iob.32.12. Esa.2.4. Luk.17.3. Psal.141.5. Prov.9.8. & 28.23. Prov.19.25. Prov.24.25. Prov.27.2. 1 Cor.15.9. 2 Cor.1.4.

Q. *What ought to be the manner of our speech?*

A. In general it must be gracious, and powdered with salt; It must proceed from grace in the heart: the matter or subject must be good and wholesome; and the manner of speech, such as may picture and paint forth the graces of the mind: for speech is the very Image of the heart. And by this it appeareth, that no vice can be named but with disliking. More particularly. 1. It must be in faith, that what is spoken be known to be a thing both just and lawfull to be spoken, and that we be affected according as the nature of the thing requireth. As in mentioning the Titles of God, we must exercise faith to believe what they

Col.4.6. Prov.22.11. *Imago animi sermo est.* Sen. Eph.5.3.

they import, and be affected with fear, reverence, love and confidence in the living God before whom we ſtand. The like may be ſaid of the works of God, his mercies, judgments, favours or chaſtiſements wherewith he doth bleſs or correct the ſonnes of men. 2. It muſt be in wiſdom and diſcretion, that is, it muſt iſſue from a wiſe and underſtanding heart, duely conſidering what and how to ſpeak, that it may turn to the profit of him that ſpeaketh, and them that hear. *The mouth of the wiſe bringeth forth wiſdom. The heart of the wiſe teacheth his mouth, and addeth learning unto his lips.* As he looketh on his meat before he eateth: ſo he pondereth the matter of his words before he ſpeaketh. The mind is the guid of the Tongue: therefore premeditation and good advice muſt go before words. The Tongue is the Meſſenger of the heart, and therefore as oft as we ſpeak without meditation, ſo oft the Meſſenger runneth without his errand. S^t *James* requireth that men ſhould be *ſlow to ſpeak, and ſwift to hear.* *Solomon* ſaith, *He that anſwereth a matter before he hear it, it is folly and ſhame unto him.* 3. Our ſpeech muſt be faithfull. This is alwaies required in all our Doctrines, Accuſations, Defences, Teſtimonies, Promiſes, Bargaines, Counſels, Relations. Three things are implied herein. 1. Truth, whereby a man ſpeaketh as he knoweth things to be, or according to the rule of truth. It is made the note of a righteous man, to ſpeak the truth from the heart, and they that deal truly are the Lords delight. *Speak ye every man the truth to his neighbour. Wherefore putting away lying, ſpeak every man truth with his neighbour.* The end of all good ends, the glory of God, cannot priviledge any mans lie. The friends of *Job* diſputed againſt him, though ignorantly, thinking him to be an Hypocrite; and their whole ſcope was to magnifie the juſtice of God upon him: but *Job*, holding nothing to be more diſhonourable to God then to plead for him by a lie, ſtands at defiance with them that ſought to plead after that manner; anſwering with deteſtation of that errour, *Will you ſpeak wickedly for God; and talk deceitfully for him? Will you accept his perſon? Will you yet contend for God? Do you ſo mock him? Shall not his excellency make you afraid?* What refutation can be more emphaticall, or yet more juſt? for it is written, *It is impoſſible for God to lie*; and as impoſſible muſt we think it, for God to approve or juſtifie any lie, how much leſs wilfull lying? *If the verity of God* (ſaith the Appoſtle) *hath more abounded through my lie unto his glory; Why yet am I alſo judged as a ſinner? And not rather as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil, that good may come; Whoſe damnation is juſt.* The Argument of the Apoſtle is this: though it be moſt in the verity of God, that mans unrighteouſneſs (as for example a lie,) doth redound to the glory of Gods grace in pardoning of the ſame unrighteouſneſs of man by Jeſus Chriſt, according to the truth of the Goſpel of remiſſion of ſinne: yet God forbid that any man ſhould therefore multiply unrighteouſneſs in ſinning (as for example lying) that Gods glory might be magnified in forgiving. Shewing that it were blaſphemy to teach that it is lawfull for any to lie, although it would eſtabliſh and advance the glory of God in that wherein God is moſt glorified, even the glory of his grace in pardoning ſinne by Jeſus Chriſt. I love the truth, ſaith he in the Comicall Poet, I would have the truth told me. 2. Sincerity, which is a vertue, whereby we deal plainly, and ſpeak according to the conceit of the mind without deceit or doubling. Words are ſignes of things, and notes of the ſenſe of our mind. As the conceits of the mind muſt conſent with the truth of the thing: ſo muſt the words of our mouth with the conceits of the mind. He that ſpeaketh otherwiſe then the thing is, telleth an untruth; and he that ſpeaketh a thing contrary to his mind, uſeth deceit. *He that hath a froward heart, findeth no good; and he that hath a perverſe Tongue, falleth into miſchief.* 3. Conſtancy or fidelity in all our lawfull ſayings and promiſes. *When I therefore was thus minded, did I uſe lightneſs? Or the things*

that

A wiſe man carries his mouth in his heart. Prov. 10.31. Prov. 16.23.

Jam. 1.19. Prov. 18.13.

Down. in *Rom.* lib. 2. cap. 3. *Scult. Ethi.* lib. 2. cap. 31. *Rainold* cent. Apoc. Prz. 46. 1 Joh. 1.6,8. 1 Tim. 2.7. Pſal 15.2. Prov. 12.22. Zech. 3. 6. Eph. 4.25. *Mentiri ſervile eſt, dignum quod apud omnes homines odio.* Plut. Iob 13.7,8, 9.10. Heb 6.18. Rom. 3.7,8.

Verum ame, verum mihi dici volo. Plaut.

Phil. 2.15. Pſal 28.3. Prov. 17.20. Pſal. 11.1. 2 Cor. 1.17.

that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? 4. A fourth vertue required in speech is reverence to God and man. Reverence to God is when we so speak of God, his Word, Titles and Works, that we shew reverence our selves, and move reverence in others. *If thou wilt not keep* (saith the Lord) *and do all the words of his Law* [*that are written in this Book*] *and fear the glorious and fearfull Name of the Lord thy God, then the Lord will make thy plagues wonderfull.* Reverence to man is, either because he is created after the Image of God, or because he is above us in age, gifts, authority: in which respect we must give fit speeches to all men, and use due titles of reverence to our superiours. *Sarah* is commended in Scripture for obeying her Husband, and calling him *sir*. *Luke* writing to *Theophilus* dignifieth him with the title of *most excellent*; *Paul* pleading before the Governour, calleth him *most Noble Festus*. A wicked man may be outwardly honourable, and thou maist not rob him without, because he is already robbed within. Thou maist cast him down from spiritual judgments, but not degrade him from his temporal dignity. 5. Modesty is an Ornament of speech, and must be manifested in sundry Particulars. First, If a man speak any thing of himself that sounds to his own commendation, let him alter the person, and speak of himself as of another. *I knew a man* (saith *Paul*, speaking of himself) *above fourteen years ago, which was taken up into Paradise, and heard words which cannot be spoken.* And *John* saith of himself: *when Jesus saw his Mother, and the Disciple whom he loved standing by.* Secondly, When a man shall have occasion to speak of his own faults or corruptions, let him speak the uttermost against himself, as *Paul* called himself *the chief of sinners*. Thirdly, In mentioning of things which move blushing, we are to use as seemly words as may be chosen. Fourthly, Refuse the excessive and immoderate praises of others. 6. Affableness or meekness is required in comunication, when a man useth courteous and fair speeches. This must be shewed in Salutations, Answers, Reproofes. Daily experience can testifie that it maketh much for the maintaining of love, to salute kindly and reverently by Name, Profession, Calling or Office, by way of Blessing. Our answers must be soft, that anger be neither kindled nor encreased. If we be railed on, our duty is not to rail again, but rather to bless and pray, and either to keep silence or to return a mild and gentle answer. And when a man hath so cleared himself, though his own word in his own behalf take no effect, yet he must patiently commit his cause to God, and rest in the testimony of a good conscience. Our Saviour makes answer to clear his innocency, but when that cannot take place, he keepeth silence and will not speak one word. Reproof must be with meekness and moderation, as Chyrurgions use to handle limmes that be out of joynt. This is done by request, Exhortation insinuating an oblique reproof; parable, joyning our selves with them and in our own person reproving their sinnes; prevention, wishing that such things be not found among them, testifying our love by some preface that might make way for the kindly receipt of admonition, and praising what is well done. In a word, we must shew our selves affable and gentle towards all men, for nothing is more odious then for a man to shew himself harsh to them that sue unto him and desire his fellowship. 7. It must be more earnest, joyfull, and comfortable when thou speakest of heavenly things, then of earthly: not jesting, or foolish talking, but rather giving of thanks. 8. Urbanity is a grace of speech very requi-

Deut.28. 58.

1 Pet.3.6.
Luk.1.3.
Psal.15.4.
Act.26.25.

2 Cor.12.2.

Joh.19.26.

1 Tim.1.13, 15.
Gen.4.1.
Psal.51.1.
1 Sam.14.4.
Tit 3.2,3.
1 Pet.3.3.

Nihil ita dignum est odio, ut eorum mores qui compellantibus se difficiles præbent. Plutarch. *de puer educ.*

Rom.16.3.
Jud.6.12.
Ruth 2.4.
Luk.1.28.
Prov.15.21.
Judg.8.3.
1 Sam.25.7.
Rom.12.14.
1 Pet.5.9.
Psal.109.4.
1 Sam.1.15.
Gen.40.15.
Joh.8.48.
Act.13.1.
Judg.6.3.

Ridiculum acri, Fortius & melius magnas plerunque secat res. Facilius penetrant verba quæ mollia veniunt, quam quæ asperæ. Sen. Tit.3.2. 2 Tim. 2.24,25. 1 Pet.3.4. Gal.6.1. Gen.13.8,9. 2 Tim 5.1. 2 Sam.12.6. 1 Cor.4.6. Hos.4.15. 2 Cor.12.20. 2 King.5.13. Physicians give Pills rolled up in Sugar, that the Patient may the more easily swallow them. The King of *Ægypts* Daughter had an Imposthume in her Pap, she could suffer no Chyrurgion to touch it; one takes a water-spung, and demands whether or not she could suffer the water-spung to touch the Pap: In the mean time he hath secretly a Pen-knife inclosed within it, and with that openeth the corruption. Eph.5.4. 2 Cor.11,19. 1 Cor.8.1. Job.12.2. 1 Reg.18.27. Eccl.2.2.

Amos 6.5. Heb. 11.25. 2 Tim 3.4.

Cic. 1. Offic. Xenophon. Agesilao. Eph. 5.4. Prov. 22.1.

Sapiens enim non solum quid loquitur, sed & opportunitatem loci & temporis & personæ, cum loquitur, studiose inquirit. Isid.

Isa. 50.4. Col. 3.16. Amos 5.13. Prov. 15.23. Eccl. 8.5. Mat. 13.36. Prov. 25.11. Act. 17.23,24. 2 Sam. 14. 12.

1 Cor. 9 20, 21, 22. Job. 33.19, 20, 21, 22, 23, 24. Isa. 50.4.

2 Chro. 15.1, 2, 3, 4.

Prov. 10 19. Prov. 9.13. 1 Tim. 6.20. The mind is the Fountain of words, and from thence they must come out of the breast. *Gell.* lib. 1. cap. 15. Eccl. 5.3. *Melior est indiscreta præcipitia, quam stulta loquacitas.* Gell. *lib.* 1. *cap.* 15.

fite, whereby men in seemly manner use pleasantness in talk for recreation, or for such delight as is joyned with profit to themselves and others. Now this mirth must be joyned with the fear of God, with compassion and sorrow for Gods people in affliction and misery, void of the practice of sinne, in it self sparing and moderate. Pleasantnes and mirth must be used as sleep and rest, when more grave and serious businesses are dispatched. And if we study to be pleasant, we must endeavour to obtain it by manners, not by quips and taunts. Lastly, Our speech must be seasoned love and regard of our neighbours good name, which is farre better to him than great riches.

Q. *What is to be noted touching the season of our Words?*

A. All our words must be seasonable, fitted to the time, place, person, occasion, as well as seasoned. Wildom will seek a season for good words: for there is a season wherein the *prudent will keep silence.* Husbandmen observe seasons in sowing, and so must he that looks for an harvest of his speeches. *Abigail* would not speak to her Husband *Nabal* in his drunkennes, but when he had slept on his Wine. Every man is not capable of every good speech, nor any man at all times alike. *A word spoken in due season, how good is it?* The fruit of the most generous Tree is unsavoury, if it be not ripe: unseasonable rain doth much hurt, as seasonable doth good: so is the speech, that in it self is good, if it be not fit. Therefore as *Solomon* saith, *A wise mans heart discerneth both time and judgment. A word fitly spoken is like apples of gold in pictures of silver.* Two things adde grace to our words; the one that they be true, just and discreet; the other that they be opportunely fitted to the circumstances of time, place and person. Thus *Paul* being at *Athens*, and seeing an Altar dedicated to the *Unknown God*, took occasion to informe them in the knowledge of the truth. When *Joab* perceived the heart of *David* to be somewhat inclined towards *Absalom* his Sonne, he suborned a wise woman to plead his cause before his Father. *To the Jews* (saith the Apostle) *I became a Jew, that I might gaine the Jews: to them that are under the Law, as under the Law, that I might gaine them that are under the Law.* If God open the ear by affliction, it is good to adjoyn exhortation, admonition or comfort as occasion shall be offered: for at such times words carry the greatest weight, and sink deepest. If the soul be weary with the burden of sinne, and melteth with the apprehension of wrath, it is to be eased with sweet words of consolation. When God vouchsafeth to lade us with undeserved favours, it is a time to speak: because the sense of mercy makes way for good advice and counsell. To meet a man in the heat of his passion with good words, is to meet a Bear robbed of her whelps: but let the passion be calm, and then tell him how disguised and uncovered he was, he will perhaps believe it.

Q. *What is to be observed touching the measure of our Speech?*

A. 1 We must not speak too little, and omit gracious speeches when occasion is offered; as many dry and barren hearts and mouthes, have not a word for God and goodnes, that have words enough and more then enough in any other argument; like Idols in good things, that have mouthes, and speak not; or as if they were possessed with dumb spirits, and not suffered to speak any good. Tell such a one of a good Farme, or Bargain, or natural things, and they savour and relish them well enough: whereas a good motion strikes them dumb, and makes them as fishes out of their element. 2. Our words must not be too many: for in many words are many sins. He that speaketh many words, speaketh either false things or superfluous, or both; as when a River overflowes, the water gathereth much slim. *A fools voice is known by multitude of words.* When a Vessel being smitten makes a great noise, it is a token that it is empty: so the sound of

many

many words is the ſign of an empty, vain heart. *A fool is full of words.* The *Gentiles* have ſaid that God gave a man one tongue and two ears, that he might hear more and ſpeak leſs. *A fool uttereth all his mind; but a wiſe man keepeth it in, till afterwards. Seeſt thou a man haſty in his words, there is more hope of a fool than of him?* But if a man ſpeak neceſſary things, though he continue his ſpeech till midnight, as *Paul* did, it cannot be called immoderate or ſuperfluous talk: The folly reprehended ſtands in this, that men lay on more words than the matter requireth; which argueth impotency of mind, and carries a ſhew or demonſtration of paſſion, and exceſs of affection, or pride in ſpeaking. Eccl.10.14. Prov.29.11. Prov.14.33. & 15.28. Prov.12.23. & 15. 2. Act.20.7. *Non ſunt longa quibus nihil eſt, quod demere poſſis.* Mart. *Multum brevi ſermoni inest ſapientiæ.* Sophoc.

Q. *What muſt be the end of our Speech?*

A. It muſt tend to edification, to feed many, and *miniſter grace to the hearers.* It muſt bend it ſelf ſtill for God, the defence of good men and actions, and the diſgrace of ſinne. That word is loſt, which tends to no good purpoſe: and better no ſpeech, than to no end. He that commands us in all things great and ſmall to ſeek the glory of God, will not permit us to ſpeak one word, which aimes not at ſome lawfull end, tends not to ſome good uſe and profit: And yet many in their light and idle ſpeeches ſay, Why I hope I do no harm? Yea, but what good doth it? What profiteth not, doth harm, becauſe it is vain and idle, of which thou canſt give no good acccount. If a fruitleſs thought be ſin, an unprofitable word much more, which doth not only turn thy heart from God, but corrupt, at leaſt, hinder others, from that which is good. Eph.4.29. Prov 10.21. 1 Cor.10.31.

Q. *What courſe muſt a Chriſtian take to prevent raſh and haſty Speeches?*

A. Firſt, He muſt go to God conſtantly by prayer, beſeeching him to open his lips, and to ſet a watch before the door of his mouth. Secondly, He muſt not fail to mourn over his offences in ſpeech, till he have ſubdued them, afflicting himſelf with voluntary ſorrow for them in ſecret. Thirdly, He muſt truſs up the loynes of his affections with the girdle of patience and moderation. The Apoſtle *James* exhorting to be *ſlow to ſpeak*, immediately adjoyneth, and *ſlow to wrath.* We ſhall find that not only the wicked, but even the moſt holy, have broken forth into unadviſed ſpeeches, when they have been tranſported with diſordered paſſions. What ſhould I ſpeak of *Rabſhakeh*, *Nabal*, *Herod*? Even *Moſes* and *David* overcome with anger, *Job* with grief, *Peter* with joy, ſpake things that were not fit, not conſonant to the truth. Fourthly, He muſt reſolutely determine to *watch over his Wayes, that he offend not with his Tongue*, and by long and ſerious meditation fortifie himſelf againſt all occaſions of impatience and diſcontentment, which might move him to break out into inconſiderate ſpeeches. Fifthly, He muſt learn to be much in thankſgiving, and accuſtome himſelf to good words and gracious ſpeeches. Jam.1.19. Iſa 36 4,5. 1 Sam. 25.10. Mat.14.7. Numb. 20.10. Pſal.106.33. 1 Sam. 25.21. Job 3.1,2. Mat.17.4. Pſal.39.1,2. Eph.5.4.

Q. *What Reaſons may perſwade to deſent and holy Silence?*

A. Wiſe and godly ſilence is as excellent a vertue as holy ſpeech, for which cauſe, wiſe conſideration muſt be had, whether the thing which we have in mind be for Gods glory and our neigbours good; which done, we are anſwerably to ſpeak or to be ſilent. If thou affect the praiſe of wiſdom, ſeaſonable ſilence is a moſt wiſe thing, *even a fool, when he holdeth his peace, is wiſe, and he that ſhutteth his lips, is eſteemed a man of underſtanding.* If thou deſire to avoid dangers of body, ſilence is ever without danger, but through liberty of Tongue many have fallen into moſt grievous calamities. *He that openeth wide his lips ſhall have deſtruction.* Wilt thou anſwer wiſely? keep ſilence: ſilence to wiſe men is inſtead of an anſwer. *Anſwer not a fool according to his folly, leſt thou alſo be like unto him.* Wilt thou do that whereof thou ſhalt have no cauſe to repent? *Multum is profeciſſe dicendum eſt qui audire, tacere, ferre didicit.* Mer. in Geo.25.14. *Tempeſtivum ſilentium res eſt ſapiens.* Plut. *de puer.* Plutarch. *de educ.* Prov.10.19. Prov.17.28.

Job 13.5. *Periculo vacat merces ſilentij.* Plut. *Eſt & fideli tuta ſilentio merces.* Hor. *lib.*3. *ep.*2. Prov.13 3. Eccl.10.12, Prov.26.4.

Be ſilent. Seldom hath any man cauſe to repent that he held his peace, but often that he ſpoke. And why ſhouldſt thou not keep ſilence, ſeeing he knoweth not how to ſpeak, who knoweth not how to hold his tongue. They that give themſelves to much babling do incurre the crime of folly or evil-ſpeaking; of folly, for no fool can hold his Tongue; of evil-ſpeaking, for they that ſpeak much, ſpeak many things amiſs: To ſay nothing, that they deprive themſelves of two ſpecial good things, that they neither hear others nor are heard of them. Nor is there cauſe thou ſhouldſt fear, leſt any thing through thy ſilence ſhould be forgotten: for what is concealed may be ſpoken eaſily when thou wilt, but what is ſpoken, cannot be unſaid by any means.

Qui tacere neſcit, loqui ignorat. Pittacus. *Doctus ſis loqui, eſtaverum verbi; clauſura namque quæ raro aperitur eſt fortior, & lingua minus frequentata ſoluior; nam quod diu reſtum tenetur, d ficilius obliquatur. Et ſemel emiſſum volat irrevocabile verbum.* Horat. *Ep. lib.* 1. *Ep.* 18. *Quod tacitum fuit, facile poteris eloqui: quod dictu, indictum fieri nullo modo poteſt.* Plutar. *de puer. educ.*

Q. *What is the root or cauſe of ſilence?*

A. Wiſdom, modeſty, neceſſity, and patience. Wiſdom when we prudently abſtain from ſpeech to prevent cauſeleſs danger and envy. Modeſty when we keep ſilence, at what time it is not meet for us to ſpeak, either becauſe we are forbidden of our ſuperiours, or by reaſon of our age and reverence of others, or for ſome other juſt cauſe. Neceſſity, when we are ſilent before them, before whom it is not expedient to ſpeak ſome things, as that which is forbidden of God, or is dangerous and unprofitable, or that which is committed to our truſt, and connot be divulged without hurt to our ſelves and others. There is an unadviſed openneſs, againſt which our Saviour by his example armes us: *He would not commit himſelf to ſome*, who are ſaid to believe in him, *becauſe he knew what was in man.* Patience, when the faithfull quietly ſubmit themſelves to the good pleaſure of God, approving his judgments as juſt and righteous, and contentedly bear the unjuſt calumnies of the wicked, neither making anſwer to their reproaches, nor complaining up and down as do the impatient, and they that ſtudy revenge.

2 Reg. 18. 36. Iſa. 36. 21. Prov. 30. 32. Job. 32. 4.

Act. 16. 6. Joh. 2. 24.

Amos 5. 13. Lev. 10. 3. Pſal 38. 13, 14 Pſal. 39. 1.

Q. *What are the kinds of lawfull ſilence?*

A. The concealing of truth is either in whole, or in part. In whole, when the ſpeaking of the leaſt word is hurtfull: As for example, the Father and Son are both ſick at once; the Son dieth firſt, the Father aſketh whether his Son be dead or not; if it be ſaid no, an untruth is told; if yea, then the Fathers grief is encreaſed, and his death haſtened: therefore ſilence is beſt. In daies of perſecution holy Martyrs have choſen rather to ſuffer death, then to reveale their Brethren, that have been of their private aſſemblies with them. And the rule is general, that Chriſtians are not to reveale their Brethren in affliction, nor to betray them into the hands of perſecutors, nor to be compelled thereunto by Oath. The concealing of a thing in part is, when a man ſpeaketh a little of the truth, and concealeth the reſt. Which is warranted in all good and lawfull proceedings, which manifeſtly tend to the glory of God. When *Samuel* is ſent to anoint *David*, the Lord bids him anſwer to the people of that place, *I am come to do ſacrifice.* When *Jeremiah* had ſhewed King *Zedekiah* how he might eſcape death, then the King ſaid unto him, *Let no man know of theſe words*, &c. *But if the Princes underſtand that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us what the King hath ſaid unto thee; Then ſhalt thou ſay unto them, I humbly beſought the King that he would not cauſe me to return to Jehonathans houſe to die there.* The like was practiſed by *Paul*, when he perceived that one part of the Aſſembly were *Phariſees*, and the other *Sadducees*, he cried out, *Men and Brethren, I am a Phariſee, the Son of a Phariſee.*

1 Sam. 16. 2, 3. Jer. 38. 4, 25, 26. Act. 23. 6.

Q. *What things are to be concealed?*

A. 1. If any truth be to the hinderance of Gods glory, or of the good of our Neighbour, it muſt be concealed. Thus the diſputation of deep Myſteries of faith muſt be forborn in the preſence of them that be not able to bear them. The promiſes of mercy muſt not be abuſed to hearten the obſtinate ſinner in his perverſeneſs, nor his judgments to terrifie the dejected ſpirit. 2. If God bring any ſtrange thing to paſs, ſpeak not boldly of it, but rather in ſilence wonder. *Job* at the conſideration of Gods Majeſty in his works, ſaith, *Behold, I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth.* *Nadab* and *Abihu* for offering Incenſe with ſtrange fire, before the Lord, were both deſtroyed with fire: which being done, *Moſes* told *Aaron*, that *God would be ſanctified in them that come near him, and be glorified before all the people*: and then the Text ſaith, but *Aaron held his peace.* When *Peter* had taught the *Gentiles*, and after returned to *Hieruſalem*, they of the Circumciſion contended with him: he then rendereth a reaſon of his fact, which being made, they were ſilent. And when Gods judgments befall men among us, if we ſpeak any thing we muſt judg charitably. *Bleſſed is he that wiſely conſidereth of the poor, the Lord ſhall deliver him in the time of trouble.* 3. Enter not into the ſecrets of the wicked, but keep cloſe the lawfull ſecrets of thy friend. *He that goeth about as a tale-bearer diſcovereth a ſecret, but he that is of a faithfull heart, concealeth a matter. With him that goeth about as a ſlanderer, diſcloſing a ſecret, and with him that flattereth with his lips, joyn not thy ſelf.* Magiſtrates muſt conceale things done in the Senate, eſpecially concerning warre, leſt they be revealed to the enemy. A Counſellour is the heart of the Prince, and a part of his body, and ſecrecy is the beſt and ſafeſt band of government: Neither can he ſuſtain great matters, to whom it is grievous to keep ſilence. Amongſt the *Romans*, in ſo great a number of *Senatours*, there was ſuch ſilence in their Court, that thou wouldſt think, I ſay not one, but none to have heard, what was committed to the ears of many. Let Miniſters conceale the wants and ſinnes that trouble ſuch as are dying, or that are revealed unto them by the penitent that they might receive comfort and refreſhing to their conſcience. 4. The infirmities and ſinnes of our neighbour are alwaies to be concealed, unleſs it be in caſe, that we find our ſelves called of God to ſpeak. *He that covereth a tranſgreſſion ſeeketh love.* If God in mercy cover his ſinnes, why ſhouldſt thou reveale them? *Solomon* ſaith, *It is the glory of a man to paſs by an infirmity.* More diſtinctly. 1. If we be ignorant of the offence we muſt keep ſilence. For he that doth reprehend or correct another, ought to be certain of the crime. Nor doth it become private men to pry into the actions of others, that they might find matter to reprehend. For as we ought to behave our ſelves in giving alms, ſo alſo in reprehending our Brethren: But in giving alms we are not bound to enquire into certain men, to whom we might give; if ſo be we give to them that need our alms, we perform our duty: So alſo the matter goeth in brotherly correction: although reprehenſion be a debt, yet it is not a private debt which we owe to any certain perſon, but publique, which we owe to all and every one; which is to be paid as occaſion is offered without inquiry into certain men. 2. Secret ſinnes known to thee only, are to be reprehended by thee in ſecret; but what thou muſt do by thy ſelf, thou muſt not do by another; thou muſt not divulge his ſinne, nor accuſe him unto others, if it cannot be proved otherwiſe than by thy teſtimony alone. He that hath ſecretly ſinned againſt thee, correct him ſecretly: for if thou only know it, and thou wilt correct him before others, thou art not ſo much a corrector, as a betrayer. That of *Solomon*, *Open rebuke is better then*

Mat. 16. 21. Rom. 14. 1. & 15. 1. Mat. 7. 6. Iſa 40. 1. Job 40. 4. or 39. 34. Lev. 10. 3. Act. 11. 18. Pſal. 40. 1. *Arcanum neque tu ſervaveris ullius unquam: Commiſſumque tegas, & vino tortus & ira* Hor. *Ep. lib.* 1 Ep. 18. Gen. 49. 6. Ier. 15. 17. Prov. 11. 13. Prov 20. 19. *Percontatorem fugito, nam garrulus idem eſt.* ibidem. 2 King. 6. 11. Neh. 2. 12, 16. L. 5. C. ad l. *Julian. Val. Max.* lib. 2. cap. 2. *Curt.* li. 4. *Valer. Max.* lib. 2. cap. 2. *Lipſ. Pol.* lib. 3. cap. 5. *Et in notis ad illud cap. Fun. Eccleſ.* lib. 3. cap. 2. Prov. 17. 9. Prov. 19. 11. *Sicut parata eſt ſeveritas, peccata quæ invenerit, vindicare: ita non vult charitas, quod vindicet invenire,*

Aug. Epiſt. 109. *Admoneri Dom non negligere invicem peccata noſtra, non quærendo quod reprehendas, ſed videndo quod corrigas.* Aug. ſer. 16. de ver. Do. *Quam tua pervidens oculis mala lippus inunctis cur in amicorum vitiis tam cernis acutum, Quam aut aquila, aut ſerpens Epidaurius? at tibi contra evenit inquirenti vitia ut tua rurſus & illi.* Horat. Ser. lib. 1. Satyr 3. Mat. 5. 23, 24. Mat. 18. 18. *Auguſt.* in hæc verba. *Fun. Eccleſ.* lib. 3. cap. 2.

secret love, doth not weaken this Rule; for he doth not understand that rebuke which is before witnesses, but that private, whereby a Brother is plainly reprehended before his face, and not in deceit or privily: Not to adde, that some Divines think *Solomon* doth institute comparison betwixt perfidious love and professed hatred, preferring the open rebuke of an enemy before the profession of treacherous love. And as thou maist not divulge that which is secret, so maist thou not accuse thy neighbour of what thou canst not prove by other testimony, than thy own: for one witness is no witness. God will not, that credit be given to the testimony of one only. Nevertheless, if we be privy to the purpose or intention of men to commit any wickedness against the Church, Common-wealth, or person of our Neighbour or such like, we are wisely and seasonably to detect it, that it might be prevented. When *Pauls* Sisters sonne heard of the conspiracy of those wicked men, that had bound themselves by an Oath, *neither to eat nor drink till they had killed Paul*, he entred into the Castle, and told *Paul*: And *Paul* sent him not to admonish the conspiratours, but to inform the *Centurion*, that by his Authority that bloody counsell might be prevented. *Mordechai* told *Ester*, and she King *Ahasuerus* of the attempt of *Bigthan* and *Teresh* against the Kings person. 3. If the guilty person do truly repent, he is not to be reprehended at all, or at least but lightly. For the end of admonition is to call back the wanderer into the right way; if he be already recalled, there is none or little place left for reproof: although the Magistrate for the publique good may and ought to correct and punish him. 4. When reproof may more fitly, and with greater fruit be deferred till another time, silence for the present is best. We must never sooth or incourage men in sinne, but we may forbear reprehension, if it be for more profit, even to watch a better opportunity. Zeal is indiscreet when it will not wait for seasons and occasions. In many cases we are advised to bear evil men patiently, and not to break out into a fury, if at such times as we would, they cannot break the snares of the Devil: but our patience is to expect, if at any time God will that they may repent, and to watch the season that we might profit them by admonition. Many there are that are impatient of evil men, and drive them away by terrour and despight, if they be not presently converted; yet it directly breaks this precept, and shews that they would be Masters and Authours of mens salvation, and not waiters upon God, that only gives the encrease. 5. If our hatred against sinne proceed from complexion or disposition of nature, not from the work of the spirit, we must first correct our own errour, before we open our mouthes in rebuke against others. Pity it is to see, that many mens zeal in religion, is rather the motion of their irregular corrupt will, than the powerfull operation of grace: which is the cause of many sharp, unseasonable, hot censures and contentions, each one contradicting other according to his humour, and all resisting the motions of the Spirit. Therefore every Christian must be warned not to compare himself with himself, nor to measure himself by himself; for every man is as tall as his own measure: but he must judge himself to find out the exuberant, abounding, reigning complexion, and that being found, he must be farre from favouring and defending it in the things of God, which is the usuall manner of flesh and blood. But on the contrary, he must suspect and stop himself in that way to which his inclination over-hurries him, and condemn his errour when he goes astray, and having condemned it, return back into the true way. Now for direction in this case, it is good to set before our eyes for paterns, both the words and deeds of men truly sanctified, or rather the words and deeds of the Spirit speaking and living in them, even such whose unpartiall uprightness hath wholly given them up from the flesh to the Spirit. Again, we must remember that the motions of the Spirit are free, universall, and uniform. Every Saint or Sonne of God, by the aid

Cartwr. in Prov. 27. 5.

Deut. 19. 15. *Cod.* lib. 4. Tit 20. *Digest.* li 22. Tit. 5. *Decret.* par. 2. cap. 4. q. 4. cap. 3. *Jun. Anal.* in Deut 17. *Jun. Eccles.* ubi supra. & *Polit. Mos.* cap 3 *Zepper.* de *Polit. Mos.* lib. 5. cap. 5. *Decret.* par. 2. cap. 6. q. 1. Act. 23. 17, 18, 19, 20, 21. Est. 2. 22, 23.

Reprehension is an affirmative duty, and bindes not to all times, but to that only, which in spiritual discretion shall be judged most fit, both to winne our Brother, and maintain his good Name.

aid of the Spirit inwardly freeing him, and outwardly teaching him, muſt ſtrive to have an univerſall liberty of ſoul, free and inclinable to the approving of all truths, and to the love and practice of all goodneſs. This is the great and glorious Liberty of the Sonnes of God, and of them alone, that their ſouls being liſted up from the hinges of the fleſh, and new faſtened to the Spirit, thereby they have a freedom to move whenſoever the Spirit moves, and to love whatſoever the Spirit loves; all truths they gladly receive, all goodneſs they highly prize and eſteem. This then is the thing that we muſt look unto in our ſelves, before we reprehend what is amiſs in our Brother, that our diſeſteem of ſinne be not meaſured by our diſpoſition and inclination, but by the truth; elſe we ſhall but ſtrive to correct ſinne with ſinne, which is unprofitable. And not only ſo, but it will be hard to keep moderation, when we follow the bent of our complexion, and look more to what is pleaſing unto us, than what ſhould pleaſe indeed: which in admonition is ſpecially to be looked unto. For the occaſion and manner of reproving ofttimes makes the reproof effectual, and an eſpeciall part of the manner is this, That it proceed from a viſible charity. Splenatick and eager reproofes harden thoſe affections, which they pretend to ſoften; becauſe theſe reproofes look like a quarrell or revenge, and not like the inciſions of love, which hurt only, that they may heal. Surely, the aim and end of admonitions ſhould be, the good of the admoniſhed; and thoſe are moſt commendable which are moſt effectual to this end; and not thoſe which fit moſt with the humour of the reprover. Moreover, when contrary complexions meet in contention, they mutually exaſperate each other to be ſtiffe in their own courſes: For the one rebukes in humour, not in love, the other conceits the admonition to proceed from diſtempered paſſion, blind choler, harſhneſs of conſtitution, whereby he is the more hardened in his courſe, and ſtirred up to make oppoſition againſt counſell and advice. 6. If a man know aſſuredly that his admonition ſhall be in vain, or to no good effect, he is to forbear. For the end ceaſing, all things tending to that end do ceaſe alſo; If therefore no hope of reformation, which is the end of reproof, remains, rebuke it ſelf is to be omitted: eſpecially if it be found by experience, that the offender is ſo farre from amendment, that he is thereby made the worſe, the more outragious. He that caſteth the ſeed of wholeſome admonitions into ſuch accurſed and unfruitfull ground, ſhall reape none other reward of his labour, but the thornes of ſcorne and contempt. *Rebuke not a ſcorner, leſt he hate thee. Give not that which is holy to dogs; caſt not Pearles before ſwine.* It is ſmall wiſdom to contend with a mad man, if thou want ſtrength to bind him. 5. All unſeemly matters, all things unknown, things which concern us not, things above our reach, are in ſilence to be buried. 6. Thou art to conceale thine own ſecrets. That which thou wouldſt not have known, tell no man: for how ſhould another keep thy counſell, when thou canſt not do it. *Sampſon* revealing his own ſecret, overthrew himſelf. If thou deſire eaſe by revealing them, tell them but to few, and to ſuch as are faithfull.

Ambr. *de Offic. Monac. lib. 1.* *Objurget autem amicum, non jactantiæ ſtudio, ſed affectu charitatis. neque admonitio aſpera ſit, neque objurgatio contumelioſa.* Iſid. *de ſum. bon.* lib. 3. cap 91. *Qui delinquentem ſuperbo, vel odioſo animo corrigit, non emendat ſed percutit.* Lev. 19. 17. Jam. 1. 20. *Nunquam alieni peccati ſuſcipiendum negotium, niſi quam interni interrogationibus examinantes conſcientiam noſtram, liquido nobis coram Deo reſpondeamus, dilectionem noſtri facere: Quiſque enim lucrato animo dixerit,*

punienti eſt impetus, non charitas corrigentis. Dilige, & dic quicquid velis. Auguſt. *in Epiſt. ad Gal.* *Plus proficit amica correctio, quam accuſatio turbulenta: Illa pudorem incutit, hæc indignationem movet.* Amb. *in Luk.* *Perverſum corrigere, nihil aliud eſt, quam ſtimulare inſanum, quam clavum adhibere homini, & ventis incendia ſuperare.* Prov. 9. 8. Mat. 7. 6. *Alium ſilere quod velis primum ſile.* Sen. Hyppol. *Act.* 3. lib. 2. *Quod tacitum eſſe velis, nemini dixeris.* Judg. 14.

Q. *Before whom muſt we keep ſilence?*

A. The perſons before whom ſilence muſt be uſed are theſe. 1. Malitious enemies of religion: *Give not that which is holy unto dogs; neither caſt your pearls before ſwine.* This was among the reſt one cauſe of the ſilence of Chriſt before *Caiaphas*. 2. Before Magiſtrates in their open courts; where ſuch as come before them are not to ſpeak till they be bidden or have obtained leave.

Mat. 7. 6. 2 Chro. 21. 12.

Then

Act 24.10. *Then Paul after the Governour had beckned unto him that he ſhould ſpeak, anſwered.* 3. In the preſence of our elders and betters, who muſt have liberty and leave to ſpeak firſt, and muſt of others be heard with ſilence. And here all Children and Servants muſt remember, when they are juſtly reproved, to be ſilent, and not to anſwere any thing again: If unjuſtly they be taxed, their reply or defence muſt be ſparing, moderate, in due time, and with due reverence. Servants muſt not crofsly and ſtubbornly reaſon and diſpute matters with their Maſters: but in ſilence and ſubmiſſion learn to ſit down with the worſt, even when they ſuffer wrong: and if they would clear themſelves from unjuſt blame, they muſt have reſpect to all circumſtances of time, place, perſons, and do it with all ſubmiſſion and ſoft anſwers. 4. Fools and prattlers, tale-bearers and buſy-inquirers are not to be anſwered, unleſs it be to let them ſee their folly. 5. In the preſence of weak Chriſtians we muſt forbear to diſpute of queſtions and matters of doubt, that might turn them out of the way, nor weaken their faith.

Job 32.4.

Tit.2.9.

1 Sam. 24.10. Job 32.11. Prov.23.9. Prov.26.4,5. Mic.7.5.

Q. *What other Rules are to be obſerved in lawfull ſilence?*

*A.*1. Decent ſilence doth not pre-occupate or ſnatch an anſwer, when another is asked becauſe this is troubleſome both to him that asketh and to him that is asked: To him that asketh the queſtion, as if he knew not of whom to ask what he would: to him that is asked, as if he were not able to ſatisfie him that asketh. 2. This Vertue doth not ſpeedily leap into ſpeech: but obſerves diligently the manners and neceſſity of him that asketh the queſtion. 3. If it perceive a mind deſirous to learn in him that putteth forth the queſtion, it repreſſeth the anſwer, that it may anſwer conſiderately, and the other adde whatſoever he pleaſeth. 4. If any queſtion be to be diſpatched, it circumſcribeth the anſwer by the neceſſity and him that asketh the queſtion, but digreſſeth not upon every ſmall occaſion into the reherſall of thoſe things, which are well known to the relater, and oftentimes are not unpleaſant; but not fit for the preſent occaſion.

Non eſt ejuſdem & multa & opportune dicere.

Q. *Is not this ſilence oppoſite to Ingennity and Boldneſs of Speech?*

A. Silence and Boldneſs do well agree: for ingennity and boldneſs is a vertue, whereby we do freely, without fear, according as our place, calling, time, occaſion, and neceſſity requires, reprehend things to be reprehended, praiſe things to be praiſed, communicate things to be communicated, and profeſs things to be profeſſed: But this liberty doth notably conſent with decent ſilence. As no man knoweth how to ſpeak, but he that can hold his peace: ſo none can keep ſilence as he ought, but he that is bold to ſpeak as occaſion is offered.

Joh.7.24. 1 Cor.11.18, 19,20. Ioh.8 15,16. Lev.19 17. 1 Sam.13.13, 14. Eph.6,20.

Q. *May a man make uſe of hope of happineſs to encourage him to look well to his Tongue?*

A. Goodneſs and happineſs being linked together, and wickedneſs and miſery, the underſtanding and will more readily imploy and bend themſelves to the good, and from the evil by reaſon of that union. And ſurely, happineſs being tied to goodneſs by the chain of providence, we cannot but mend our pace to goodneſs, by the ſight of annexed happineſs: and it were folly not to look on that which may both delight and incourage us. Our will deſires good, and therefore good being tied to goodneſs, gives more appetite to the will. And ſurely herein was the ſame kind of action in the *Heathens*, though by miſtaking. For theſe did ſeek a ſovereign good in vertue; and even for that ſought it the more fervently. Now the odds is this, that we have a ſovereign good with vertue, though not in vertue, conjoyned but not confounded. So vertue is lovely to us, but God the Fountain of Vertue is farre more lovely, and to him we walk in the path of Vertue. Now there is no baſeneſs in loving Vertue well for it ſelf, neither in loving the Authour of Vertue better then it, neither in loving Vertue the more for leading us to the Authour of Vertue.

CHAP.

CHAP. III.

Wherein the abuſe of the Tongue conſiſts, viz. *in* ſinfull Speech, *and* unlawfull Silence. *With the ſeveral Kindes of ſinfull Speech, and unlawfull Silence that is to be avoided.*

Queſtion:

WHerein ſtands the abuſe of the Tongue?

A. In ſinfull Speech, and unlawfull Silence.

Q. *What are the kindes of ſinfull Speech?*

A. They are divers. 1. Wicked or deviliſh in reſpect of matter or manner, as when men ſpeak againſt grace or gratious courſes, or utter evil words which tend to deſtroy their own ſouls, or the ſouls of other men. To this Head are referred. 1. Words that iſſue from infidelity and unbelief, when men give no credit to the threatnings, laugh at the promiſes, or queſtion the truth of them, and diſregard the Commandements of God. Thus the *Iſraelites* ſinned in ſaying, *Can God prepare a Table in the Wilderneſs? Moſes* ſpake unadviſedly, *Hear, O rebellious people, ſhall I bring water out of the Rock? Sarah* offended in that ſhe *laughed at the promiſe of God.* Hereunto may be referred the opprobrious ſpeeches which ignorant ſeduced perſons belch out againſt the Goſpel and true Religion. 2. Words of impatience and diſcontent; as that of the *Iſralites, O we wiſh we had died by the hand of the Lord, in the land of Ægypt, when we ſate by the fleſh pots.* And of *David, Abſolom, my Sonne, my Sonne, would God I had died for thee.* The like we have mentioned of *Job, Jeremiah,* and other ſervants of God, who in perplexity of ſpirit, when the fire was kindled within their breaſts, have let fall ſome diſtempered ſpeeches. 3. Irreverent ſpeeches reſpecting God or man. The Name of God is unreverently abuſed, when men toſs his Titles in their mouths without any reſpect or awe of his glorious Majeſty, by vain and cuſtomary ſwearing, and ſuch like aſſeverations as I will give you my head, I will adventure my hand, in common talk; by helliſh blaſphemy, when men uſe ſuch ſpeeches of God or his works, as do either detract from his Majeſty, or aſcribe unto him things unbeſeeming; by perjury or falſe-ſwearing, when men call God to witneſs a lie: which is a ſtrange ſinne: for the perjured perſon doth not only ſinne himſelf, but withall endeavoureth to intangle God in the ſame ſinne with himſelf. In this kind alſo men ſinne, when they make or recite jeſts which are contrived out of the Phraſes of Scripture. The Oyl wherewith the *Tabernacle,* and the *Arke* of the *Teſtament,* and the *Prieſts* were annointed, was holy: and therefore no man might put it to any other uſe, as to annoint his own fleſh therewith, or to make the like unto it. And the ſcoffing of *Julian* the Apoſtat is very fearfull, who was wont to reach Chriſtians boxes on the ear, and withall bid them turn the other, and obey their Maſters commandement. *Whoſoever ſhall ſmite thee on the right cheek, turn to him the other alſo.* And he denied pay and like reward to his ſouldiers that were Chriſtians, becauſe he ſaid he would make them fit for the Kingdom of Heaven, conſidering that Chriſt had ſaid, *Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven.* To pray in ſport, or to make men merry, is great preſumption. To ſay, as ſome uſe, in play, God ſend me ſuch a card, or ſuch a caſt, or I pray God I may winne this or that game, is too ſaucy and malapert behaviour for any, and will not ſtand with the reverent reſpect that each one of us oweth to Gods Majeſty. The Rule then is here, that as we exclude not Gods preſence in play, ſo we call not in his providence to further our play. Oathes are ſacred, Prayers are holy, and the Name of God glorious, yet they muſt ſerve the recreation,

Eſa 3.8. Act.19.9.

Pſal.79.18. Num.20.11, 12. Gen.18.12. Pſal.73.13.

Exo.16.3. 1 Cor.10,10, 11. Numb.14.2. Pſal.106.24, 25. Job 3.1,2. Jer.15.10. & 20.7,8. Mat.5.37. Jam.5.12. 1 Cor. 10. 10. Lev.24.16. Num.23.13. The word ſignifieth to pierce or ſtrike through. Eſa 36.6. Hab.3.14. Zech.5.2,3,4. Mal 3.5. Lev.19.12. Exo.30.31.

creation, and man muſt be delighted, though God be blaſphemed. A fearfull thing it is, for man to delight himſelf in that wherein God is diſhonoured; If there were no other thing but the abuſe of Gods Name, of Sentences of Scripture, and ſuch holy things, this were enough to make players of this nature (and ſuch are moſt) abhominable to every good Chriſtian. For if thou be a Chriſtian, thou art like unto *Lot*, and thy righteous ſoul will be vexed with the diſhonour of thy God. Now if thou art vexed therewith, how canſt thou go to be vexed? Canſt thou take delight in vexation, and wilt thou give Money for it? And if thou be not vexed, then art thou no good Chriſtian. Here alſo men muſt learn to take heed of all manner of charmes and enchantments, which commonly are nothing elſe but words of Scripture or ſuch like, uſed for the curing of paines and diſeaſes both in men and beaſts. But ſuch practiſes are deviliſh. For the Word uſed in holy manner, is the inſtrument of God to convey unto us ſpiritual bleſſings, as faith, repentance, ſanctification; but it doth not ſerve to bring unto us corporall health. Irreverent ſpeeches againſt men are;

Jer.20.7. 2 Chro.36.16. 2 King.2.23. Eccl.10.20. Exo.22.28. Act.23.5. 2 Pet.2.10. 1 Tov.14.21. Prov.17.5.

1. Scornfull nick-names caſt upon the Miniſters of the Goſpel, as the Children that mocked the Prophet *Eliſha*, crying, *Go up thou bald-head.* 2. Reviling, malapert, diſhonourable words againſt or in the preſence of our ſuperiours, Magiſtrates, Parents, Maſters, Ancients; This is forbidden in the Law, *Thou ſhalt not ſpeak evil of the Ruler of the people.* 3. Contemptuous ſpeeches of our Brethren, which argue vile eſteem, though in themſelves they be poor, lame, blind, or miſerable. *He that deſpiſeth his neighbour ſinneth: Who ſo mocketh the poor, reproacheth his Maker.* 4. Unfaithfull words are evil: and theſe of divers kindes. Firſt, Lying, when men ſpeak not agreeable to the nature of the thing, or the rule of faith; as *Gehazi* after he had received money and garments of *Naaman* the *Syrian* againſt *Eliſha's* will, he went and ſtood before his Maſter, who ſaid unto him, *Whence comeſt thou, Gehazi?* who making it nothing to lie for a vantage, ſmoothed it over finely, and ſaid, *thy ſervant went no whither.* This is a common ſinne amongſt moſt men, but utterly condemned as abhomination in the holy Scripture. Secondly, Deceit and coſenage, when men ſpeak contrary to their mind, or delude with fond equivocation, even of purpoſe to deceive. The men that give themſelves to ſuch language are double-tongued, having one thing in heart, ſpeaking another with their lips. *They ſpeak vanity every one with his neighbour: with flattering lips, and a double heart do they ſpeak.* The wicked man is thus deſcribed, *His mouth is full of curſing, and deceit, and fraud; he ſpeaketh friendly with his mouth, when warr is in his heart.* Thirdly, Flattery, whereby for hope either of favour or gain, men, eſpecially ſuch as are of dignity and place, are ſoothed up in their ſinnes, and extolled above meaſure, even to their faces. As when *Herod* arraied in Royal Apparell, and ſitting on the Judgment Seat made an Oration, the people gave a ſhout, ſaying, *The voice of God, and not of man.* But marke what *Solomon* ſaith, *He that praiſeth his friend with a loud voice riſing early in the morning, it ſhall be to him for a curſe.* One being asked which was the worſt of all beaſts, anſwered, Of wild beaſts, the *Tyrant*: of tame beaſts, the *Flatterer.* Another ſaid, that Flatterers are worſe then Crows; for they eat only dead carrion, theſe feed on living men. *A man that flattereth his neighbour, ſpreadeth a net for his feet.* Fourthly, Raſh and indiſcreet diſcovery of ſecrets committed to our truſt, being moved thereunto by pain, wrath, flattery, fear or levity: as to manifeſt unto perſecutors when and where the Saints aſſemble to worſhip God. *He that is of a faithfull ſpirit, concealeth a matter.* Fifthly, Inconſtancy, when beſide all reaſon men change and forſake the truth before teſtified: for as the truth is one and the ſame, ſo ſhould our teſtimony be. Sixthly, Pertinacy in defence of errour, when being convicted men will not ceaſe to maintain their errour. 5. Words proceeding from obſtinacy, arrogant and impious

2 King. 5. 25. Mic.6.12. Gen.34.13. 1 Sam.28.1, 2. & 27.10,11. Mat. 22.26. Prov.21 6. & 12. 19. Pſal.36.3. Job 15.5. Prov.26.23, 24. Pſal.12.2. Pſal.10.7. Pſal.55.21. Iſa.13.12. Act 22.22. Prov.27.14.

Prov.29.5. Prov.25.9. Prov.11.13. Eph.4.24.

impious ſtiffneſs againſt true piety and godlineſs; as to ſnuff at the worſhip of God as irkeſome and tedious; to ſay and maintain that no profit is to be gotten in the ſervice of God; to ſcorn and mock at the poor *that putteth his truſt in God*, calleth upon his Name, and walketh before him in holineſs and purity of life; and impudently to profeſs that they will not do what is ſpoken unto them in the Name of the Lord. Theſe monſters of men *ſet their mouth againſt the Heavens; and their Tongue walketh through the earth. They ſay to God, depart from us, We deſire not the knowledge of thy waies.* 6. Immodeſt ſpeeches, and theſe are. Firſt, Rotten and filthy, when men without all regard of honeſty, vertue or ſhamefaſtneſs, delight themſelves in ribauldry; obſcene, ſcurrilous, and beaſtly talk. *Let no corrupt communication proceed out of your mouth. But now put ye off all theſe, anger, wrath, malice, blaſphemy, filthy communication out of your mouth*: for an unclean Tongue is the character of an heart empty of grace, poyſoned with ſhamefull filthineſs: It is a ſign that men retain only the outward ſhape and proportion of men, but be indeed changed into beaſts. Secondly, Lofty and boaſting, when men brag of their wiſdom, might, valour, bounty, credit and greatneſs: but moſt of all, when they vaunt of their ſinne, and glory in their ſhame. *Why boaſteſt thou thy ſelf in miſchief, O mighty man!* It was the ſinne of the *Phariſee* that he prayed thus, *Lord, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this* Publican. *I faſt twice in the week, I give tythes of all that I poſſeſs.* It is one note of a proud ungodly man, that he *ſpeaketh loftily.* Thirdly, Heady and raſh judgment, whereby men take liberty to cenſure and condemn others, without a calling, before they truly underſtand the cauſe. Thus the Devil dealt with *Job*, ſaying, *Doth Job fear God for nought? But ſtretch out thine hand now and touch all that he hath, to ſee if he will not blaſpheme thee to thy face.* Such was the dealing of *Doeg* with *David*, *I ſaw the ſonne of Iſhai* (ſaith he) *when he came to Abimelech the ſon of Ahitub, who aſked counſell of the Lord for him, and gave him victuals, and he gave him alſo the ſword of Goliah*, inſinuating that he had conſpired with *David* againſt the King. Fourthly, Unſeemly ſpeaking by clamour, or rude undecent loudneſs and lifting up the voice. *Let clamour and evil ſpeaking be put away from us. It is better to dwell in a corner on the houſe top, than with a brawling woman in a wide houſe*: They that upon every ſmall occaſion make their ſound to be heard, and the houſe, yea, the ſtreet to ring again, muſt know they offend grievouſly, be their words in themſelves conſidered never ſo juſt and true. 7. Revengefull words, which are of divers ſorts and degrees. Firſt, Raſh and ſuddain, which proceed from unadviſed anger; of which kind are all reproachfull termes, as fool, witleſs, ſhallow-brain; and all irefull upbraidings, whether of kindneſs received, or of ſinne committed. *He that ſaith to his Brother, Thou fool, ſhall be in danger of hell-fire.* Secondly, Tart and bitting quips and girds, that tend to vex and diſgrace our Brethren. *Let no uncleanneſs be once named amongſt you, nor ſoliſh talking, nor jeſting, which are not convenient.* Thirdly, Miſchievous and ſpiteſull words which may do hurt. *There is that ſpeaketh like the piercings of a ſword. Behold* (ſaith *David* of his enemies) *they belch out with their mouth; ſwords are in their lips; under their Tongues are miſchief and vanity.* Fourthly, Contemptuous and vilifying words; as that of *Nabal* to the Meſſengers of *David*, *Who is David, and who is the ſonne of Jeſſe? There be many ſervants now adaies that break away every man from his Maſter.* Fifthly, Curſings or imprecations, either againſt men or other creatures. *Curſe not the King, no not in thy conſcience: and curſe not the King in thy bed-chamber.* When the Mother of *Micah* had loſt her ſilver that ſhe had dedicated to ſuperſtition and

Exo. 5. 2. Mal 1. 13, 14. Mal. 3. 13, 14. Pſal. 14. 6. Jer. 6. 16. Pſal. 73. 9. Job 21. 14. Eph. 4. 29. & 5. 4. Col. 3. 8. Jud. 16. verſ. Prov. 14. 3. Pſal. 12. 2, 4. Act. 8. 9. Jam. 3. 5. 2 Tim. 3. 2. Pſal 52. 1. Rom. 1. 30. Luk. 18. 11, 12. Pſal. 73 8. Mat. 7. 1. Job 1. 9, 11. 1 Sam. 22. 9. Eph. 4. 31. Prov. 25. 24. Mat. 5. 22. Eph. 5. 4. Prov. 12. 21. Pſal. 59. 7. Pſal. 50. 19, 20. Pſal. 10. 7. 2 Sam. 25. 10. Rom. 3. 14. Rom. 12. 14. Eccl. 10. 20. Jer. 15. 10.

Lev. 19. 14. Pſal. 109. 17, 18. Judg. 17. 1, 2. Col. 3. 8. 2 Tim. 3. 2, 4. Rev. 13. 6. Jam. 3. 10.

idolatry, she fell to cursing for it: in whom as in a glass, we see the cursed nature that is in most people, that when any thing crosseth them, or befalls them otherwise then they would, it drives God out of remembrance, and the consideration of his providence, or of their own just desert which hath brought it upon them; and so they let pass their duty, which in such accidents God calls them to practice. That which is presentest with us, is wrath and revenge; which seeing we cannot have to the full upon the supposed wronger of us, therefore that toole which is readiest we draw; even a venomed arrow out of the quiver of a poysoned heart, cursing and banning. Thus men do when their goods are impaired by ill debtors, suretiship, cosenage, ill bargains, robbery, nay, even when Gods more immediate hand crosseth them, as in travell by Sea or Land, in their Harvest and Commodities, by unseasonable weather, bad success or the like. And then they let the Arrow fly, light where it will, sometimes upon God himself (for he that curseth his lot, curseth God, and if he were within his reach, he would surely challenge him) and sometimes upon men, and sometimes upon the senseless creature it self wherein they are crossed, or which crosseth them, by the side whereof they wound God himself. 8. Defamatory and slanderous words, which be raised by false accusers, and carried up and down by make-bates and tale-bearers, are sinfull and ungodly. *Thou shalt not take up a false report*: that is, neither receive it of others, nor speak of it unto others; as taking up is for speaking or using any way. *Thou shalt not walk a tale-bearer among thy people.* The Hebrew word *Rokel* properly signifieth a Merchant or Trafficker up and down with Spices or other things, whereupon *Rakil* (the word here used) is a tale-bearer or accuser, that maketh Merchandize as it were of words, uttering them as Wares, going from place to place, to hear, and to spread about criminations of other men. His property is described to be a revealer of secrets; his end, to shed blood; yet pretending friendship and good neighbourhood. Wherefore the Greek translateth it in *Leviticus*, *Thou shalt not walk with guile*: and in the *Proverbs* he is called in Greek, *double-tongued* The Holy Ghost in the New Testament seemeth to call him in Greek false accuser, calumniater, or make-bate: and so *Aquila* (an Ancient Greek Interpreter) translateth the Hebrew word. And to this the *Chaldee* version agreeth, saying, *Thou shalt not divulge accusations*, (or criminations) *among thy people.* Which phrase is used in *Daniel*, of those men which made accusation against *Daniel*, there translated in Greek, *that made accusation.* Hereupon the Devil hath his Name of calumniating and accusing the Brethren: whom the *Syriak* calleth a divulger of accusations or criminations. They are also called whisperers, because they privily wound the credit of their neighbour, and traduce them in secret. They sow not their calumnies clearly and with a loud voice, but they do it in corners, when no witness is present. This tale-bearing is of divers sorts. 1. When men whisper abroad secretly the faults of another, whereas they should rather admonish the party; as *Cham* when he had seen his Fathers nakedness, ran straight and told his Brethren. For he only is not to be accounted a whisperer that rehearseth things forged of himself or others: but he that uncovereth things true, which ought not to be spoken, or to any other, than to whom he ought. 2. When they adde to or change the thing said or done, as it serveth for their purpose. Some of the witnesses which came against Christ, charged him to say, *I will destroy this Temple which is made with hands, and in three dayes build another without hands.* Where first they change his meaning; for Christ *spake of the Temple of his body.* Secondly, They adde to the words; For Christ said not *I will destroy this Temple, but destroy ye this Temple.* Therefore they are noted to be false-witness bearers. 3. When men surmise, and tell that upon suspicion or conjecture which was never done. When *Jeremy* was going out of *Jerusalem*

to

Job. 31, 30. Prov. 20. 20. & 30. 11.

Psal. 15. 19, 20 Prov. 30. 10.

Exo. 23, 1.

Exo. 20. 7. Lev. 19. 16. 1 Sam. 22. 9. 1 King. 10. 15. Ezek. 27. 15, 17, 22, 23. *Cleaver* in Prov. 11. 13. & 20. 19. *Gataker* in Prov. *ibid.* Prov. 11. 13. & 20. 19. Ezek. 22. 9. Jer. 9. 4, 5. 2 Tim. 3. 3. 1 Tim. 3. 11. Tit. 2. 3. *Aquila* in Prov. 11. 13. Dan. 6. 24. Rev. 12. 9, 10. *Syriak* in Mat. 4. 9. 2 Cor. 12. 20. Prov. 26. 20. & 18. 8. & 16. 28.

Mat. 26. 60, 61.

to the land of *Benjamin*, *Irijah* took him and ſaid, *Thou flieſt to the Caldeans.* Then ſaid *Jeremy*, that is falſe, *I fly not to the Caldeans, but he would not hear him.* Jer.37.13.
The fourth is coloured tale-bearing, when one ſpeaketh evill of another with fine preſaces and preambles, faining that he is very ſorry that his neighbour had done ſuch or ſuch a thing: that he ſpeaketh it not of malice, but of a good mind: that he is conſtrained to ſpeak: that he ſpeaketh not all he could ſpeak: that the party to whom the tale is told muſt keep it ſecret. The fifth is worſe then the former, when men out of envy and il-will, doe miſconſtrue the words and actions of men, and not only take things in the worſt part, but alſo defame them for well-doing. Thus the *Phariſees dealt*, *John came neither eating nor drinking, and they ſay, he hath a devil. The Son of man came eating and drinking, and they ſay, Behold a glutton, and a drinker of wine, and a friend of Publicans and ſinners.* Mat.11.19.
The ſixth, when men forge and deviſe falſe accuſations to bring the righteous into diſgrace, as *David* complaineth of his enemies, that *they laid to his charge things he never knew.* This abuſe of the Tongue to be a moſt hatefull vice, appeareth, Firſt, By the root whence it ſpringeth, which is a naughty, froward heart. *A naughty perſon*, a wicked man, *walketh with a froward mouth.* Prov.6.12.
Secondly, By the effects, which are poverty and deſtruction to the party himſelf, hatred and contention amongſt others. *In all labour there is profit, but the talk of the lips tendeth only to poverty.* Prov.14.23. *Violence covereth the mouth of the wicked:* Prov.10.11. *The wicked is ſnared by the tranſgreſſion of his lips.* Prov.12.13. *He that openeth wide his lips ſhall have deſtruction.* Prov.13.3. *A froward man ſoweth ſtrife, and a whiſperer ſeparateth chief friends.* Prov.16.28. *A violent man moving his lips, bringeth evil to paſs.* verſ. 30.
Thirdly, When the ſinnes of the Tongue ſpread in *Iſrael* with other ſinnes, that they walked as tale-bearers, they were called *reprobate ſilver, becauſe the Lord had rejected them.* Prov.16.22. Jer.6.28.30. *David* prayeth thus againſt the wicked, *Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow him.* Pſal.140.11. And ſo he promiſeth to *cut off him that ſlandereth his neighbour*, and to expell out of his Family him that *worketh deceit, and telleth lies.* Pſal.101.5,7.
Fourthly, He that ſpeaketh evil of his Brother, and judgeth his Brother, ſpeaketh evil of the Law, and judgeth the Law, becauſe he doth what the Law condemneth. Iam.4.12.
Fifthly, Memorable are the examples of Gods judgments upon the abuſers of their Tongue, ſpecially in ſwearing, perjury, blaſphemy, ſcoffing at Religion, curſing and ſuch like. Some few I will here ſet down, as they are related by good Authours worthy credit. In the time of King *Edward*, a young Gentleman of *Cornewall* being in company with other more Gentlemen together with their ſervants, being about the number of twenty horſemen, among whom this luſty younger entred into talk, and began withall to ſwear outragiouſly, and to uſe ribauld ſpeech; being gently reproved, the young Gentleman took ſnuffe, and ſaid to the reprover, Why takeſt thou thought for me? take thou thought for thy winding-ſheet. Well, quoth the other, Amend, for death giveth no warning: for as ſoon goeth a Lambs skin to the Market, as an old Sheep skin. But ſtill he continued raging more and more in words and oathes, till at length paſſing on their journey, they came riding over a great Bridge, ſtanding over a piece of an Arm of the Sea, upon which Bridg this Gentleman ſwearer, ſpurred his Horſe in ſuch ſort, as he ſprang clean over with the man on his back, who as he was going, cried ſaying, Horſe and man and all to the Devil. *Fox* Act & Mon. Vol. 2. Reign of Queen *Mary*. App.
Again, There was in *Lincolnſhire* a Serving-man, who had ſtill in his mouth an uſe to ſwear Gods precious blood, and that for very trifles: being often warned by his friends to leave the taking the Lords Blood in vain, did notwithſtanding ſtill perſiſt in his wickedneſs, untill at laſt it pleaſed God to viſite him firſt with ſickneſs, and then with death: during which time of the Lords viſitation, no perſwaſion could move him to repent his foreſaid blaſphemy, but hearing the Bell to toll, did moſt hardly in the very anguiſh *Peter Stubs* Book printed 1583.

of

of death, ſtart up in his Bed, and ſwear his accuſtomend oath that the Bell tolled for him. Whereupon immeditatly the blood abundantly from all the joynts of his body, as if it were in ſtreames, did iſſue out moſt fearfully from mouth, noſe, wreſts, knees, heels, and toes, with all other joynts, not one left free, and ſo died. Three men conſpired together againſt *Narciſſus* Biſhop of *Jeruſalem*, a man that led a godly and blameleſs life, and they charged him with an hainous crime: all three confirm their accuſation by oath, that it might ſeem the more probable. The firſt wiſheth, if it were not ſo, that he might be burnt. The ſecond, that he might die of a lothſome and grievous diſeaſe. The third, that he might loſe his eyes. Afterward in proceſs of time, the firſt had his Houſe ſet on fire in the night, and he with all his Family was burnt. The ſecond was ſmitten with the ſame fearfull diſeaſe which he wiſhed unto himſelf from the head to the ſole of the foot, and died thereof. The third ſeeing what was befallen theſe twain, repented, and confeſſed the conſpiracy againſt *Narciſſus*, and loſt his eyes with lamentation. When *Uladiſlaus* King of *Pole* and *Hungary* had made truce with the *Turke* without conſent of the Pope, or other his Allies: *Eugenius* pretending it unlawfull for him to make peace with a common enemy to the Name of Chriſtian without the authority Papall, ſent Cardinall *Julian* to ſolicite *Uladiſlaus* to renew warre upon the *Turke* notwithſtanding his oath; which he pleaded to be fruſtrate: whereupon having ventured the war, according to the *Cardinals* inſtigation, after doubtfull Battell for three daies ſpace, at length he drave *Amurathes* to hard ſhifts, and in a manner to deſpair: inſomuch that leaping out of the middeſt Camp, and pulling out of his boſome, and ſhewing openly the ſcrowle of the Oath, with a loud voice he cryeth; *Beſeth the Leagues, O Jeſus Chriſt, which thy Chriſtians have ſtricken with me. They have made an holy Oath by thy Godhead, and yet have broken the faith under thy Name given. Now therefore, O Chriſt, if thou be a God, as they ſay; and we erre in the knowledge of it; avenge, I beſeech thee, thine own and my wrongs, and unto them that have not as yet known thy holy Name, ſhew puniſhment upon Truce-breakers.* The event in the death of *Uladiſlaus* the King, and *Julianus* the perſwader, and by that occaſion of the Chriſtian Army in that Conflict ſoon after falling out, declared an ear given to an Infidels complaint againſt the Chriſtians, who by this doing had cauſed the Name of Chriſt, ſo much as in them lay, to be amongſt the Heathen evil ſpoken of. In the daies of Queen *Mary*, as *James Abbes* was led by the Sheriff to execution, divers poor people ſtood in the way, and asked their Almes: he then not having any money to give them, did put off all his Apparell, ſave his ſhirt, and gave it unto them, to ſome one thing to ſome another, in the giving whereof, he exhorted them to be ſtrong in the Lord, and to ſtand ſtedfaſt in the truth of the Goſpel. While he was thus inſtructing the people, a Servant of the Sheriffes going by, cryed out aloud, and blaſphemouſly ſaid: Believe him not good people, he is an Heretick, and a mad man out of his wit: believe him not, for it is Hereſie that he ſaith. And as the other continued in his godly admonition, ſo did this wicked wretch blow forth his blaſphemous exclamations: untill they came unto the place where they ſhould ſuffer. But immediatly after this *Martyr* was bound to the ſtake, and fire put to him, ſuch was the fearfull ſtroke of Gods juſtice upon this blaſphemous railer, that he was there preſently in the ſight of all the people ſtricken with a frenſie, wherewith he had before charged that good ſervant of God: who in his furious rage and madneſs, caſting off his ſhooes, and the reſt of his clothes, cryed out unto the people, and ſaid, thus did *James Abbes* the true ſervant of God, who is ſaved, but I am damned: and thus ranne he about the Town of *Bury*, ſtill crying, that *James Abbes* was a good man and ſaved, but I am damned. Again, Children ſitting in company together, fell into communication of God, and to reaſon what God was. And ſome ſaid one thing, ſome another

Euſeb. lib. 6. cap. 8.

Anno 1444. *Bonfinius* rer. *Hungar.* Dec. 3 Lib. 6.

Fox ubi ſupra.

another: among the reſt, one ſaid, He is a good old Father: to whom another, named *Dennis Benfield*, replied with a moſt outragious blaſphemy not fit to be named. But ſhortly after this young girle was ſo ſtriken, that all the one ſide of her was black, and ſhe became ſpeechleſs, and died. One *Burton* a Bayliff of *Crowland* in *Lincolnſhire*, who made ſhew to be a great friend of the Goſpel in King *Edwards* time, but in Queen *Maries* time, he moved the Pariſh to ſhew themſelves the Queens friends, and ſet up Maſs ſpeedily, to which purpoſe he called upon them ſtill in the Queens Name: and when he ſaw his words were not regarded, he got him to Church upon a Sunday morning, when the *Curate* began to ſay ſervice according to the form uſed in King *Edwards* time: and coming to him he ſaid, Syrrah, will you not ſay Maſs, buckle your ſelf to Maſs you knave or (ſwearing a bloody oath) I will ſheath my Dagger in your ſhoulders. But not long after, this Bayliff riding from home with one of his neighbours, as he returned home, a Crow flew over his head, ſinging after her wonted manner, Knave, Knave, and dunged upon his noſe, which ranne down upon his mouth and beard: which ſo annoyed his ſtomack with a poyſoned ſavour, that he never ceaſed vomiting untill he came home, whereof within few daies he died, without any token of repentance. One *John Apowell*, mocked one *William Moulden*, as he was reading an Engliſh Service-Book in a Winters Evening, deriding him at every word with contrary gauds and flouts: Wherefore the ſaid *William* checked him, ſaying, he mocked not him but God. But as the ſaid *William* was reading theſe words, *Lord have mercy upon us*: The other with a ſtart ſuddainly ſaid, *Lord have mercy upon me*: Then *William* asked him wherefore he was afraid; He anſwered, when you read *Lord have mercy upon us*: me thought the hair of my head ſtood upright with a great fear that came upon me: The next day in the morning he fell mad, and after that he lay night and day, and his tongue never ceaſed crying out of the Devil of Hell: Thus he lay ſix daies, that his Maſter and all the reſt of the houſe were weary of the noiſe, and ſent him to *Bedlam*. Two ſhe Bears out of the Wood, devoured forty and two Children of them that mocked *Eliſha* the Prophet. Some being in Communication about *Cranmer*, *Ridley*, and *Latimer*, in an Houſe at *Abingdon* in *Barkſhire*: One *Lever* a Ploughman dwelling at *Brightwell*, ſaid that he ſaw that evil-favoured knave *Latimer*, when he was burned, and that he had teeth like a horſe, at which time and houre, the ſonne of the ſaid *Lever* moſt wickedly hanged himſelf. The *Jews* at the arraignment of Chriſt cryed, ſaying, *His blood be upon us and our Children*: which imprecation is verified upon them unto this day. At *Newburge* in *Germany* a certain Mother curſed her Sonne, ſaying, Get thee away, I would thou mighteſt never come again alive: the very ſame day he went into the water and was drowned. Again, a Mother brought her Child to the Univerſity at *Wittenberge*, by reaſon he was poſſeſſed with an unclean ſpirit: being demanded how it came to paſs, ſhe anſwered in the hearing of many, that in her anger ſhe ſaid, The Devil take thee, and thereupon preſently the Child was poſſeſſed. The *Lieutenant* of the *Tower*, who was executed upon Tower-Hill, on the 20th day of *November* 1615, at his laſt end confeſſed, that in his younger daies, (as well beyond the Seas, as in his own Countrey) he was much addicted to idle vain gaming, and being haunted with ill luck (as he called it) upon a time much diſpleaſed at his loſs, clapping his hand upon his breaſt, If ever I play again, then let me be hanged: which he neglected to perform, and was payed home according to his wicked imprecation.

2 King. 2. 24.

Mat. 27. 25.

Lonicerus. Theat. Hiſt. Præc. 4.

The Lieutenant of the Tower, his ſpeech and repentance.

2. Vain and idle ſpeech, that tends to no uſe or profit is to be ſhunned. *Either ſpeak ſomething better then ſilence*, (ſaith the Heathen man) *or keep ſilence*. Again, preſcribe to thy ſelf two times of ſpeaking, that either thou ſpeak of things undoubtedly known, or of things neceſſary: for in theſe only

Euripides.

ſpeech

Iſocrat. ad Democr. *Aut oportet ſilere, aut meliora afferre ſilentio.* Mat. 12.36.

ſpeech is better then ſilence: but in other things we muſt rather hold our peace than ſpeak. Uſe ſeaſonable ſilence or profitable ſpeech. Our Saviour hath told us plainly, *that of every idle word that men ſhall ſpeak they muſt give account at the day of judgment*: Not only evil words, but frivolous, which are not behovefull to ſpeaker or hearer, are very dangerous, as which make men lyable to the judgment of God.

Aul. Gellius. lib. 1. cap. 15. *Illud ſapientis eſt viri, pauca plurima poſſe verbis, bene complecti. Optimus eſt homini linguæ theſaurus, & ingens Gratia, quæ parcis menſurat ſingula verbis.* Heſiod.

3. Speech is then faulty, when it is immoderate and exceeds meaſure. Thou muſt ſhut up words with ſilence, and ſilence with ſeaſonableneſs. It is the point of a wiſe man to ſpeak much in few words, not to comprehend little in many. The weight of ſentences is from the matter contained in them, not from the multitude of words wherewith they are ſtuffed: In this particular men offend, when they ſpinne out a little matter with length of words, and empty ſounds. But that ſpeech is not long, when words are fitted to the nature of things themſelves. Think him long (ſaith the Heathen) who ſpeaketh nothing fitly, though he pronounce only two ſyllables: But think not him long who ſpeaketh well, although he ſhall ſay very much, and for a long time. Nor are they faultleſs, who letting paſs all diſcourſe of ſerious matters, abound in mirth and jeſts, whereas it is to be uſed ſparingly as ſalt to ſeaſon and revive, not to waſt the ſpirits, or conſume time. In like manner to talk and conferre of earthly things copiouſly, and to go over the ſame things again and again, when they might be diſpatched in few words at once, cannot be eſteemed leſs then an incontinency of ſpeech, the ſign of an earthly heart.

Aul. Gellius. lib. 2. cap. 2.

4. Words as men ſay of fiſh, if unſeaſonable, do ſtink. It is better to ſay nothing, than to ſpeak out of ſeaſon. It behoveth us to know the manner of the occaſion: for that is the point of wiſdom. They that ſing unſeaſonably, though they do it skilfully, they are not approved, but undergo the crime of folly. Thou doſt but trifle, if thou play the Philoſopher unſeaſonably. Herein they offend, who miſpend the time that God hath conſecrated to his ſervice, in worldly conference about their own affairs. And they likewiſe that caſt the Pearle of the Goſpel before ſwine, and beſtow admonition upon them that are not capable of it. *Cleoſtratus* to him who asked, Art thou not aſhamed of drunkenneſs, anſwered, Art thou not aſhamed to admoniſh a drunken man? For counſell given to men diſtempered, is clean caſt away.

Prov. 23.9. & 9.8. Mat. 10.14. 2 Sam. 26. 36. 2 King. 18.36.

5. Raſh ſpeeches are evil. It is better to ſay nothing, than to ſpeak without good advice and deliberation. Be not raſh with thy mouth. *Both the mind without knowledge is not good, and he that haſteneth with his feet ſinneth.* Two vices are here matched together, and reproved together, as dangerous and hurtfull, whereof the one is the cauſe of the other, which are ignorance and raſhneſs. He that anſwereth a matter before he hath heard it, it is a folly and ſhame to him. To make anſwer, or reply to a ſpeech, or at all to ſpeak of any matter before a man hath throughly heard, and fully informed himſelf therein, is a raſh and indiſcreet part, and the evil conſequents thereof, cannot but redound much to his diſcredit.

Eccl. 5. 2. Prov. 19. 2.

Prov. 18. 13.

Silence for the moſt part is a note of wiſdom, a means of ſafety. A fool (ſaith the *Philoſopher*) cannot hold his peace at a Banquet: but yet ſilence is ſometimes faulty. As

1. Hypocriticall ſilence, when a man continually holdeth his peace, becauſe he thinketh the worſhip of God to conſiſt therein. This was the groſs error of the *Pattolorinctiſts* or *Silentiariſts*. But the Scriptures which command moderation of the Tongue, do never impoſe perpetuall ſilence. For by ſpeech as well as by reaſon man differs from a beaſt, and he that takes away the uſe of ſpeech from amongſt men, doth not only deprive man of many profits pertaining to this life, but alſo turn him into a bruit beaſt, yea, into a ſtock and ſtone. And certain it is, he ſinneth againſt God and that grievouſly, who

Dan. de hær. lib. 63.

ſpeaketh

ſpeaketh not when he ought, no leſs then he that ſpeaketh otherwiſe then he ought.

2. Forced ſilence, when the adverſaries of truth and innocency being overcome with the light that they cannot but diſcern, are compelled to keep ſilence. As it is ſaid of the Spies, that were ſent forth of the Scribes and Phariſees to entangle our Saviour Chriſt, when they heard his anſwers, they marvelled at him, and held their peace. Mar.3.4. Luk.20.26.

3. Wicked and unſeaſonable ſilence, when men hold their peace being called of God, and having opportunity to ſpeak. Firſt, Thus it is unlawfull to keep ſilence, when the glory of God requireth that we ſpeak. *Out of the mouths of babes and ſucklings thou haſt ordained praiſe*, Pſal. 8. 2. *If theſe ſhould hold their peace, the ſtones would immediatly cry out*, Luk.19.40. It belongeth to the Miniſters of the Goſpel with boldneſs to publiſh the meſſage that God hath put into their mouthes, notwithſtanding the world fret and rage againſt it. *Sonne of man, go get thee to the houſe of Iſrael, and ſpeak with my words unto them*, Ezek.3.4 *In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeak and be no more dumb*, Ezek. 24. 27. The Lord ſpake to *Paul* in the night by a Viſion, *Be not afraid, but ſpeak, and hold not thy peace*, Act. 18. 9. As the Preachers of the Goſpel muſt publiſh the glad tidings of Salvation: ſo muſt Chriſtians make profeſſion of the Faith and true Religion. *For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation*, Rom. 10. 10. *I believed, and therefore have I ſpoken; we alſo believe, and therefore ſpeak*, 2 Cor. 4 13. Secondly, We muſt not hold our peace when the ſafety of the innocent requireth that we ſpeak. *Open thy mouth for the dumb, in the cauſe of all ſuch as are appointed to deſtruction*, Prov. 13. 8, 9. That is, ſpeak in the behalf of the oppreſſed, who becauſe they cannot, or dare not plead for themſelves, may well be called dumb and yet have an equall, juſt, and righteous cauſe. *Deliver them that are drawn to death*, Prov. 24. 11. *For ſhouldſt thou withdraw thy ſelf from them that go down unto deſtruction?* Job. 29. 13, 14, 15, 16. If thou be a Magiſtrate, reſcue by thy power ſuch as being innocent are brought into the danger of death or undoing; or whoſoever thou art, by all lawfull means ſeek the deliverance of them that without cauſe be drawn into danger. For if any be juſtly troubled, or condemned to die, it belongeth not to us to meddle with him, otherwiſe then by praying for him, or inciting him to repentance. But if might oppreſs right, or violence be offered to the poor afflicted, every one is bound to defend his neighbour, as much as in him lyeth. Governours muſt miniſter help to the oppreſſed by vertue of their Authority; Inferiours by giving counſell, or teſtifying the truth of the cauſe; or in petitioning to the Prince, or ſuch as have power of delivering: as *Ebedmelech* for *Jeremiah*; and *Eſter* for her people: or by prayer to God in their behalf; as the Church in the time of the Apoſtles for *Peter*: and in the time of the Prophets, for other godly men who were deſtinated to the ſlaughter. Thirdly, In publique ſcandals, when we are called forth to bear witneſs, we muſt teſtifie our knowledge. *Prov. 29. 24. Who ſo is partner with a Thief, hateth his own ſoul, and Who beareth curſing and bewaileth it not.* Lev. 5. 1. *If any ſoul hear the voice of ſwearing, and is a witneſs, whether he hath ſeen it, or known of it, and do not utter it, he ſhall bear his iniquity.* Silence then kept in ſuch caſes, cauſeth men to incurre the recompence that is due to other mens offences, as themſelves by bearing with them, and winking at them, have intangled themſelves with the guiltineſs thereof, and ſo made themſelves obnoxious unto them. Fourthly, If we be privy to any ſecret offence wherein our

neighbour liveth, we are to admoniſh him in private. *If thy Brother ſhall treſpaſs againſt thee, go and tell him his fault betweene him and thee alone.* Mat. 18. 16. Each man ſhould be a Phyſician to his diſeaſed neighbour, ſeeking the cure of his ſpiritual Maladies by grave and ſeaſonable advice or reprehenſion. *Thou ſhalt not hate thy Brother in thy heart, but reprove him plainly, and not ſuffer ſinne to reſt upon him,* Lev. 19. 17. *Warn them that are unruly,* 1 Theſ. 5. 14. *Others ſave with fear, pulling them as brands out of the fire,* Jud. verſ. 23. Fifthly, In diſtreſs the Saints are to be refreſhed with words of conſolation. *Comfort the feeble-minded,* 1 Theſ. 5. 14. *I alſo could ſpeak as you do,* (ſaith *Job* to his friends) *if your ſoul were in my ſoules ſtead, I could heap up words againſt you, and ſhake my head at you: But I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage your grief,* Job. 16. 4, 5. *To him that is afflicted, pity ſhould be ſhewed from his friend, but he forſaketh the feare of the Almighty,* Job. 6. 14. Sixthly, If we know harm to be intended againſt our neighbour, we are bound to reveale it wiſely, that the miſchief might be prevented. Thus *Johanan* the Sonne of *Kareah* and all the Captains of the forces that were in the fields, came to *Gedaliah* to *Mizpah*, And ſaid unto him, Doeſt thou certainly know that *Baalis* the King of the *Ammonites* hath ſent *Iſhmael* the Sonne of *Nethuniah* to ſlay thee? But this muſt be done ſeaſonably, that the evil might be avoided, and wiſely, that we entangle not our ſelves in trouble. Seventhly, In open and notorious caſes, if we our ſelves be not fit to admoniſh and rebuke, we muſt informe others who may be Phyſicians to the party delinquent, and miniſter unto him for the cure of the ſoul. As the houſe of *Cloe* informed *Paul* of the diſſentions that were in the Church of *Corinth*, that by his Authority he might ſeek redreſs.

Jer. 40. 13, 14.

1 Cor. 1. 11.

4. Sullen and paſſionate ſilence is to be condemned, when men refuſe to ſalute their enemies courteouſly, or out of ſtubbornneſs will ſcarce vouchſafe a quiet, free, gentle anſwer to their ſuperiours, equals, companions, when they are croſſed, vexed, diſquieted. If the heart ſwell ſo big, as to ſtop the free paſſage and current of the Tongue in fitting ſpeech, it is farre too great to be good. Dogged ſilence is as much diſpleaſing, as farre unbeſeeming, as ſtubborn and ſaucy anſwering again.

5. Silence proceeding from want of delight in heavenly things or love to the glory of God, is vitious and to be condemned. *All thy Works ſhall praiſe thee, O Lord, and thy Saints ſhall bleſs thee. They ſhall ſpeak of the Glory of thy Kingdom, and talk of thy power. To make known unto the ſonnes of men his mighty acts, and the glorious majeſty of his Kingdom,* Pſal. 145. 10, 11. *With my lips have I declared all the judgments of thy mouth,* Pſal. 119. 13. *My Tongue ſhall ſpeak of thy Word: for all thy Commandements are righteouſneſs. My lips ſhall utter praiſe, when thou haſt taught me thy Statutes,* Pſal. 119. 171, 172.

6. Silence is then faulty, when ſhame and fear of reproach drives men to keep ſilence from good words. We muſt neither expoſe Religion to contempt through unadviſed ſpeech, nor refrain altogether from good words, leſt we ſhould be mocked. *Princes did ſit and ſpeak againſt me: but thy ſervants did meditate in thy Statutes,* Pſal. 119. 23. *I will ſpeak of thy Word before Kings, and will not be aſhamed,* Pſal. 119. 46. This faulty ſilence is a great offence. Firſt, For that it robbeth God of his Glory, which is the higheſt ſacriledge. Secondly, If men ſhall be *juſtified by their words;* How ſhall they ſtand before Gods Tribunall of Grace, who have continually

Mat. 12. 37.

kept

kept from holy words. Thirdly, The Saints are commanded to exhort, admoniſh, rebuke, comfort, and build up one another in their moſt holy Faith. But they cannot yeeld obedience to this Commandement, if they give way to continuall ſilence. Fourthly, It is the commendation of them that fear God, that they *ſpeak often one to another*, Mal. 3. 16.

The Uſe of all is, That we ſeriouſly humble our ſelves for the errrour of our Tongues, take ſorrow for it, and heartily pray for pardon and grace to reform and amend. *Woe is me, for I am undone, becauſe I am a man of unclean lips, and I dwell in the midſt of a people of unclean lips*, Iſa. 6. 5. And this tranſgreſſion is the rather to be watched againſt, becauſe we have many provocations to ſinne in this kind; and though the offence may ſeem leſs, yet oft failings may increaſe the meaſure of it.

The End of the Fourth Book.

THE FIFTH BOOK: Of PRAYER.

CHAP. I.

A Definition of Prayer, *Every wish and desire is not* Prayer. *The Holy Ghost is the principal efficient Cause of* Prayer. *That* Prayer *is a principal Part of Gods Worship, and of necessary Use for us.*

Question:

What is Prayer?

A. It is a religious calling upon God in the Name of Christ according to his will: Or we may call it, an humble and familiar conference of the faithfull soul with the Lord his Redeemer, in Jesus Christ. For Prayer is an opening of the heart to God, in making requests and offering thanks through Christ. A desire no way expressed in thought or word, is not Prayer: but the motion of the soul in desire or thanksgiving, lifting up it self to God. In Scripture it is called, *the lifting up of*, or the rearing up of *the soul*. And they that Pray, are said *to pour out their souls or hearts before God*; *to intreat the face of the Lord God*; *to seek the face of God*; *to pour out their complaint before him*; *to lift up a Prayer*; *to pour out a Prayer*, *and to lift up a cry*.

Quicunque orat, cum Deo colloquitur. Chrysost. *de orat.* lib. 2. *Orat, loqueris ad sponsum.* Hier. *ad* Eustoch. *de custod.* Virgin. Bern. *in* Cant. *Ser.* 50. *Est Oratio colloquium mentis cum Deo.* Nilus *de orat* cap. 2. *Orans familiare cum Christo seris colloquium.* Gilbert *in* Cant. *Ser.* 7. Psal. 19. 14. Act. 10. 4. Psal. 38. 9. See *Bellar.* de oper. *in part lib.* 1. *cap.* 1. To Pray, doth import an holy speech or pouring out of the soul unto God *Scudd.* Key of Heaven. *Orare est animum ad Deum levare* Chem *Har. cap.* 51. *Oratio est ardens affectus ad Deum tendens.* Duc. *loc.* 35. *q.* 2. Psal. 25. 1. & 86. 4. Lam 3. 41. 1 Sam. 2. 15 Psal. 42. 4. & 62. 8. 1 Reg. 13. 6. Psal. 27. 8. Psal. 102. 1. & 142. 1. Isa. 37. 4. 2 Reg. 19. 4. Isa. 26. 16. Jer. 7. 16. *Oratio est devota cordis intentio ad Deum pro malis amovendis & bonis adipiscendis.* Bern. *de scala claustrat.*

To desire is not to pray, but sheweth what we approve. *H. Smith* in *Pilgr.* Wish. *Gataker* of Lots. pag. 260, 261.

Q. *Are not all Wishes and desires Prayers?*

A. Every desire is not by and by Prayer, albeit every Prayer (thanksgiving excepted) ordinarily imports some desire; neither is every lawfull desire a fit matter for Prayer. For Prayer is a wish or desire of the heart directed unto God: But many things we desire and may lawfully desire, which yet are not matters of that moment as may be fit to acquaint God in particular with our desire of them, or to direct our Petitions in special manner to him for them; much less to expect or require at Gods hand any special work or help of his for the

the effecting of them. Thus in lawfull game a man may desire to winne rather then to lose, to overcome rather then to be conquered: but they are not such as it is seemly to acquaint God withall.

Q. *What is the efficient Cause of Prayer?*

A. The principal efficient is the Holy Ghost: for desire to pray is not bred in us by nature, nor acquired by humane study or industry: but put into us by the Spirit of God, who doth lift up our hearts to God. Wherefore in special manner it is called the *Spirit of Supplications*: because by this heavenly fire, our affections are warmed with a desire of Praying, and our lips are opened to sing of the praise of God. Prayer is not a work of humane strength, art, wit or learning: *for we of our selves know not what to pray*. The Child is born before it cry. Faith and Prayer are both from one Fountain: But Faith is a supernaturall gift of God. The same Spirit that infuseth the gift of Faith, doth teach, incite, direct, and inable to Pray. As every man hath more liberally received the graces of the Spirit, so is he more ardent and frequent in Prayers. As soon as the Holy Ghost doth possess the heart of man, he doth cast into it an ardent fire of Prayer, whose flames do mount up to the Habitations of God. The less principal efficient is the faithfull heart. Prayer is the gift of God, but the act of man. The Spirit giveth ability to Pray, and inciteth unto it: but it is man that Prayeth by the Spirit. A godly mind and fervent heart, that is, an understanding holily informed, and a will moved with fervent zeal to perform this worship religiously and after a lawfull manner, is the less principal cause of Prayer.

Joel 2. 28. Act. 2. 17. Zeph. 3. 9. Rom 8. 15, 26. Gal. 4. 6. 1 Cor. 12, 13. Zach. 12. 10. Rom. 8. 6. Mat. 20. 22. Luk. 9. 55. Jam. 4. 3.

Q. *By Prayer we obtain the Spirit, how is he then the Cause of Prayer?*

A. The Spirit of God is the Parent of Prayer: but the more full communication of the Spirit is obtained by Prayer; as hath been shewed before.

Q. *Is Prayer any part of Gods Worship?*

A. It is a principal part of Divine service, which God requireth, and man is bound to perform. For first, When God is delighted with nothing so much as with our obedience: he hath most severely enjoyned this Office of Prayer, and by most sweet promises, and dreadfull comminations of punishments unless we obey, inviteth unto it. Secondly, Sith on God as the most High all inferiour causes in the world are dependent, and the higher any cause is, the more it coveteth to impart vertue unto things beneath it, how should any kind of service we do or can do, find greater acceptance then Prayer, which sheweth our concurrence with him in desiring that wherewith his very nature doth most delight? Thirdly, The name of Prayer is usuall to signifie even all the service that ever we do unto God; and that perhaps to shew, that there is in Religion no acceptable duty, which devout Invocation of the Name of God doth not either presuppose or inferre. Fourthly, Prayers are those Calves of mens lips; those most gracious and sweet Odours; those rich Presents and Gifts which being carried up into Heaven, do best testifie our dutifull affection, and are for the purchasing of all favour at the hands of God, the most undoubted means we can use. Fifthly, Prayer is compared to Incense or sweet Perfumes, for that they are as acceptable to the Lord as Perfumes are to men; and to the drops of Honey, as it were dropping from the lips of the Church, as from a Honycombe. *Milk and Hony are under her tongue.* Sixthly, By Prayer we glorifie God, acknowledging him to be the Father of Lights, the Fountain of all good we have and would have; giving him the praise of his wisdom, goodness, mercy, and power, as who knoweth our necessities, and is both willing and able

Hos. 14. 2. Psal. 50. 15. Joh. 16. 24. Mat. 7. 7. Luk. 11. 9. Psal. 81. 11. Psal. 105. 1, 4. Isa. 55. 6. 1 Thes. 5. 17. Luk. 18. 1. Rom. 12. 12. Eph. 6. 18. Col. 4. 2. Phil. 4. 6. Mar. 13 33. Isa. 65. 24. Psal. 145. 18. Act. 2 21. Luk. 19. 46. Isa. 64. 7. Psal. 14 4. Act. 9. 14. 1 Pet. 1. 17. Isa. 56. 7. Hos. 14. 2. Rev. 5. 8. Cant. 4. 11.

Act. 10. 4. Heb. 13. 15. Psal. 141. 2. Mal. 1. 11. Psal. 116. 17, 18. Hos. 14. 3.

to

to help and succour us. As teaching bringeth us to know that God is our supream Truth: so Prayer testifieth that we acknowledge him our Sovereign good. Seventhly, The Heathen who were ignorant of the true God, and how he was to be worshipped, did know by the light of nature, that God was to be called upon in all necessities. *Arise thou sleeper, and call upon thy God.*

Plato Alcib. lib. 2. *Cic.* de nat. *Deor.* lib. 2. Jon. 1. 6. *Scult. Tabic.* lib. 1. cap. 10, 12. *Zanch.* de red. lib. 1. *in præc. prim. de Invo.* Thes. *prima.*

Q. *Is it necessary that we should pray?*

A. Prayer is the Oblation of a free and willing heart; but yet it is necessary, not by necessity of co-action, but of Precept. We must aske, and that continually, that is at set times, without intermission, by the Commandement of Christ himself, bidding us *ask, and we shall receive; seek, and we shall find; knock, and it shall be opened unto us*; wherein we should rest. For as God hath fore-appointed all necessaries to be given us: so hath he appointed the means whereby they should be brought to pass, whereof Prayer is a chief. As Children have no more compendious way to get any thing then to beg it at their Parents, no more have we then to beg it at the hand of our God; who, if *Parents sinfull, give good things to their children that ask them, will much more give us the Spirit that desire it.* Spare to speak, and spare to speed: *Open thy mouth wide, and God will fill it.* The grace of God is the Fountain of all blessings, but Gods hearing and our Prayers, as means do come betwixt the grace of God which is hidden in himself, and the effects of his grace, which are then perceived, when he heareth our Prayers. And of this Ordinance there are just reasons. 1. It is meet we should pray for the things we have need of, that having received them, we might be assured we had them of God, and not by accident or fortune, as natural men speak. 2. God that bestoweth his gifts of grace freely, would have it appear that they are gratious, given without any desert: and this is done, when we beg to be relieved of meer mercy, and praise the Lord for favours already vouchsafed of bounty and love. 3. What love or honour, should God receive at our hands for mercies given, if we did not call upon him in our necessities, and praise his Name for the love wherewith he hath respected us? The commanded necessary use of Prayer is three-fold. First, In respect of God, who is glorified by our Prayer and praise, as the wellspring of grace, the fountain of mercy, the giver of every good and perfect gift, from whom they come, and to whom all praise must be returned. By Prayer, the graces of the Spirit are exercised, and so increased; we have communion with God, and grow into acquaintance with God, whereby our stock of grace and comfort is much augmented. Good company increaseth grace: communion with God much more. Secondly, In regard of men, the helping of them through love, by being suiters at the Throne of grace for them through Christ, and returning thanks with and for them unto the Lord. Thirdly, In regard of our selves, that we might obtain what is needfull, prevent what evil might befall, testifie the holiness of our desires before him, and pay our debt of thankfullness, having nothing else to return for all his mercies plentifully reached forth unto us: and that use and experience might confirm the providence of God unto us.

It is a common thing with men, though they be willing a man should pass through their ground, yet they will have leave asked, otherwise it would be taken for a common high-way. So God, *&c.* Psal. 81. 10. Psal. 4. 8. Psal. 34. 15. Psal. 86. 5. *Plenteous in mercy unto all them that call upon thee.* We glorifie God by Prayer, and he also glorifieth us, vouchsafing unto us, who are but dust and ashes, this high and honourable Priviledge, to have free access unto him, and to have the ear of our great King and Sovereign.

Isa. 65. 24.

Q. *Before they call I will answer* (saith the Lord) *therefore Prayers are needless.*

A. It followeth not, that we not need ask, because God is ready to give: for it is said in the next words, *whilest they speak I will hear.* Prayers are not needfull to stirre up mercy in God who is the bowels of mercy, nor to inform him who is the searcher of the heart: but they are necessary as means which God will have used, that we may receive the things which he of his free

Psal. 34. 15. Luk. 11. 13.

mercy

mercy giveth. *Isaac* knew he should have seed before, yet he prayed. *David* was assured God would build him an House, therefore he prayed. *Elias* knew, and had told *Ahab*, God would certainly give rain: yet he prayed. To Christ himself, to whom the Father gave all things, it was said of the Father, *Ask of me, and I will give thee the Heathen for thine Inheritance.* Prayer is as a Key to open the Storehouses of all Gods Treasures unto us; as by knocking we enter into the place we desire to go to: so by Prayer we obtain those things we need. Prayer is as a Hook to reach those things that are above our reach, and to put by those things that stand in our way. If we pray not, we cannot hope to be supplied in our necessities, nor yet comfortably to use and enjoy the things we have: for as if we take any thing that is our neighbours without asking him leave, we are accounted Thieves; so to possess the things of God (whose all things are) without asking them at his hand, is felony. Prayers are means to prepare us holily and comfortably to enjoy the things received. The creature is sanctified by Prayer: and what we obtain by Prayer, we possess with greatest pleasure. Things received by Prayer encrease our love to God, our fervency in supplication, our faith in his Promises, our thankfulness to his Majesty: lift up the heart to the more earnest meditation of his bounty, and make us ready to part with them for Gods glory. Neither is there any fear least we should weary the Lord by continuall craving: for he is honoured, and not wearied by our Prayers.

Gen.25.21. 2 Sam.7.27. 1 Reg.18.42. *Non quod orationibus fidem abrogem, sed quod efficij sua esse nevit, &c.* Calv. Psal.2.8. Dan.9.23. *Cal.* Instit. lib.3. cap.20. sect.2. 1 Joh.5.14. Exo.32.10. Prayer is a Key to open the day, and the Barr to shut up the night. *Calv.* Instit. lib.3.cap.3. Tit.2.3.

1 Tim.4.5. Psal.116.12,13. What we winne by Prayer, that we weare with thankfullness. Psal.145.18.

Q. *Your heavenly Father knows what ye need.* Mat.6.32.

A. Therefore distrust is to be renounced, and distracting cares to be laid aside, but Prayers not to be neglected. *In nothing be carefull, but let your request be made known with supplications and thanksgiving.* But it must be remembred, that the laying open of our misery is neither the cause of obtaining, nor the end of our Prayers. The cause of obtaining is the free will and pleasure of God: but the manner of obtaining doth require Prayers. The Lord of his meer pleasure was moved to make known to the Prophet *Jeremy*, what favour he would vouchsafe to *Jerusalem* after the captivity; nevertheless he saith to him, *Call upon me, and I will answer thee, and shew thee great and hidden things, which thou knowest not.* The Lord promised to bring back the captivity of *Israel* after seventy years, yet will he be sought unto; *I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.* Christ knew the misery of the blind man, yet he saith; *What wilt thou that I do unto thee?* But say they, we must not weary him that gives voluntarily: As though God were tired, and not honoured with our Prayers. To Christ himself, to whom the Father gave all things, we read it was said of the Father; *Ask of me, and I will give thee the Heathens for thine Inheritance.*

Mat.6.8,9. Phil.4.6. Psal.91.15. & 145.18. Jer.33.3. Jer.29.10,11,12,13. Luk.18.41. Psal.2.8.

Q. *In that day* (saith Christ) *ye shall ask me nothing.* John 16.23.

A. To ask, signifieth not only to crave, beg, or intreat, but to question or move doubts: and so it is taken in this place. The Disciples should not need to question as they had done before, when they had the Spirit to lead them into all Truth. This sense is manifest by the Text, for in the verses following our Saviour exhorts his Disciples to *ask that their joy might be full.* And in this speech without question he had reference to their former questionings, *Lord whither goest thou? What is this that he saith unto us?* When the truth was fully manifested, they should not need to ask in this sort.

Joh.16.24,26. Joh.13.36. Joh 16.18.

Q. *Doth not God oftentimes bestow his benefits without Prayer?*

A. Yes:

Praevenire benedictionem; significat ingentes bonorum, ultrò & non petentem, & quidem grandia cumulans. Psal. 21.

A. Yes: to the wicked many things, either to provoke them to repentance, or to make them inexcusable; and to his Children also, as a tender and loving Father, who respecteth more what they want, then what they ask. But the faithfull must and ought to pray, and the Lord heapeth upon them good things unasked, to encourage and quicken them to ask the more. But the wicked have these things uncertainly, they have no promise of them; they have them from his providence, not from his mercy in Christ: not with a blessing; and they are given unto them, not for their own sake, but for the Church. *Isa.* 45.4.

CHAP. II.

Motives and Encouragements to pray, *and continue in* Prayer. *Divers Objections answered, and many necessary cases of Conscience resolved.*

Question:

WHat *Motives and Encouragements have we to pray?*

A. 1. We have the examples of Christ, the Patriarchs, Prophets, Apostles and all Saints provoking us to pray. The whole life of our Saviour, what was it but a continuall Prayer? Hence we read that often he departed into a *private place to pray*, that he went up into the *Mountain to pray*. He would not touch a bit of bread without blessing and giving thanks. He prayed at his Baptisme, transfiguration, in the Garden, at his death. It were infinite to name the Saints of God, that alone and with others, in peace and trouble, have sought the Lord by hearty Prayer. Not to stand upon particular instances, the practice is so general, that to be a Christian, and to call upon the Name of the Lord, is in substance one thing. *Ananias* saith, *Paul* had authority to bind all that *call on the Name of the Lord*. Thus *Paul* describeth the Saints, *they call upon the Name of Jesus Christ out of a pure heart*. When babes are born, they sa;, they cry presently: but when men are converted and made new creatures by the work of the Spirit, they presently cry. The Thief upon the Crosse prayed, when he was brought to repentance. *Manasses* when he sought the Lord, humbled himself greatly and prayed. *Paul* began newnes of life with supplication. It is the note of an Atheist, *that he calleth not upon God*; of an Hypocrite, that he prayeth in some conditions only; of a sound Christian, that he will alwaies call upon God. Prayer is the first thing wherewith a righteous life beginneth, and the last wherewith it doth end. For Prayer is the breath of Faith, and as we believe, so we pray. A temporary faith bringeth forth temporary Prayer; sound Faith, unfeigned constant Prayer: if Faith languish, Prayer is feeble; when Faith reviveth, Prayer is lively and working. 2. A second Motive is, The sweet and comfortable Promises made to them that make known their requests unto God with supplication and thanksgiving. *Call upon me, and I will hear thee. Open thy mouth wide, and I will fill it.* Who is so dull, that is not quickned by these gracious allurements? So stubborn as not to be wonne? So timerous, as not to be encouraged by them? Who will not ask, when his request is so graciously accepted, so easily granted? 3. Dreadfull threatnings are denounced against them that pray not, or pray idly, carelesly, without life and power; and God hath severely avenged the omission of Prayer in his own people. *Woe to her that*

Mat. 1. 35. Mat. 14 23. Luk. 9. 28. & 11. 1. Joh. 11. 42. & 12. 28. Luk. 3. 21. & 9. 29. & 22. 44. Heb. 5. 7. Mat. 27. 46. Luk. 23. 34. Dan. 6. 10, 11. Act. 1. 14, 24. & 2. 43. & 3. 1. & 4. 24. & 6. 4, 6. & 7. 56. & 8. 15. & 10. 4, 12. & 13. 3, 16. & 20. 36. Luk. 2. 37. Act. 9. 14. 1 Cor. 1. 2. 2 Tim. 2. 22. Job. 33. 26. Luk. 15. 21. 2 Chro. 33. 12, 13. Act. 9. 11.

Psal. 14. 4. & 53. 4. Job 27. 10. Deut. 4. 7. Psal. 91. 15. Isa. 65. 24. Jer. 29. 12. Psal. 81. 10. Mat. 7. 7. Joh. 14. 13, 14. & 16. 23. Luk. 11. 10, 11. & 15. 7. Mat. 7. 8. & 21. 22. Psal. 34. 17. Isa. 30. 19. & 58. 9. Joel 2. 32. Act. 2. 21. Rom. 10. 12, 13. 1 Joh. 3. 21, 22. 1 Joh. 5. 14, 15. Jam. 5. 15. Mar. 11. 24.

is filthy and polluted, to the oppressing City. She obeyed not the voice: she received not correction: she trusted not in the Lord: she drew not near to her God. If the Lord be angry with them that pray not, should not this encourage us to seek unto him with all our hearts? 4. The publike calamities that be upon the Church, the private crosses that afflict, the continuall want and danger wherein we live, the daily stratagems of Satan, whereby he seeks to destroy all these and many more, call upon us to seek unto the Lord in hearty Prayer with thanksgiving. What refuge against the temptations of Satan, but earnest Prayer? What means to procure encrease of grace, freedom from judgments, the sanctified use of present afflictions, but Prayer? Is any tempted, afflicted, in danger, distressed, sick, weak in faith, beset with the snares of Satan and allurements of the world; let him pray? God fears us with danger, to drive us unto him: keeps us under with wants, to awaken from security; scourges us with rods of love, that we might cry aloud to be delivered. 5. In Christ Jesus God is become our mercifull Father, and hath erected a Throne of Grace to which we might fly for succour. *Let us come boldly unto the Throne of Grace.* Mercy is the gate of Prayer, which being set open to the miserable and needy; How should this encourage them to sue for help and succour? 6. Christ is our Advocate and Intercessour, who doth plead our cause, and present our Prayers before the Father. *Having such an High Priest, who is set over the house of God, Let us draw near with a true heart.* Having such a friend in the Court of that authority and esteem, who will not ply the Throne with Petitions early and late? specially when we seek unto him that hath pleasure in our supplications. 7. The effects and benefits of Prayer, should put heart and courage into us. It is not a dead work that brings no profit with it: but most gainfull and commodious. By Prayer, we obtain pardon of sinnes, put Satan to flight, winne the day of enemies, spiritual and corporal, without striking a stroke, escape the calamities that shall come upon the world. It doth get us supply of strength if we come to the encounter. Look how Captains fighting abroad for their Countries, send their Letters, and so have men, munition, victuals, money, &c. So Prayer is the Messenger of a faithfull soul, and fetcheth every thing from God. Prayer doth strengthen us in faith and hope. For look as if we commune often and familiarly with a man, we have more confidence towards him: so if we by often Prayer speak with our God, it doth imbolden us, and breed more liberty and confidence towards him, than if we were estranged. Let us pray, and God will give the Spirit to lead us into all truth and holiness, to support and strengthen in all tryals, to enable to all duties of piety or mercy. Pray, and the peace of God shall like a watch-tower keep our hearts Prayer getteth all our other Armour fitted about us; we being not able to buckle it on, further than our heavenly Father doth help us on with it. Prayer hath opened the Windows of Heaven, stopped the mouth of the Lyon, quenched the force of fire, looseth iron bands, and cast out Devils. It is a notable means for the strengthening of our faith and affiance, for the inflaming of our hearts with love. It increaseth our communion and fellowship with God, and maketh our minds to soare aloft in heavenly meditations. It assures us that we are the Children of God, and Heires of the heavenly Inheritance. In a word, he can want nothing that is good, no evil can come nigh his dwelling that doth sincerely call upon the Lord. Ask, and have in abundance.

Zeph. 3. 1, 2. Isa. 30. 1. Dan. 9. 13. Isa. 43. 22. Hos. 7. 14. Ezek. 22. 30, 31. Isa. 64. 7. Psal. 25. 16, 17. & 38. 2. Psal. 38. 1, 2, &c. Jam. 5. 13. Hos. 6. 1, 2. Judg. 10. 6, 15. Psal. 107. 6. Ex. 14. 10. 15. Judg. 2. 4. & 3. 9 & 10. 10, 15 & 4. 3. & 20. 23. Ezr. 8. 23. Psal. 18. 6. & 81. 7. & 120. 1. & 77. 2. & 102. 1, 2. & 118. 5. & 116. 2. Isa 26. 16. Lam. 5. 1. Jon. 1. 6. Ps. 25. 16, 17. & 86. 1. Heb. 4. 16. Eph. 3. 12. Heb. 10. 19, 22 1 Joh. 2. 2. Psal. 3. 5. & 4. 1, 7. Act. 8. 22. Luk. 18. 13, 14 Mat. 26. 41. Eph. 6. 18. Psal. 18. 5. & 25. 15. Luk. 21. 36. Zeph. 2. 3. Exo. 17. 11. Jer. 26. 19. Jam. 5. 18. Psal. 19. 13. & 119. 133. Luk. 11. 13. Phil. 4. 6. Jam. 5. 17.

Q. *God will do that which shall seem good unto him; neither can his Will be altered by my Prayers.*

A. But it must be remembred, that God, before he granteth any good thing unto his Elect, is wont usually to kindle their minds with an exceeding desire to obtain those things. Further, when he will do any thing, he stirreth up those that are his, to desire that, which otherwise he would have done; to the in-

tent that for honour sake, he might attribute the same unto their Prayers. This also is another cause: for that Gods benefits are then the more acceptable, when they are craved and desired. Moreover, in praying our minds are more joyned unto God: yea, and those vows and holy desires seem to be nothing else, but ladders and degrees whereby we ascend up unto God, and certain waies and spaces, whereby we come to that which we earnestly desire. Finally, we pray not in any case to the intent we may change God, which thing we should attempt in vain, seeing he is immutable: but rather, that we our selves should be changed; for so much as in praying we are made capable of the benefits of God. A faithfull and spiritual Prayer puts the heart in a better disposition, so that a man is now made ready to receive a blessing, which before he was not: So that when we think we draw God nearer by our arguments, indeed we draw nearer unto him.

2 Cor. 12.8. Q. *Prayers do not alwaies speed, therefore they seem to be in vain.* For this I besought the Lord thrice, *saith* Paul; *yet he missed of that he sought: much more we in temporall things.*

A. That is not in vain, which doth not alwaies presently get the thing we would have: about which we must learn these things. First, that prayer doth often obtain what we would have, as *Moses* prayed for victory, and had it. *Hannah* for a sonne, and had him. Secondly, when it doth not obtain the things themselves, it gets something, that may be worth the seeking as though it doth not quite remove evils, yet it prevails so farre, as to have mercy mingled with judgments, our evils asswaged. Though we get not the 2 Cor. 12.7, 8. things we wish, it getteth some grace proportionable; as in *Paul, My grace is sufficient for thee.* Thirdly, Though it get not deliverance according to desire, yet it alwaies procures issue for salvation. Fourthly, we must not alwayes expect, that God should straightway answer our petitions. And if he shall defer them, we must thus comfort our selves; He hath not yet fulfilled our requests, howbeit he will do the same in due time. In the mean while he will after this manner exercise our faith. It is not seldome, that God seemeth he would nothing less, then what he hath promised and threatned. He promised the kingdome to *David*, but with what miseries did he exercise him before he fulfilled his promises? When our Lord and Saviour Jesus Christ was to be born of the Virgin Mary, the Angel promised that he should have the Throne of his father *David*; and yet until the thirty year of his age, he lived in small shew of the world: After that he was envied of the high Priests, Pharisees and Scribes, and at the last hanged upon a tree; Therefore *Esay* doth very well admonish, that *He which believeth, must not be hasty.* For God will performe in due time those things which he hath promised: but in the mean time our part is to prescribe nothing unto him. The very same thing also must we say of the threatnings: God said, that he would overthrow the *Babylonians*; yet did they flourish and triumph, yea and led the people into captivity. Wherefore God would not fulfill his threatnings presently, yet did he performe them when he saw a time convenient.

Isa. 28.16. Heb. 10.36.

Q. *What if my heart tell me, that God will not hear my Prayers, or I feel inwardly such an answer?*

Judg. 10.13. *A.* Yet must we not cease to pray, but stirre up our faith to believe, sharpen our desires, and encrease our repentance. The Lord saith, he will not be an help to the *Israelites*, not that he might drive them from him, but awaken them to a more serious consideration of their waies, and desire of mercy. The Lord Exo. 32.10. Num. 14.12, 13. said unto *Moses*; *Suffer that my wrath may be kindled, and I will destroy them at once.* This he said to inflame *Moses* desire in behalf of the people, and to set an edge on his Prayers, not that he determined to destroy them. The Woman Mat. 15.23, 24 of *Canaan* cryed unto Christ, but he passed by in silence, as though he heard

her not. Afterward, ſhe being inſtant in Prayer, he ſaid; *I am not ſent, but unto the loſt ſheepe of the houſe of Iſrael*: and when as ſhe ceaſed not, he called her dog: And yet he was minded to help her, but firſt he would have her faith to come to light. And in another place, under the Parable of him that asked bread, he ſaith; Unto whom the good man of the houſe that was within, ſaid; *I and my children be laid in bed.* And when the other had made earneſt ſuite, by his importunity, *he obtaineth as many loaves as he would.* Wherefore if our heart accuſe us, let us convert our ſelves unto Chriſt, and ſtirre up our ſelves more confidently to ſeek for mercy in his name: this is that which God approveth. Luk. 11.7.

Q. *I have asked long and not received: Wherefore I fear it is in vain to pray.*

A. Firſt, We muſt examine whether our continuing in ſome luſt, do not hinder the effect of our Prayer. *Ye ask and have not, becauſe ye ask amiſs.* As for vain glory, ambition, delicateneſs, *&c.* and this may be known by the effect how theſe things are ſpent. And then if we amend our Prayers, God will amend our ſpeeding. Secondly, We muſt know that God doth deferre us, to try how we will perſevere in Prayer; as a friend when he meaneth to do this or that, doth detract it at the firſt, to ſee if the other will importune him. Thirdly, He doth not forthwith beſtow what we crave, that we might know the worth of things, and have our joy doubled in receiving them. Fourthly, It is a token God will give us more abundantly, the longer he doth hold us in requeſt. The wider one openeth any thing, it is a token he meaneth to put the more in. God intendeth not our hinderance, in cauſing us to wait: nor purpoſeth to weary us, by putting delaies. It is not in vain therefore to ask, though we be not preſently anſwered; ſeeing God doth on ſo good occaſions delay us in our ſuits. And let us be ſure of this, that he that bottleth up our teares, files up our Prayers, putting them on record before him, *Then ſpake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a Book of remembrance was written before him, for them that feared the Lord, and thought upon his Name.* Jam. 4.3. If the angler ſtay long, and catch nothing, he takes up the bait, and amends it, then waits: ſo muſt we, *&c.* Mal. 3.6.

Q. *I am unworthy to come before ſo glorious a Majeſty.* God is of purer eyes then to behold iniquity. God heareth not ſinners. If I regard iniquity in my heart, God will not hear my Prayer. Hab. 1.13. Joh. 9.31. Pſal. 66.18.

A. No mans unworthineſs ſhould drive him from Prayer. The Commandement is univerſall, *Ask, ſeek, knock.* Therefore as they might boldly come into the inner Court of the King of *Perſia*, to whom he held forth the golden Scepter: ſo may we confidently ſpeak unto God, having his allowance and Commandement. *David* took hold of this Scepter in great diſtreſs of mind; *Then ſaidſt, Seek my face*; this takes away all fear, and makes me bold. What if we be unworthy? he is gracious, and loveth freely. *For mine own ſake I will be favourable unto thee.* Nor do we come as ſervants in our own names, to be reſpected of deſert: but as ſonnes in the Name of Chriſt, to be heard of grace. The Commandement of God, his ſweet Promiſes, bountifull Invitations, amiable Titles, and effectual Intercеſſion of Chriſt, muſt be oppoſed to the ſenſe of our unworthineſs. 2. Sinners are of two ſorts; weary, laden, and repentant, or careleſs and impenitent. They that love to live in ſinne, or go on careleſly therein, and hate to be reformed, they ſhall not be heard when they cry: nay, their Prayers are abhomination and ſinne: But the laden and penitent ſinner is called to come, and ſhall be graciouſly accepted in Jeſus Chriſt. He ſhall not be regarded, that looketh upon iniquity with favour, delight, or indulgence: he cannot pray for mercy, that doth not ſee many ſinnes in him ſelf to be bewailed. He needs not pardon, who knowes not himſelf guilty; he will not crave ſupply or increaſe of grace, who is not privy to his own weakneſs and imperfections: Were we not Joel 2.32. Eſt. 4.11. Pſal. 27.8. Iſa. 34.2. Prov. 15.8. Prov. 28.9. Pſal. 66.18. Iſa. 59.2. Job 27.9. Pſal. 119.7. Jer. 11.11. Ezek 8.18. *P. Martyr. par. 4. cap. 12. ſect. 20.* Pſal. 79.8,9.

unworthy, we could not beg to be relieved of meer grace and mercy. 3. Even temporary believers are accepted and heard in Prayer according to their repentance. *Their heart was not right with him* (that is with God,) *neither were they stedfast in his Covenant: But he being full of compassion, forgave their iniquity, and destroyed them not.*

Psal.78.34, 37,38.

Q. May not the faithfull by indulgence to some sinne, hinder the course of their Prayers for a time?

A. They may, and often do; for being distempered or fallen into sinne, they cannot pray in faith actually or virtually till by repentance they set faith again in the Throne. Conscience of sinne doth stop our mouthes, stifle our Prayers, shake our confidence, and eclipse our comfort: which Satan oft aimeth more at then the sinne it self unto which he tempteth us. The exhortation of the Apostle is this; *Likewise, ye Husbands dwell with your Wives, as men of knowledge, giving honour unto the Woman, as unto the weaker vessel, even as they which are heirs together of the grace of life, that your Prayers be not interrupted.* For when the conscience is defiled, we are so pricked in the foot, that we cannot go to God in Prayer, and are not able comfortably to discharge it: we either neglect it, or prophane Gods name in rushing upon it. We must therefore take heed of sinne, as we would with comfort return to Prayer: But our failing in one thing, must not excuse us in another: when the duty lies on us, we have no dispensation to be negligent in it.

1 Pet.3.7. Psal.34.15, 16,17. Prov.15.9,21.

Q. I have been overtaken with infirmity, the time of Prayer draweth on, what shall I do?

A. First, Thou must not neglect it, for this is to heap one sinne upon another. *Leave there thine offering before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift.* We have an absolute Commandement to pray, and the breach of one precept, will not excuse the neglect of another duty. A particular offence doth not offend so much, as if we grow strangers to God. As in a Child, it is worse to runne away from his Father, then to commit a particular trespass against him. It is dangerous to let the breach of conscience, which sin hath made, to lie open, for that is the way to bring in more sin, and let forth grace. To stay in this case is dangerous, for the heart growes more hard by continuance: The conscience is most tender immediatly after the sinne commited: and the heart sooner hardened if you take the advantage presently after the sinne is committed. Secondly, Thou must not, when thou hast offended God, rush boldly on him. *Serve the Lord with fear. Lift up pure hands without wrath.* This was *Davids* care, *I will wash mine hands in innocency, and so will I compass thine Altar, O Lord. God will be sanctified in them that draw near unto him.* Memorable is the saying of *Joshua* to the Children of *Israel*; *Ye cannot serve the Lord: for he is an holy God*, and therefore must be served after an holy manner. It is noted of the *Israelites, They worshipped every man a farre off in the door of his Tent. If a mans Parent should be so offended, as to spet on him; durst he appear before him for seven daies?* And shall we be so bold, having offended the Father of Spirits, presently to come into his sight without consideration? In the third place, A man must gather himself together, and let his heart smite him in that he hath done; the rather to think what streights he hath brought himself into, either in neglecting his duty, or prophaning the Name of his God. They that by sinne have gone astray, must bethink themselves, and repent, and make supplications: If the party be at hand (as the man and wife) let there be mutuall confession; if otherwise, let their be a purpose of it: and having this purpose, and being in any measure touched, though nothing so well as we wish, and were meet; we may come to God, and he will accept us, and heal us.

* Mat.5.24.

Psal.2.11. & 5.7. Heb.12.28. 2 Tim.2.8. Psal.26.6. Lev.10.2,3. Josh.24.19.

Exo.33.10. Numb.12.14.

1 Reg.8.47. We must come unto God with a disposition turned from sinne, and brought home to God. Job 11.13,14. Isa.1.15,16. 2 Chro.30.19.

Q. The

Q. *The Devil will labour to prevent us, or break us off in this duty by diſtractions; this thing, and that thing calling us away.*

A. We muſt be reſolute againſt diſtractions, *Firſt ſeek the Kingdom of Heaven.* If we promiſe at this or that houre to meet a man, when the Clock ſmiteth, whoſoever we are with, we crave pardon, we are to go. Make not more bold with God then you would with man. Is it not better to loſe ſome ſleep, or to cut ſhort the time of daily repaſt, than to deprive our ſouls of communion with God in that holy duty? What ſhift will men make to ſpare ſome time for conference with a godly kind friend? Now to redeem time for Prayer, we muſt learn to be diligent in our callings, and go about our labours with heavenly-mindedneſs, ſpending no needleſs houres in thinking or ſpeaking of earthly things, out of carnal affection that we bear unto them. He that takes no more work in hand then God allowes, is wiſe to order his affairs with diſcretion, delights not to think or ſpeak of earthly buſineſſes ſuperfluouſly, and with diligence obſerves the ſeaſon that offers it ſelf for the diſpatch of his work; he, if he will contend and wreſtle againſt difficulties, ſhall find convenient time for Prayer. Mat. 6. 33.

Q. *Such miſts of darkneſs, ſuch ſwarmes of wandring idle thoughts come before our minds, that we are much diſcomforted.*

A. It is no doubt a great fault, and exceeding hindrance of Chriſtian comfort, that the heart is wandering after vanity when it ſhould be attent upon God. We cannot endure our Children ſhould look up and down, here and there, when they ſpeak unto us. And is it not a miſery and ſinne, that we ſhould carry our ſelves more rudely in the preſence of God, then we would or durſt in civil converſe with men? But for the thing it ſelf; Firſt, We muſt enquire whether letting looſe our hearts all day, do not cauſe this unfitneſs at night: and if it be ſo, we muſt help the matter with watchfulneſs. If vanity poſſeſs the mind at our firſt awaking in the morning, and we ſuffer the heart to rove about idly all day long, and grow into diſtemper and earthly-mindedneſs, it will hardly be brought to attend upon God in the duty of Prayer and thankſgiving. A trifling fellow that wanders up and down, will not eaſily be tied to any ſore work. It is death to the ſoul, after our roving fits, to be kept to any ſupernaturall work that is above it ſelf. But daily cuſtome makes that eaſie, which at firſt was tedious. If the heart be held to what is good, and kept within compaſs at all times: it will readily attend upon God in the time of Prayer. The beſt way to prevent roving, is to keep our heart in tune and rightly diſpoſed: As when a man is to uſe his Horſe, he will have him under bridle. It is good to meditate on that glorious preſence before whom we ſtand, the neceſſity, profit, and excellency of thoſe gifts and graces we beg of God in Prayer. Secondly, We muſt know that the Saints have felt both theſe things, darkneſs and wandrings. For there is a double wandering of the mind: one of careleſneſs, negligence, and contempt, when we intend not holy duryes, come not unto them with carefulneſs: ſuch as is in many in the Church, that pray and their minds are a wooll-gathering; they ſay, *Amen*, but know not to what. There is another wandering of the mind, which is through infirmity and temptation of Satan. As a man that aims at a mark, may have a ſhaking hand, or be jogged by another, that he cannot ſhoot ſtreight. Now this being felt, is grievous unto us, though we cannot overcome it. Thirdly, This is a Rule, We muſt not ceaſe to do any Commandement, becauſe of our imperfection in doing it. The frailties that cleave unto us muſt be ſtriven againſt with all diligence: but the duty it ſelf is not to be forborn.

Q. *God heareth not ſuch as doubt of his mercy and love. But I am weak in faith?* Jam. 1. 5, 6.

A. There is a reigning unbelief, and there is a doubting, or unbelief, which

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is a weakneſs left in the Saints, for their exerciſe. The firſt is in Heathens and Unbelievers: the latter which is a doubting which is in the ſoul that would be rid of it, and fights againſt it by Prayer of Faith; this doth not hinder us from being heard. *But if thou canſt do any thing, help us; Oh thou of little faith, wherefore didſt thou doubt? I ſaid in my haſte I am clean caſt off, nevertheleſs thou heardſt my Prayer.* If faith be weak, we muſt not ceaſe to pray, but pray the more that we might be confirmed. For by earneſt Prayer we come to be aſſured of Gods favour, and faith by asking obtaineth what ſhe doth deſire. Yea, ſay a man were deſtitute of that faith that juſtifieth, he is allowed and bound to ſeek it of God by earneſt Prayer, which is not altogether unacceptable; becauſe it proceedeth from a faith that ſtirreth up deſire of firm union and communion with Chriſt. As for the place alledged, by wavering or doubting, hypocriticall halting or diviſion of heart, not doubting of Gods mercy towards us by reaſon of our ſin, or weakneſs of faith, ſeemeth to be underſtood.

Mar. 9. 22. Mat. 14. 31. Pſal. 31. 22.

Q. *I am kept under with dulneſs and dead-heartedneſs, that I am afraid to pray.*

A. There is a two-fold dulneſs; one of feebleneſs, which is accompanied with the abjectneſs of the heart, when the ſpirits are waſted with labour and ſorrow; the other of ſloth joyned with preſumption. Both muſt be ſtriven againſt, but are not alike dangerous, nor to be remedied after one manner. If dulneſs ariſe from feebleneſs and waſting of the ſpirits, we muſt bring our ſelves into the ſunne-ſhine of Gods love, and cheer up our ſouls with the remembrance of his free mercies, gracious promiſes and tender compaſſions: for the ſtraightned ſpirit is revived with comfort, as joynts benummed with cold gather ſtrength when they receive warmth. The beſt way to fit our ſelves for this duty, is to fall preſently to the duty: and the very doing of the duty doth fit to the duty. As all actions of the ſame kind increaſe the habits: ſo Prayer, makes us fit for Prayer. The way to godlineſs, is in the compaſs of godlineſs: the way to grow in grace, is the exerciſe of grace. By ſetting himſelf upon the work, he ſhall gather fitneſs, though he were unfit at the firſt. As joynts benummed, get life, being uſed. If dulneſs proceed from the other extream, we muſt ſtirre up our ſpirits by calling to mind the charge that God hath laid upon us to pray, the threatnings denounced againſt them that neglect or contemn it, the judgments executed upon them that have not called upon the Name of God. We muſt alſo meditate, what brands of diſgrace are faſtened upon them that deal ſluggiſhly in the ſervice of God; what benefits they are juſtly deprived of by their own folly? and what indignity they offer to the Lord himſelf. Further, we muſt make our ſloth odious, and ſhame our ſelves that we ſhould deal with a ſlack hand in a matter of ſo high and excellent nature, whereby we might have reaped much profit and comfort to our ſouls. And having thus wreſtled with our ſelves to ſhake off ſuch chilneſs as we have caught by idleneſs, we muſt cry to him that is the quickning Spirit, not being quiet till we get ſome warmth into our ſpirits. Thus dulneſs is to be driven away by Prayer, and earneſt contention; but we muſt not ceaſe to pray becauſe we are dull. Notwithſtanding any dulneſs of ſpirit, the duty is to be performed. We have never more need to pray, then when we are moſt indiſpoſed: for then a man is expoſed to temptation, apt to be overcome, fit for nothing. Again, all dulneſs doth not hinder the ſucceſs of our Prayers, but that which is allowed, delighted in, or not ſtriven againſt, as hath been mentioned. If thou ſpare no labour to get thy heart upon the wing, and do it as well as thou canſt, it ſhall be accepted.

Q. *By what Arguments or Conſiderations ſhould a man further ſtrengthen himſelf, that he may conſtantly carry forth this duty?*

A. Firſt,

A. First, If we might be familiarly admitted to the Kings presence, we would easily accept it. In faithfull Prayer thou maist commune with God. Secondly, How worthy are we to miss good things, that will not open our mouths for what we lack, nor return thanks for what is freely given? When God bids us *ask* and *have*, how unthankfull and unworthy wretches are we, that neglect such kindness, and will not prove him that is so gracious? When thankfulness for what is received, is crowned with second favours, how injurious are we to our selves, unmindfull of God, if we look not to him the *giver of every good and perfect gift?* Thirdly, There is no duty so acceptable to God: for that God being the chief good, and so ready to communicate his blessings, we in Prayer desire what he specially delighteth in. And furthermore, Prayer is to Grace, as pouning is to sweet Spices; it maketh Grace, as Faith, Love, Reverence, Poverty of spirit, &c. cast a fragrant smell, as which (indeed) is nothing but the chafing of them. Fourthly, It is good to muse often on the stile of God. *He is a god that heareth Prayer.* If Princes will not lose any part of their Royal Title, God will maintain his. Fifthly, It is our selves that gaine by Prayer: and if we lay it down, we shall have the loss of it. *If thou be righteous, what giveſt thou unto him?* Yea, we must be so farre from being offended at Gods not answering, at our own want of comfort and liberty, that we must hold, even this, that we are allowed to speak unto God, such a Priviledge as we are unworthy of. *What am I, or my people, that we should offer thus?* What are we that we should speak unto God, or have access to the Highest Majesty? Sixthly, To consider against all wants, that we are accepted according to that we have, when there is a ready mind. *He spares as a Father doth his Children.* They will hear with delight the lisping and stammering voice of their Children: Yea, because the soul is sick, the service is twice welcome. If a sick Child reach us up a thing, we count it more then to send another of laborious errands. Lastly, For all wants and discouragements, labour to see that thou canst not pray, if God by his Spirit help thee not: the more thou comest to be poor in spirit, the more freedom and strength thou shalt have in performing thy duty.

Pſal.65.2.

Job 35.7.

1 Chro.29.14.

2 Cor.8.12.

Mal.3.17.

Q. May a man rest in the Work done?

A. In no sort: for *cursed is he that doth the Work of the Lord negligently.* Powerless Prayer is a prophanation of the great Name of God, and notorious abuse of his incomprehensible love. Neither let such as ask carelesly, think to obtain any thing at the hands of God. He that asketh coldly, teacheth to deny. Men look to be sought unto by them that expect favour from them, and that in good earnest: they think a former kindness should not be forgotten, if a second be hoped for: How should we hope for good to come by our drowsie and sottish Prayers, which provoke his Highness, are no waies pleasing unto him? Prayer in a customary manner, warmes not the heart, amends not distempers, removes not sinne, weanes not from the world; pierces not the Heavens.

CHAP.

CHAP. III.

Shewing that Liberty to pray is a singular and rare Priviledge.

Question:

LEt us now hear in what respects Liberty to pray is a singular and rare Priviledge.

A. 1. It is no small favour that the creature is allowed to commune with his Creatour, the redeemed with his Saviour. It is a liberty purchased by the blood of Christ. Men are glad of a faithfull friend, into whose bosome they might poure out their cares, with whom they might sweetly conferre upon occasion. Oh! what cause have we to rejoyce in this, that the Lord vouchsafeth us leave to talk with him, who of all friends is the most faithfull and constant? We cannot pierce the secrets of mans heart, they are unsearchable. But we know the mind of God, that he is more loving, than love it self: more faithfull, than faith it self. Friends often lack wisdom to consider of our case, mercy to compassionate, power to help, judgment to weigh it, specially when we are not able to lay it open; and faithfulness to keep in mind or conceal what is committed to their trust; all which things diminish the comfort of their love and fellowship. But our God is most infinite in wisdom, rich in mercy, great in power; most ready to help, able to succour, exactly knowing our distress, our strength, when help is meet, what aid is fit, and what is good for us better than we our selves. 2. Other duties have their season, but Prayer is never out of season. Men cannot alwaies hear the Word, read the Scriptures, give Almes; they want ability and opportunity to these purposes. But Prayer may be used at any time, night or day, in any place, upon any occasion, nothing being required thereunto but *lifting up of the heart unto God*, which may be done in light or darkness, alone or in company, at home or abroad. 3. This liberty is the greater, because perpetuall, at all times, and in every moment of time. Distance of place may hinder the communion of friends by speech or writing; necessary occasions and infirmities may interrupt it when they live together, that when the one needs, the other cannot afford his presence, or the comfort of it. But God is every where present, alwaies ready to be found if we seek unto him. A man may be driven into banishment, shut up close prisoner that no friend can have access unto him: The enemies may pluck out his eyes, that he shall not read; cut out his tongue, that he shall not speak; deprive him of the benefit of hearing the Word, and Assembly of the Saints: But liberty to pray can no man take from them; In banishment, imprisonment, trouble, they may cry unto God, and he will hear them. The malice of men may drive Christians with more speed and earnestness to cry unto the Lord, and him to send aid and help from above: But to hinder their Prayers for one moment, or to withhold succour from them, they are not able. 4. We cannot enjoy the presence and comfort of friends without travell and cost; and sometimes they are so distempered with passions, that they cannot or will not vouchsafe that contentment which we expect and stand in need of. But in any distress we may go unto God without any trouble; it requires not motion of the body, but sending up the thoughts, which may be done in an instant: and coming to him, we shall ever find what we desire. He will never turn from us, if we depart not from his Testimonies. In the society of our best friends many things may fall out on their behalf, that minister occasion of grief: But with the Lord nothing is to be found, which offers not abundant matter of joy and comfort.

Rom. 1. 9, 10. 1 Thes. 5. 17. Luk. 18. 1.

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5. The knowledge is ſmall which we have on earth, concerning things that are done in Heaven. Notwithſtanding, thus much we know even of the Angels in Heaven, that they praiſe the Lord. And therefore Prayer being a work common unto men with Angels, what ſhould we think but that ſo much of our lives is celeſtial and divine as we ſpend in the exerciſe of Prayer. For which cauſe we ſee that the moſt comfortable viſitations, which God hath ſent men from above, have taken eſpecially the times of Prayer as their moſt natural opportunities. Dan. 9. 20. Act. 10. 13. 6. This Royalty is common to all Believers, poor and rich, weak and ſtrong, bond and free, in peace or trouble. Great men only have acceſs into the preſence-Chamber of Princes: but the gate of Heaven ſtands open for all of what ſort or condition ſoever, if they be weary of their ſin, and deſire to be received into favour. There is none ſo weak and unworthy in his own eyes, who is not allowed to call God Father: the poor and needy ſhall find audience as ſoon as the rich and mighty. 7. If any man might be long and much converſant with a man endued with vertues and knowledg, there is no doubt, but that he ſhould become the better, and alſo the learneder. But how much more excellent a thing is it, to be converſant and to talk with the moſt excellent God? Surely the more we commune with him by Prayer, the liker ſhall we be unto him in holineſs and righteouſneſs. 8. On others, what more eaſie, and yet what more fruitfully beſtowed then our Prayers? If we give counſell, they are the ſimpler only that need it; if almes, the poorer only are relieved; but by Prayer we do good to all. When we are not able to do any other thing for mans behoof, when through maliciouſneſs or unkindneſs they vouchſafe not to accept any other good at our hands, Prayer is that which we alwaies have in our power to beſtow, and they never in theirs to refuſe. Wherefore God forbid, ſaith *Samuel*, ſpeaking unto a moſt unthankfull people, a people weary of the benefit of his moſt vertuous Government over them, *God forbid that I ſhould ſinne againſt the Lord, and ceaſe to pray for you.* By Prayer the ſimple may benefit the wiſe, the weak the ſtrong, the poor ſuch as be rich in this world, the ſick and feeble them that be healthfull and luſty: yea, thereby we may do good to our enemies, and winne their hearts, whether they will or no.

Dan. 9. 20. Act. 10. 13. Prov. 19. 7. The friends of the poor go farre from him, &c. No man might enter into the Court of *Aha-ſuerus* clothed in Sack-cloth, *Eſt.* 4. 2. but the gate of Heaven is wide open unto them.

1 Sam. 12. 23.

Q. *What followes from hence?*

A. He that can and doth pray, is a man of ſingular reſpect, honour and Authority. 1. He is held to be the greateſt favourite, that is moſt familiar with the Prince: How great is that man, who is in familiarity with the King of Kings? That Lawyer is in moſt requeſt, who is moſt inward with the chief Judg of the Court. Doth not he deſerve eſteem with men, that is in account with God, who is the abſolute and ſupream Judg of the whole world? 2. In Chriſt Jeſus he is made a ſpiritual Prieſt to offer up the well-pleaſing Sacrifice of ſupplication and thankſgiving; which is no ſmall dignity, if things be weighed actording to their worth. 3 If men be to preferre a Petition to the High Court of Parliament, the Prince or ſupream Governour, they will uſe the advice of ſome learned man to direct how it ſhould be framed. The chiefeſt Oratours are choſen to give entertainment to great Nobles, Ambaſſadours, or ſuch like. How excellent are his gifts who can draw Petitions, frame Meditations acceptable to God, pleaſing to the Higheſt Majeſty! 4. The excellency of a man that can pray is further manifeſted in this, that he may prevail with God for others, the Family, Country, and Kingdom wherein he liveth. *A wiſe man is had in honour*, becauſe of the good he may do to the Church or Common-wealth: but herein the moſt politick muſt give place to him that doth pray with an honeſt heart.

Pſal. 106. 12.

CHAP. IV.

Shewing to whom we must pray, Who can or may pray. That Prayer is a work of the inner man. Touching the length of our Prayers. What things are required in Prayer. The especiall furtherance of Prayer, and whether it be lawfull to use the Voice therein.

Question:

To whom must we Pray?

Phil.4.6. Eph.5.20. Col.3.17.

A. To God alone in the Name of Christ Jesus. *In every thing by Prayer and supplication with thanksgiving, let your request be made known unto God; Giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ.* Look as nature teacheth our Children to come to their Parents for every thing, and to give thanks to them, not to servants in house with them: so grace teacheth Gods Children to cry *Abba Father*, to resort to him in all necessity, and return praise to him for every blessing. All other persons, are persons rather praying to God, then persons to be prayed to, as God. God is the Authour of every good gift; to seek it religiously of any other is flat Idolatry; and to give the praise thereof to any but the Lord, is sacriledge. Look as it is one of the Royalties of the King, to be petitioned unto, as a common Parent for grace in sundry cases: so this is a Divine Royalty of God, that all flesh should come to him in their severall necessities, abasing themselves in confessing their indigency, exalting him as with whom is fulness of good things, and uncontrolable power to effect for us whatever is good according to his own pleasure. And as he is to be sought unto for supply of our wants, so to be magnified for his mercies freely vouchsafed. Now we must come to God only through Christ: for he is our only Mediatour, the great Master of all Requests which are any way made to God, and Presenter of all praises that are offered to his Highness. Neither can Mediatour like Authority be given to any Angel or Saint departed: for they are not called to this honour, neither are they capable of it, as unable to perform that satisfactory obedience, in which as a foundation the impetrative force of Christs intercession leaneth. For all kind of power to impetrate all ministeriall Offices about us, all power of secondary executing things for us, all perfection of holiness, which things are for degree in Saints living, cannot be foundations which may bear this Office of Mediation twixt us and God. But of this more in the parts of Prayer.

Q. *Who can or may Pray?*

A. All persons that stand in need of mercy, to whom any promise of help is made, and all that have received any favour from God, are bound to pray: but *the Prayer of the just and righteous only is acceptable unto the Lord.* The Angels in Heaven bless the Lord; the Saints on earth call upon his Name, and sing of his praise. But as for the impenitent, unbelievers, and ungodly, they are neither excused in not praying, nor can they be heard if they should pray. The distinct handling of this question, must be referred to the special Parts of Prayer.

Psal.34.15. Psal.103.20. Psal.145.19. Jam.5.16. Prov.15.9,29. Psal.22.2. Psal.86.4. & 62.8. Psal.119.58. Psal.19.14. Psal.143.8. Rom.1.9. Isa.26.8,9.

Q. *Is Prayer a work of the heart, or a labour of the lips?*

A. It is a work of the inner man: for the intire nature of Prayer stands in lifting up the soul unto God in an holy manner. In all our service we should say with the Apostle, *That we serve God with our spirits*: but chiefly in Prayer, it being not the warbling of the words, but the yearning and panting of the heart after

after God, and the things of our peace. *The Spirit it ſelf maketh interceſſion for us with groanings, &c.* of heart, *that cannot be expreſſed. I will pray with the Spirit, I will ſing with the Spirit. Praying alwaies with all Prayer and ſupplication in the Spirit.* Such was Chriſts Prayer, *who in the daies of his fleſh did offer up Prayers and ſtrong cries unto him, &c.* From his ſoul they came: for they were offer'd up with loud cryes, and many tears. And the ardent deſire is the thing that God heareth, though there be no voice annexed, as appeareth in *Moſes, Why cryeſt thou unto me?* It is ſaid of *Hannah, She ſpake in her heart.* And the Caveat is, *Let not thy heart be haſty to utter any thing before God.* The wicked are challenged, that they *pray not with their heart, When they houle upon their beds.* The Prayer outward, of the lips, without the requeſt of the heart, is an empty thing which God regardeth not; nay, an abhominable mockery, which he deteſteth. *Curſed is he that draweth near with his lips, when his heart is farre from me.* The ſpirit is the true riſe of Prayer; it is the travell of the heart which pleaſeth God. *Singing with grace in your hearts to the Lord, making melody in your heart to the Lord. My heart is fixed* (ſaith *David*) *my heart is fixed, I will ſing, and give praiſe.* And ſo he calleth upon himſelf, *Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy Name.* Again, intreating audience, he ſaith, *Give ear unto my Prayer that proceedeth not from feigned lips. For God is a Spirit, and will be Worſhipped in ſpirit and truth.* The cry of the lips doth not pierce the clouds: but the ſighes of the heart enter into the ears of the Lord of Hoſts, who dwelleth in the Heavens. And this maketh Prayer laborious, becauſe the ſpirit is to travell in it: and the Saints in this regard, can endure better to hear an houre, than to pray a quarter: whereas the world, they cry for praying rather than for preaching, becauſe they think the outward repeating of words with a general intention will ſuffice, not knowing or conſidering in truth what it is to pray or hear.

Rom. 8.26. 1 Cor. 14.1 Eph. 6.18. Heb 5.7. Exo. 14.1. 1 Sam 1.13. Lam. 2.18. Gen. 24.45. Eccl 5.2. Lam. 3.41. Pſal 25.1. Hoſ. 7.14. Iſa. 29.13. Mat. 15.8. 2 Tim. 2.22. Col. 3.16. Eph. 5.19. Pſal. 57.7. & 108. 1. Pſal. 103.1. & 119. 7. Pſal. 17.1. Joh. 4.23. Prov. 23.26. Pſal 10.17. Pſal. 119.58. Pſal. 119.145. Rom. 8.26. Jer. 29. 12,13.

Eſt enim ſpiritus, anima orationis, ſicut & anima, forma & vita eſt corporis. Corpus ſine anima, putidum eſt cadaver. Oratio ſine ſpiritu & mente in Deum per fidem, per Spiritum ſanctum ſublevata, fatet in conſpectu Dei.

Q. *What direction may we take from hence touching the length of our Prayers?*

A. Prayer is an exerciſe of the ſoul, to be continued according to the ſtrength of livelihood and ſpirit that God hath given. The rule of direction is, that we muſt fit and proportion our words to our matter, and both matter and words to our minds and hearts, our faith and fervency, devotion and attention. In this holy duty it is not good ordinarily to exceed to tiredneſs, which breedeth both deadneſs and diſcomfort. If dulneſs proceed from ſloth; it is neceſſary to wreſtle, till it be overcome: but if thou have life and power, it is dangerous to out-ſpend natural ability: for when the ſpirits are waſted, our deſires will cool, and dulneſs creep on, which doth not a little diſquiet the tender conſcience. In publique Prayer, the Miniſter in reſpect of length muſt have regard to the ability of the Congregation: In Prayer with the Family, the Maſter may continue ſo long, as the power and ſtrength of them that live therein, will bear. They that pray with others, muſt have regard to the vigour and livelihood of them that joyn with them. The Prayers of the ſick and feeble ſhould be ſhort and frequent: becauſe weakneſs of body and mind will not endure length of meditations without tedious wearisomeneſs. The like may be ſaid of them, that are infeebled with ſorrow and diſtreſs of conſcience, or vehemency of temptation.

Eccl. 5.2.

Q. *What things are required in Prayer?*

A. Firſt, Knowledg of God in Chriſt, and of his will and Word, according to which we ought to pray. Blind devotion cannot pleaſe God. *I will pray with*

1 Chro. 28.9. 1 Cor. 14. 15. Pſal. 47.7.

with understanding; and I will sing with understanding. Knowledg is the stirrer and guide of good desires, without which the heart cannot rightly lift up it self to God. There can be no sight without some visible object presenting it self to the eye; nor can he pray truly that doth not rightly conceive of God in Christ. Again, How can he pray with affection that knoweth not the goodness of the thing for which he maketh request or offereth praise? unless we understand what
1 Joh.5.15. is good and pleasing to God, profitable to our selves and others, we can never pray or praise God as we ought. Secondly, Humility, when in conscience of our own wants and unworthiness, we abase our selves in the sight of God, willingly submit to his good pleasure, and ascribe whatsoever we enjoy or hope for
Deut.8.11. Ezek.36.31. Act.3.12. to his meer grace and mercy: use it to his glory, and do whatsoever he will. *I*
Gen.18.27. *am but dust and ashes,* saith *Abraham*; *Thou hast magnified thy mercy towards thy*
Gen.19.19. *servant,* saith *Lot*; *I am not worthy the least of all thy mercies,* saith *Jacob*: *Who*
Luk.15.21. *am I,* saith *David, and what is my house, that thou hast brought me hitherto?*
Gen.32.10. What is more odious then a proud begger? Are not favours bestowed upon a
Psal.22.6. Isa.6.2. proud man clean cast away? The self-conceited doth neither see his wants, nor
2 Sam.7.18. can seek supply with sense and feeling of misery, nor return praise to God for
Isa.66.2. the good things already vouchsafed unto him. Thirdly, Confidence in the truth,
Psal.34.18. power, and goodness of God. Trust is the spring of Prayer, and by Prayer
Isa.57.17. affiance is quickned. *Trust in the Lord at all times, ye people, poure out your hearts*
Psal.51.17. *before him. In God I will praise his Word, in God I have put my trust.* What
Psal.9.12. & 10.17. greater wrong can be done to his Highness, then to pray unto him, and not
Rom.10.14. hope in his grace and undeserved mercy? Fourthly, Attention and devotion,
Jam.1.5,6,7. that we have our thoughts earnestly fastened upon him to whom, and that for
1 Tim.2.8. which we make suit or give thanks. We like it not in our Children, that when
Psal.62.10. they come to crave what they desire, or to give thanks for what they have re-
1 Joh.5.14,15 ceived, they should look here and there, this way and that way, without all
Psal.56.4. regard of us or the thing they are about: and shall we think that God will be pleased with such behaviour? Cold requests are of no esteem with God: cold praises are like a raw Feast, distastfull to the guest. It is the holy fervour of soul that God requireth, and is well-pleased with in all his services. Fervency puts the heart into an holy and spiritual dipoſition, whereby we are more fitted to receive mercy. In Prayer all the graces of the Spirit are set on work, and the more fervent the Prayer is, the more they are intended. And this fervency stands in this, that a man put forth all his strength in Prayer, though he have many difficulties, and continue constant though he seem not to prevail, but to be denied. These two things make up fervency in Prayer, sense of need, and hope of mercy. Need puts stickes on the fire to make our fervency the more: but faith is the ground of Prayer. Fifthly, Prayer must be made in obedience, that we holily ask what is agreeable to the will of God, and unfeignedly purpose to use blessings obtained to the glory of his Name, furtherance of our salvation, and good of our Brethren. As he that calleth God to witness an untruth, maketh him the Authour of a lie, so farre as in him lyeth: so he that prayeth with a purpose to abuse the mercies of God to sinne and wickedness, doth what in him is, to make God the abetter, maintainer and upholder of iniquity.

Q. *What special furtherance of Prayer is there?*

Heb.13.17. *A.* Watchfulness, or Christian heedfulness and observation is a notable furtherance of Prayer. Not that we should sit up late, as in *Nocturnes*; or awake
Luk.21.36. before day, as in morning *Mattens*: But we must all day long have a wakening
Mat.17.14. soul, that carrieth the duty of Prayer in remembrance. *Watch and pray. Con-*
Col.4.2. *tinue in Prayer, and watch in the same with thanksgiving. The end of all things*
Mar.13.37. *is at hand, be ye therefore sober, and watching in Prayer.* Where we may see it
1 Pet.4.7. Psal.57.8. is the minds waking that is principally meant, though this will keep the body

from

from drowſineſs in performing the exerciſe. The primitive Chriſtians, this is recorded of them, that they did eat their meat, as remembring they were to call on God by the night ſeaſon. More particularly, there muſt be watchfulneſs, before Prayer, In it, After it. Now our watchfulneſs before, ſtands in preventing the impediments, taking the opportunities, and marking that in the courſe of the day, which may fit us for Prayer. For the firſt, this watchfulneſs will make a man ſo caſt, and make ſuch riddance of buſineſs, that he may not have hinderances when he ſhall go to his duty. God prefixeth a Memento before the Sabboth; teaching that if one do not lift up his mind to it, and in the ſix daies diſpatch his buſineſs, he cannot keep it when it cometh: ſo there is a mindfulneſs to be had of him that will not this way be encumbred with diſtractions. Again, we muſt watchfully keep our ſelves from ſinne. *Let him that calleth on the Name of the Lord depart from iniquity.* For if we let our hearts wander and rove after vanity, if we be overgrown with earthly cares and delights, if indulgent to our luſts, it will be a damp to our Prayers: and when we yeeld to ſinne it is a ſign our watch is down; we think not of Prayer. For if we meant to make ſuit to a man at night, we would be watchfull in the day not to loſe his favour, by giving him offence, leſt he ſhould refuſe us in our requeſt. Did we remember that we are to ſeek unto God every day for the bleſſings of the day, and every night for the comforts of the night, we ſhould not neglect his pleaſure, nor be regardleſs of his preſence, either day or night. For the ſecond, a watchfull heart will not omit his ſeaſons of communing with God. *When I awake, I am ſtill with thee. At midnight will I riſe to give thanks unto thee, becauſe of thy righteous judgments.* As touching the third, we muſt obſerve our wants in the day time; as how prone we are to entertain vain thoughts, to run into earthly-mindedneſs, in wrath, in voluptuouſneſs, in fooliſh and unfruitfull ſpeaking: and therefore what need we have to cry, *Lord keep the door of our lips.* We muſt alſo mark diligently the ſleights of Satan, whereby he ſeeks to enſnare and turn us out of the right way, and what cauſe we have to pray continually to be defended againſt him. Nor may the chaſtiſements of God be neglected, whereby he intends to awaken us from ſecurity, and ſtirre to a more ſerious inquiſition of our heart and way. God corrects to quicken in Prayer. And laſtly, we muſt labour, as to have a ſenſe of wants, ſo to have a feeling of the good things God giveth, of the evils he keepeth from us: for without the one we cannot be poor in ſpirit, nor beg unfeignedly; without the other we cannot be truly thankfull, nor offer up our praiſe heartily. Now we muſt watch in Prayer againſt indevotion and wandrings, *&c.* So *Eſay* complaineth. *And there is none that calleth on thy Name, neither that ſtirreth up himſelf to take hold on thee.* *My Sonne* (ſaith God) *give me*, (not thy body, tongue and voice only, but) *thy heart*, that is, the thoughts, deſires and affections of thy heart. And the Prophet ſaith, *The Sacrifices of God are a broken ſpirit.* After Prayer we muſt marke how God hath anſwered us in this or that we have entreated. *Early in the morning will I direct my Prayer unto thee, and will wait*; ſtand as in a watch-tower, and ſee how the Lord will deal with me, and remember me in my requeſts. But of this laſt more in the parts of Prayer: becauſe it properly belongs to petition or requeſt. And this checketh many; ſuch as when their watch hath been down ruſh upon Prayer, even from pots to Prayer: when they have ſupped and given thanks, though they have let their hearts looſe, eat, drunk without fear, ſobriety; prophaned their mouthes with light unfruitfull ſpeech, yet then before parting of friends, call for a Prayer. And many are ſo farre from remembring themſelves all day, that they cannot keep their eyes open while they are a praying; they are ſo affected, as if it would caſt them into an Ague to be kept a while in Prayer. In ſome places where Prayer is conſtantly uſed twice a day, it is commonly gone about with little or no reverence

Pſal. 139. 18.
Pſal. 119. 62.
Iſa. 64. 7.
Prov. 13. 16.
Lam. 2. 18.
Pſal. 51. 17.
Pſal. 5. 3.

at

at all, some talking, some trifling, some working, some playing, till the very instant of Prayer: yea, till he that prayeth in the name of the rest be upon his knees, and have begun the Prayer that is offered up to God in all their names, as though they had their hearts at command in a moment to come before God with that confidence, reverence, humility, and fervency, that is required in holy Prayer. This want of watchfulness is a common evil, and doth us great hurt. This maketh us such poor Orators, that when we come to God, we are barren of praise and request, because we do not observe in the day, matter for this purpose; this causeth dulness and senslesness in Prayer; this maketh our Prayers powerless and of little fruit; this, though we know it not, doth make us complain of such mists, roving thoughts, indisposition, because we walk all day long forgetfull. If one should eat Codlings, Goose-berries, Pease, would you wonder if at night he were wrung in his belly? Would you not bid him mend his diet if he meant to see it otherwise? So when we let our heart loose all day, feed upon earthly vanity, and rush hastily into Gods presence, how should they be heavenly-minded on a suddain, when bed-time calleth on us to Prayer? Wherefore let us stirre up our selves to keep this watch, that we may see and walk in the strength of our Prayers. Let us have a narrow care of our hearts at all times, to keep them in order, that they range not after vanity; Let us as time and ability will permit, think with our selves, who we are, even dust and ashes; before whom we come, even before the highest Majesty in Heaven and Earth; what we go about, even the greatest and weightiest work in the world; what we want, what mercies we have received, what Petitions we are to make, with what Arguments they should be pressed, &c. If one be to make on Oration in the Schooles, he will not venture *ex tempore*: How much more should we meditate on the Orations we are to make before the Lord!

Eccl. 5. 12.
Psal. 108. 1.

Q. *Is it lawfull to use the voice in Prayer?*

A. There is a good and lawfull use of the voice, not only in publick Prayer in the Congregation, and family-Prayer with others; but also when we Pray by our selves alone. In Prayer with others, specially in the solemn assembly of the Saints, where the Minister is the mouth of the people, the use of the voice is necessary for the edification of the people: because they cannot yeeld consent or profit themselves, unless they understand what is prayed for. In solitary Prayer the voice and words are lawfull, but not of absolute necessity; Not necessary; because the lifting up of the soul is the soul of Prayer, which doth animate and give life unto it. A man may Pray fervently and speak never a word: but words are of no worth if the heart be absent. The speech of the sanctified heart is sweet and pleasant melody in the eares of God, though the Tongue keep silence: but let the outward frame of words be never so smooth and well polished, the Prayer is not pleasing if read and uttered without understanding and intention of heart. The voice then is not necessary in solitary Prayer; yet is it lawfull: for we read that *David* an holy Prophet, and a man according to Gods own mind, did not content himself with mentall Prayer, but used his tongue and voice. The like may be said of *Nehemiah*, *Hezekiah*, *Daniel*, and other Saints mentioned in Scripture. In the book of God such like passages are very frequent; *I cried unto the Lord with my voice, with my voice unto the Lord did I make my supplication; Give eare unto my voice, when I cry unto thee; Heare the voice of my supplications; Let the words of my mouth &c. be acceptable in thy sight; Give eare unto my Prayer that goeth not forth of fained lips. Before they call, I will answer; and whiles they are yet speaking, I will hear. I will turn to the people a new language, that they may call upon the Name of the Lord.* By these places the lawfull use of words and voice in Prayer is clearly confirmed. And hereof there is great use; for the voice is a most

Psal. 5 2, 3. & 16. 9. & 30. 12. Psal. 31. 14, 15 & 71. 23, 24. Psal. 119. 171. Psal. 54. 2. Psal. 3. 4. & 142. 1. Psal. 141. 1. Psal. 140. 6. Psal. 26. 7. Psal. 19. 14. Psal. 17. 1. Isa. 65. 24. Zeph. 3. 9. Hos. 4. 2.

a most effectuall meanes, both to quicken the affections to inflame devotion, and to keep the minde from wandring after by-matters. Lastly, Christ the sonne of *David*, though he were not subject to any such wandring of Mind, or faintnes of affection as we be: Yet he used his voice, even when he prayed to God in solitarines. But touching the use of the voice in prayer, these rules must be observed. 1. If the uttering of words in solitarines do at any time trouble or hinder fervour and devotion, it must be forborn; for the use of voice is to help and further, not to distract and hinder fervency. 2. If opportunity of time and convenience of place be wanting, we must speak in heart, as *Hannah* did, that our voice be not heard. 3. When we have greatest liberty in these things, the voice is to be moderated that it be not heard of others: for some would brand it with the note of hypocrisie, and others take it as an occasion to discover the secrets of our hearts, (which we desire to lay open to God only) and make a mock of it to our reproach. 4. If we Pray with others, and be as their mouth to God, the voice must be distinct and audible that they which joyn with us may understand it and be edified thereby. 5. In the use of the voice we must look to the heart, that it go along with it, and be not roving up and down about other matters: for the tongue bableth, if the heart indite not.

Voce interdum nos ipsos ad devotionem acrius excitamus. Aug. Ep. 121. ad prov. cap. 9. *Utilis quoque est quoniam fervet devotionis jam excitatæ, quæ erumpere solet & redundare in extremum affectum.* Mat. 20. 39. Luk 22. 41. Psal. 84. 2. *Expressa recitatio incutit terrorem diabolis,* Mol. in Psal. 54. vers. 4. 1 Sam. 1. 13. Neh. 2. 4. Mat. 6. 6.

CHAP. V.

Rules to be observed touching the Externall Form of words in Prayer. *The lawfull use of a set Form of* Prayer *in Publique or in Private. Also of Reading* Prayer *upon a Book, or using a stinted Form devised by Others.*

Question:

What Rules are to be observed touching the Externall Form of Words used in Prayer?

A. 1. Greatest liberty may be taken in secret and solitary Prayer, because we are sure, that (if there be a beleeving, humble, and bleeding heart, with an upright affection) God will not upbraid any man for his method, order, words, or utterance: but yet irreverence, and over-great familiarity, is to be avoided. 2. In private Prayer with others we may not take so great liberty: but have respect to the edification of others, and reverence of the Ordinance. For in this Light of the Gospel, where there is more knowledge than conscience, the youngest and simplest in a family (unless they be very babes and young children indeed) will be ready to cavill and stumble at it: and it may justly be feared, that some Christians well affected, have been somewhat faulty and offensive in this behalf. 3. Special care must be had in the publique Congregation, that nothing be done but what is decent, orderly, and grave, suiting with the Majesty of Gods holy Ordinance: because there many eyes do see us, and many ears do hear us, and indecency may breed great offence, beget disregard of the pure worship of God. Wherefore in the publique Assemly especially, fit method and decent phrase of speech is in no sort to be neglected. To place devotion in words, is superstition; to hunt after queint termes, is foolish vanity; to soare above the reach and capacity of the people, is marvellous unprofitable: to affect loftines and obscurity which the hearers cannot understand, is in the speaker arrogancy, to them that hear fruitless, injurious, tedious: and on the contrary, to neglect a comely, grave, plain, significant and fitting manner

manner of ſpeech is odious barbariſm. It is good neither to be over-neat, nor obſcure, nor too much affected, nor yet over-homely: but to uſe ſuch a mean as doth moſt tend to the glory of God and the good of Gods people.

Q. *Is it lawfull to uſe a ſet Form of Prayer in publique or in private?*

A. Seeing the uſe of words or voice is not of the eſſence of Prayer, no man of underſtanding will deny that to be an holy and acceptable Prayer, which proceeds from a ſincere and upright heart, feeling its own or others wants, and craving ſupply of God, whether the requeſt be put up in the ſelf-ſame or in other words. But ſeeing this is a matter miſtaken by many careleſs and ſecure perſons, and a queſtion moved betwixt us and our Brethren of the ſeparation; it will not be amiſs to note a few things touching the thing it ſelf, the perſons by whom, the time when, the place where, and the manner how a ſet form of Prayer may be uſed. Firſt, The controverſie is not of this or that preſcript form of Prayer in particular, much leſs of one for ſubſtance of matter faulty and erroneous: but of a preſcript form in general, Whether it be lawfull to uſe any ſet form of Prayer, though for matter never ſo fit, ſound and allowable, for externall form moſt grave and beyond all exception. Secondly, It is not queſtioned whether a man may ask things impertinent; as fair weather in time of drouth: for it is acknowledged that the matter of our Prayers muſt be according to the Word of God and the preſent occaſions. Thirdly, A Prayer for matter and externall form both holy and fit, may be ſinfull in the uſer by accident; *viz.* when it is repeated without underſtanding or intention of heart. Of this there is no queſtion betwixt them and us. Fourthly, It is granted that no preſcript form of Prayer is ſimply neceſſary either in publique or private, for then our Saviour Chriſt by his Apoſtles would have expreſsly ſet down ſuch an one for an exact and unchangeable rule to all Chriſtians and Churches. Not the neceſſity, but the lawfulneſs thereof is queſtioned. Fifthly, It was never held that a man ſhould tie himſelf, or be ſlaviſhly tied to a ſet form of Prayer, in ſuch ſort as never to offer up any petition or thankſgiving, but what he meeteth with in his deviſed form: for ſcarce any day paſſeth over our heads, wherein there be not divers new occaſions, either of rejoycing or thankſgiving, or elſe of mourning and craving pardon, or indeed of both. Such uſe therefore of a ſtinted form is not to be juſtified: for we know our requeſts muſt be framed, our praiſes rendred, according to the preſent occaſion. Sixthly, It is to be conſidered that there be divers degrees and meaſures of gifts, both natural (as wit, memory, and utterance) as alſo of grace, (as knowledge, faith, zeal,) given to divers men. Beſides there be divers ſtates and conditions of Chriſtians; ſome weak, ſome ſtrong, ſome novices, others trained up and better exerciſed in this holy duty; ſome in greater freedom, others perplexed with manifold temptations. Now they that are better gifted, either by nature, or elſe by grace and cuſtom, may uſe the more liberty: others, if they conſcionably uſe a ſtinted form before others, only inſerting words and clauſes according to new occaſions, muſt not be deſpiſed or condemned. Seventhly, In Prayer alone we may uſe more liberty both for methode and words: In publique or family-Prayer that muſt be done which tends to edification. Now for as much as weak and tender Chriſtians are not ſo capable of that kind of Prayer which is called conceived or extemporall, varying every time in words and phraſes, manner and order, though the matter and ſubſtance be the ſame; for their ſakes it is not inexpedient to keep a conſtant form both of matter and words, adding new clauſes in confeſſion, petition, and thankſgiving, according to variety of occaſions offered. Eighthly, Alwaies in Prayer, whether ſtinted or conceived, care muſt be taken that we ask not things impertinent, unfit;

watchfulneſs

watchfulneſs muſt be uſed to prevent dulneſs, ſecurity, cuſtomarineſs, ſlightneſs, and lip-labour; diligence muſt be had that no ſinne lie upon our ſouls, families, or places of abode unlamented, nor no mercies be unthankfully paſſed over.

Q. *What ſay you of reading Prayer upon a Book, or uſing a ſtinted Form deviſed by others?*

A. Firſt, A publique ſet form of Prayer penned or printed, that is ſound and pertinent for ſubſtance of matter; grave and ſimple for order and manner; not prejudicing, abridging, or hindering by length the preaching of the Word or Prayer fitted to ſpecial occaſions, is lawfull to be uſed in the Congregation, whether it be read or rehearſed by memory. Secondly, If any Governour of a Family be ſo weak in knowledge and other graces of the ſpirit, that he be not able of himſelf to offer up the Morning and Evening Sacrifice in the behalf of his Family, let him (if it be poſſible, as labour and conſtancy will make it poſſible and eaſie) commit ſome wholeſome formes of holy Prayers to memory (though they be the ſhorter) that he may not be troubled nor diſtracted with turning over leaves, nor poreing on a Book: which will be neither ſo comely in the eyes of others, nor ſo comfortable to himſelf. And let him do this conſtantly and with a good ſpirit, and he ſhall find by the bleſſing of God, that in a ſhort time, his heart will be ſo enlarged, and his mouth ſo opened, that he ſhall be able according to the ſundry occaſions that ſhall be offered, both with comelineſs and edification to himſelf and others, to inſert ſuch clauſes and words, as are profitable in that behalf. And as they who are deſirous to ſwimme, by a little practice become ſo skilfull, that they have no need of any Corkes, Bladders, or Bul-ruſhes, but lay them aſide as burdenſome and hinderances: ſo they that be deſirous to pray in the ſpirit, by uſe and practice, ſhall through the bleſſing of God become ſo skilfull, that they ſhall have no need of any penned or printed Prayers; but rather lay them aſide as things they need not. Thirdly, If any new born babe be not able to go without this help, let him not reſt in this eſtate, but labour and learn to pray according to his private neceſſities and occaſions which vary daily, and be ſo many and divers, that no one mans condition in the world is in all things like unto anothers: otherwiſe, if he ſtand upon his ſtinted form, he ſhall deprive his ſoul of much peace and comfort, and never come to the knowledge, ſight and conſolation of innumerable things for which he is to pray and give thanks. To conclude then, penned or printed Prayers have their uſe, and may be commended to them, that by reaſon of weakneſs in grace and natural gifts, as knowledge, memory, wit, utterance; inexperience, heavineſs of ſpirit, are not able to do any thing without theſe helps; not that they ſhould ſtay in the uſe of them, but be led forward thereby to do it of themſelves with more comfort and to greater edification. For out of them, by paines and labour a Chriſtian may furniſh himſelf with variety of matter, fit words, good method; which being rightly applied to particular occaſions, do not a little quicken and revive and enlarge the heart. Fourthly, A penned or printed Prayer (ſo called, becauſe the matter is delivered in form of petition or thankſgiving tendered to God) is not properly a Prayer as it is penned or printed, but as it is rehearſed as a Prayer with underſtanding, humility, confidence, love, &c.

Q. *How may it be proved that any uſe of read Prayer is lawfull, publique or private, in the Congregation, Family or Cloſet?*

A. 1. That form of Prayer is juſt and lawfull, wherein all things neceſſarily required in the Word of God, or eſſentiall to Prayer may be obſerved. But all things neceſſarily required in the Word of God, or eſſentiall to Prayer may be obſerved in a ſet form read or rehearſed. In holy Prayer to God, what is required more then this, that the matter be approved and fit, the manner holy, reverent;

Pſal. 25. 1, 2. Mar. 11. 24, 25 Joh. 14. 13. Heb. 11. 4. Jam. 5. 15. Pſal. 45. 18. 1 Tim. 1. 5.

reverent, fervent and faithfull? And may not a Prayer holy and meet for matter, be read with knowledge, feeling, earneſtneſs of deſire, holineſs of affection, and faith in Gods Promiſes? In reading the Scriptures the eye doth lead the heart; yet may they be read with judgment, reverence, meekneſs, and joy: Why may not the ſame or like affections be moved in reading Prayer? What neceſſity that the heart and eye ſhould be at variance in this, when they may be conjoyned in the other? *Aſaph* and his Brethren could praiſe God in a form of words ſet down by the Prophet *David*: And if a preſcript form of words may be allowed in thankſgiving which is one part of Prayer, it cannot be condemned in petition. The matter of our requeſts muſt fit the occaſion; ſo muſt the matter of thanks and praiſe: we muſt pray with the ſpirit, and we muſt praiſe with the heart. The ſpirit of grace teacheth us to pray: and the ſame ſpirit moveth us to return praiſe for benefits received. In the Dedication of the Temple, *Solomon* uſed the very words of the Pſalm, which *David* vowed to uſe at the bringing in of the Ark into his houſe. *Jehoſhaphat* in that excellent thankſgiving which he made, appointed the Prieſts and Levites to recite a preſcript form of words: So did *Zerubbabel* and *Jehoſhua*. Our oppoſites themſelves grant it lawfull to ſing Pſalms, in which the form of words is ſtinted and preſcribed; and yet we muſt ſing with the ſpirit, and with underſtanding, with feeling and joy of heart. The differences which ſome put betwixt praiſing God with a Pſalm, and calling upon God in Prayer, are little to the purpoſe: do not at all weaken the force of this Argument. For thus we reaſon; In ſinging Pſalms penned by the Prophet *David*, or any other holy man, the eye doth lead the heart, no leſs than it doth in reading a ſtinted form of Prayer; and yet they may be ſung after an holy manner with grace in the heart. Therefore a ſtinted form of Prayer may be read or ſaid without Book with that affection of heart which God requires in Prayer. Let them diſagree in other things, herein they are like. This reaſon may be drawn into another form thus: Whatſoever hath the true matter and form of Prayer, that is truly and properly a Prayer, and may lawfully be uſed as a Prayer. But a preſcript form of Prayer, ſound and fit for matter, grave for the manner of penning, ſaid as a Prayer with knowledge, faith, reverence, and fervency of affection, hath the true matter and form of Prayer. For the matter of our Prayers is thoſe common bleſſings and ſpecial good things, which according to the will and pleaſure of God, we are to beg of him for our ſelves and others. The true form of Prayer (underſtand Prayer uttered with the voice) is that outward diſpoſition and frame of words, and the inward elevation or liſting up of the heart to God by the Holy Ghoſt. Will any man object, that all theſe things cannot be obſerved in a ſtinted form of Prayer? Common experience will confute him. Who knoweth not the matter of many preſcript formes of Prayer to be good and neceſſary for all men? All our wants and particular occaſions are not mentioned or laid open in the Prayers, which are conceived by the Miniſter or Governour of the Family, and yet no man judgeth them unlawfull, though they be imperfect. It is not prejudiciall then to the lawfull uſe of a preſcript form, that many particulars which we ſtand in need of, are not therein mentioned. Can it not be read or uttered with a right diſpoſition of heart? How then can we ſing with joy, or praiſe God with cheerfulneſs in a ſtinted or ſet form of words? Is it not eaſier to cry for what we need with feeling, than to return praiſe with love and joyfulneſs for what we have received? He that will confeſs it poſſible to give thanks aright in a ſet form of words deviſed by others or invented of himſelf, cannot deny the ſame in requeſt with any ſhew of truth or colour of reaſon. 2. There are certain common bleſſings which we and others daily ſtand in need of, and for which we are continually to give thanks; and theſe it is lawfull to ask daily in a ſet form of words, or for them to give thanks. Thus we may pray every day for the

1 Chro. 16.8.
1 Sam. 2. 1, 2.
Jon. 2. 1, 2.
1 Cor. 14. 15.
2 Chro. 6. 41, 42.
Pſal. 132. 9.
2 Chro. 20, 21, 2.
Ezra 3. 10, 11.
2 Chro. 29. 30.
1 Cor. 14. 15.
Eph. 5. 19.
Col. 3 16.

the encreaſe of faith, patience, meekneſs, love, &c. and the continuance of thoſe outward bleſſings which we enjoy. For it is not the repetition of the ſame words in Prayer every day that diſpleaſeth the Lord: but the ignorant, raſh, cold, cuſtomary, ſuperſtitious and irreverent pouring forth of words before him. Variety of phraſe doth not delight his Majeſty: nor will he reject the deſires of an humble and contrite heart, becauſe they are tendred often in one and the ſame words. *Paul* writing at ſeverall times upon divers occaſions unto divers people, yet uſed the ſame form of Prayer, and the ſame words in his Salutations and Valedictions. The reaſon in brief is this, It is lawfull to ask common bleſſings of God daily in a ſet form of words: therefore it is not unlawfull to uſe a ſet form of Prayer. And if to pronounce it be lawfull, then to read it alſo: for reading in it ſelf is not impure. As pronouncing cannot make an evil matter good, no more can reading make a good matter evil; pronouncing and reading being adjuncts of Prayer both indifferent. 3. The ſpirit of grace inableth us to pray, and maketh requeſts for us: but it worketh by means: It inſtructeth us what to ask, not in what phraſe of ſpeech; it ſtirreth up in us holy deſires, but gives not ability without help, ſuddainly to expreſs and lay open our hearts in fit method and words ſignificant. As the ſpirit doth perſwade and aſſure the heart that the Scripture is the Word of God, not witneſſing of the Letters, Syllables and words, but of the matter and ſaving Truth therein contained: So the ſpirit inſtructeth us to pray by opening our eyes to ſee our miſery, and enflaming our hearts with longing deſire of mercy and relief: but ability to utter and expreſs theſe our deſires in decent phraſe of ſpeech it doth not ever give. Ability of ſpeech is a common gift of the ſpirit, which is beſtowed upon good and bad, wherein graceleſs perſons are many times preferred before the moſt ſincere and upright. Again, the Spirit acquainteth us with our particular miſeries, and the good things that we are to crave, by the exerciſe of means, whereby we come to the more full and diſtinct underſtanding of both theſe. Theſe things conſidered, I ſuppoſe all men will grant without contradiction: First, That it is lawfull for a man beforehand to meditate upon his particular wants, and the neceſſities of others, that he may more fully underſtand, and more ſenſibly be affected with them. Secondly, The better to ſtirre up confidence and affection, and to furniſh himſelf with words and matter, it is not unlawfull nor unprofitable to read the Prayers of the godly regiſtred in holy Writ, or in other godly Books, to obſerve the matter of their Prayers, their ferventneſs in praying, and the Arguments wherewith they contended and preſſed to be heard. Thirdly, After that by reading and meditation a Chriſtian hath collected matter for Prayer, he may ſtudy to digeſt it into due order, and to expreſs his requeſts in fit and comely words; and the ſame ſo conceived he may utter as a Prayer according as occaſion ſhall offer it ſelf. The reaſon may be thus contracted: If the Spirit of God doth work by means, and ſtirre up good deſires, but gives not ability to expreſs them in comely and ſignificant words; then it is lawfull for us to uſe all godly means to quicken the graces of God in us, and to premeditate in what manner we might utter our Prayers, as might beſt ſerve for our own comfort, and the edification of others. And if the uſe of a premeditated form of words in Prayer do not ſtint the ſpirit, a ſet form of Prayer cannot be injurious to the ſpirit. Grant the one, and the other will follow. 4. When the matter and ſubſtance of Prayer is allowable and fit in reſpect of our occaſions and the neceſſities of the Church; when the order of words and phraſe of ſpeech, in which that matter is expreſſed, is grave, plain, and ſimple, we deſire to know why it ſhould be a ſinne to pronounce or uſe that form as a Prayer? Is it for that it is read or pronounced; or becauſe a man cannot lift up his heart in faith unto God, when he uttereth his requeſts in a ſtinted form? To aſſign the former, is ſuperſtition; to pretend the later, is

Mat. 26. 42, 44
Mar. 14. 39.
Rom. 1. 7.
1 Cor. 1. 4.
2 Cor. 1. 2.
Gal. 1. 3.
Eph. 1. 2.
Col. 1. 2.
1 Theſ. 1. 1.
2 Theſ. 1. 2.
Rom. 16. 23.
1 Cor. 16. 23.
Phil. 4. 23.
1 Theſ. 5. 28.
2 Theſ. 3. 18.
Iſa 59. 21.
Rom. 8. 16.

to offend against common experience. A reason then cannot be given, why it should be unlawfull to pray after that manner. It will be objected, that stinted Prayer is not Gods Ordinance. The answer is, That Prayer is the Ordinance of God, but whether our Prayer be only conceived in heart, or uttered by words; whether in our own, or others words; whether by pronouncing or reading, that is not appointed. God requires that we should lift up our hearts unto him, and ask in the name of Christ whatsoever we stand in need of, and is agreeable to his will: but when spake he one word of praying within Book or without, in this or that form of words? Can that be sinne, which he never forbade? Can that be unapproved worship which is conformable to the will of God? 5. This Reason draws on another, which is this: That which is the breach of no Commandement, which is no where disallowed in the Word of God, either in expres words or by necessary consequence, that is no sinne. *For sinne is the transgression of the Law; and where there is no law, there can be no sinne.* But the use of a prescript or stinted form of Prayer, is the breach of no Commandement, is no where disallowed in the Word of God. Our Brethren of the separation tell us; It is a transgression of the second Commandement, and a quenching of the spirit. But seeing the scope of the second Commandement is to teach the true and pure worship of God, how can a Prayer for matter and form, lawfull and pure, uttered and read with knowledge and intention of heart, be a breach of that holy Precept? The exposition of the Commandements is to be found in the Prophets and Apostles. First, Doth the Lord by his Prophets or Apostles in any place restrain us to the use of conceived Prayer? As for the other, that quencheth the spirit, which is as water to allay, cool, or extinguish the heat of this holy fire: But by what reason or Scripture can this imputation be cast upon the use of a set form of Prayer? Secondly, Reading godly Books is profitable to stirre up and revive the graces of Gods spirit in us: Were it not a wonder if reading a godly Prayer should produce the contrary effect? Mr *Smith* cast reading of the Scriptures out of the Assemly: because in his opinion it quenched the spirit. Our Brethren are not gone so farre, but it is good for them to consider, how they can condemn the reading or uttering of a godly Prayer, both in publique and private, as that which quencheth the spirit, and not condemn withall the reading of godly Books, and studying for Sermons? But of this hereafter. 6. Set forms of Catechism are no more commanded of God, then set forms of Prayer: Christ our Saviour, the Prophets and Apostles have no more appointed the one then the other. Therefore if a set form of Prayer is to be disallowed, a prescript form of Catechism must of necessity be condemned. But how absurd it is to censure the use of a prescript form of Catechism, he is starke blind that seeth not. The necessity antiquity, and excellency of catechizing is known to them, that know any thing touching the building and govering the house of God: the use and profit of a set form of Catechisme is by experience manifest to them, who have laboured to lay the foundation of Christian Religion, and train up their people in sound knowledge. Mr *Robinson* himself acknowledgeth thus much in his additions to Mr *Perkins* his six Principles; howsoever they judged of stinted Catechismes in former times. 7. In the Scriptures we find prescript formes of blessing, petition and thanksgiving, ordinary and extraordinary, appointed of the Lord. We say not that the Priests in blessing, or the Saints in praying were necessarily bound to those very words and syllables: but they might use them lawfully and without sin, as we do warrantably retain the form of Baptism prescribed by our Saviour Christ, though we be not tied by an absolute necessity to rehearse the same words, in that very order and so many syllables. The argument from those places is this; If it be lawfull to use a prescript form of Blessing, Prayer, Thanksgiving and Baptizing, set down in the word of God, then all prescript

forms

1 Joh. 3. 4. Gal. 3. 10.

When another prayeth that is a a set form to him that hears: for though his spirit be more enlarged, he is bound to keep his mind intent upon the things prayed for by the other. Though he be limited for a time, at other times he is at liberty to pray as freely as he can.

The largeness of the heart stands not so much in the multitude and variety of expressions, as in the extent of affection.

Numb. 6. 22, 23. Psal. 22. 1. & 102. 1. Hos. 14. 2, 3. Joel 2. 17. Deut. 26. 5, 6, 7, 8, 9, 10. Psal. 92. 1. Ezr. 3. 10. Rev. 15. 3. 2 Chro. 29. 30. Isa. 12. 1.

See *Ainsworth* in Num. 6. 22, 23.

Bell. de pæn. lib. 1. cap. 15. *Maldonat.* in Mat. 28. 19. *Pisem.* ibid.

forms of Prayer are not to be condemned. What anſwer do our brethren returne to this argument? They tell us, the Prieſts and Saints of God were not bound to uſe thoſe very words ſet down, and none other or otherwiſe. Nor do we plead againſt them herein (though Mr *Ainſworth* in his Annotations upon *Numbers* out of the Jewiſh *Rabbins*, ſeems to deny this liberty) it ſufficeth that theſe forms of bleſſing and Prayer might lawfully be uſed as a bleſſing and Prayer, though in conſcience they were not tied neceſſarily to the uſe of them. The lawfull, not the neceſſary uſe of a preſcript form of Prayer, is now in queſtion, and that is proved by the places above recited. For if the Saints in former times might pray in a ſtinted form of words, indited by others or invented by themſelves, as we find they might and did; we alſo at this day may do the ſame. But they anſwer further; It followes not that a preſcript form of Prayer invented by men is lawfull, becauſe a form preſcribed of God is good and to be allowed. A meer ſhift of no force at all. For the queſtion is not of this or that form in particular, but of a preſcript form in it ſelf conſidered. The Lords Prayer was indited or preſcribed by Chriſt himſelf; and yet they deny the uſe of it as a Prayer. And moſt of their reaſons do conclude againſt the uſe of every preſcript form of Prayer, as well as any one. Thus they diſpute; If a ſet form of Prayer be lawfull, then a man may carry his Prayers in his pocket, buy them at a Book-binders ſhop, *&c.* Doth not this reaſoning diſallow all penned and printed forms, as well as one? But if it ſhall pleaſe them to bear with patience, the conſequence of that Argument which they make for us, may eaſily be juſtified from their own grounds. For they teach that God hath not appointed in his Word any preſcript form, which upon neceſſity we are tied to uſe at any time; That the matter of our Prayers is divers according to the ſeverall occaſions which happen and fall out: That the inward form is the elevation of the ſoul to God in humility, love, fear, and confidence. From which premiſſes it will neceſſarily follow, that if one form of Prayer may be uſed lawfully, another fit for matter, and grave for order and phraſe of ſpeech, may be uſed alſo: for none is abſolutely commanded, and all things eſſentially required in Prayer, may be obſerved in one no leſs then in another. Nay, if what they teach of ſtinted Prayer may paſs for truth, *ſc.*: that it cannot be uttered by the direction of the ſpirit, that is a lip-labour, *&c.* then it is more lawfull to uſe a ſet form deviſed by men, than that which is indited by the Holy Ghoſt: ſeeing the more holy the thing is, the greater ſin is the abuſe of it; and it is more hainous to pollute the words of the Holy Ghoſt, than the words of ſinfull men. 8. As in the miniſtry of the Word, the corruption of mans heart, and the hainouſneſs of ſin, may more lively and fully be diſcovered to the conſcience for humiliation, then a man of himſelf is able to ſet it forth: ſo in Prayer penned by a godly and well-experienced Chriſtian, the caſe of a diſtreſſed ſoul may be more pithily and amply deciphered and anatomiſed, then he of himſelf can lay it open. And in ſuch a caſe to deny him this lawfull help, is to take a crutch from the lame, bread from the hungry. In the very act of Prayer it is lawfull to uſe outward helps, whereby we may be inabled to pray better: and is it not lawfull for a perplexed heart burdened with ſinne, and overwhelmed with bitter anguiſh, to uſe the help of a Book, that he might the better unfold and lay open his miſery into the boſome of his heavenly Father? Sure he hath not felt thoſe agonies and depths of ſorrows which oppreſs many, that is ſo cruell and hard-hearted towards the afflicted, as to deny them this means of comfort. The Holy Ghoſt by his Prophet doth preſcribe a form of Prayer for the afflicted, that they might learn to pour out their ſouls before the Throne of Grace; as the Title of the 102 Pſalm doth ſhew, which runneth thus: *A Prayer of or for the afflicted when he is in diſtreſs.* The ample and particular laying open of our neceſſities doth eaſe the heart and move affections, and when this may be done better by the help

2 Chro. 6. 13. *with* Pſal. 136. 1.

Jer. 33. 11. *with* Ezr. 3. 10, 11.

Exo. 20. 7. Numb. 4. 15.

Pſal. 102. 1. Viſe *Vatabl.* in Pſal. 102. *Calvin.* ibid.

help of a Book than of our ſelves, is it not ſenſeleſs to accuſe the uſe thereof as a lip-labour and quenching of the ſpirit? It is the ſpirit indeed that doth help us in our infirmities: but we muſt uſe means to ſtirre up the graces of the ſpirit in us. He ſtinteth not the ſpirit who labours to blow the coales of grace, and uſeth all lawfull helps at hand, in moſt full, free, and particular manner to disburden his heart before God. He doth not ſubſtitute his Chriſtian friend in place of the Word and Spirit, who not able to lift up his own ſoul to God by reaſon of ſtraightneſs of heart and grievous preſſure, doth crave his help and aſſiſtance in Prayer: And may not a good Book ſupply the defect of a Chriſtian companion? When we are dull and out of order, we may joyn with others in Prayer for our relief and quickning; Why then ſhould it be intolerable to make this uſe of a godly Book. 9. The Jews before the coming of Chriſt had a preſcript form of Prayer and Thankſgiving in the celeberation of the Paſſeover: and that which they uſed, was (as it is very probable) approved by our Saviour himſelf. For the Evangeliſt ſaying, after they had ſung a Pſalm, they went forth to the Mount of *Olives*, doth ſeem to allude to their cuſtom of finiſhing the Paſſeover with certain Pſalms, which the Jews call the great *Halleluja*, beginning at the 113 and continuing to the end of the 118. Howſoever Hymnes and Pſalms are ſuch kinds of Prayer as are not wont to be conceived upon a ſuddain; but are framed by meditation before hand, or elſe by propheticall illumination are inſpired, as at that time it appeareth they were when God by extraordinary gifts of the Spirits, inabled men to all parts of ſervice neceſſary for the edifying of his Church. 10. All reformed Churches at this day do not only tollerate, but approve a ſet form of Prayer. I know not of what weight this reaſon is with our Brethren of the ſeparation; but ſure it hath been of great force with the godly in former times, otherwiſe the Apoſtles would never have alledged the practice and conſent of Churches, to confirm the faithfull and ſtop the mouthes of the contentious.

Mat. 26. 30. See *Paulus Burgenſ.* in Pſal. 112. *Joſ. Scalig.* de Em. temp. lib. 6. *Beza annot.* in *Mat.* 26. 20. *Druſ. Prat.* lib. 1. *in* Mar. 26. 30. *Ainſworth* in Exo. 12. 8. *Maldonat.* in Mat. 26. 30. Act. 15. 21, 28. 1 Cor. 11. 16. & 14. 13. Iſa. 29. 13. *Merc.* in Gen. cap. 6. 8. & cap. 1, 6. & cap. 50. 26. *Sixt. Senenſ.* Biblioth. lib. 3. meth. 4. *Rainold.* de Idololat. *admonit. ad lect.* Ainſw. *in* Gen. 6. 9.

Q. *Book-Prayer is an invention of men: therefore unlawfull.*

A. By this Argument all ſet forms of Catechiſmes, ſtudied Sermons, Interpretations of Scripture, and conceived Prayer it ſelf may be diſallowed. Reading the Scripture is Gods Ordinance: but the partition of the Law into 53 or 54 greater Sections is the device of man. Preaching is commanded of God, ſo is the Interpretation of the Scripture: but the phraſe and method of Sermons and Interpretations is of men. The matter of Scripture is the immediate truth of God: but the words and phraſes, which are as a veſſel to convey this light unto us (I ſpeak of Tranſlations, not of the Original Text,) are humane, not of God by immediate inſpiration. God commands us to call upon him both in publique and in private: but the words wherein we expreſs our deſires are our own, both in conceived and ſtinted Prayer. Theſe two kinds of Prayer agree in their Author, Matter, Form, Object, end and common nature: and the one is no more a ſtrange worſhip or invention of men than the other. We find direction in the Word of God, To whom, for what, with what heart and affections we ought to pray: but in what method or frame of ſpeech we muſt be Petitioners, we find nothing preſcribed in particular, nor do we judg any thing to be neceſſary, more then that order, fitneſs, decency and edification be regarded.

CHAP.

CHAP. VI.

Prayer *is to be made in a Language that we our ſelves underſtand, and thoſe that joyn with us. How we are to addreſs our ſelves unto God, and whether to begin our* Prayers *with Petition or Thankſgiving.*

Queſtion:

IN what Language muſt our Prayers be offered unto God?

A. In a known Language that we underſtand: for if we joyn with others an unknown Language profiteth not: If we pray alone, what is more ridiculous than to ſpeak words which we underſtand not. Seeing the Scripture requireth, that all that is within man ſhould praiſe the Lord: It followeth that as he committeth ſacriledge, that withdraweth and ſtealeth away his affection from the exerciſe of Prayer, ſo doth he alſo, which hath not his underſtanding attending upon his Prayer. And ſo much the more the latter then the former, as the underſtanding may be perfect and full in a ſort without the affection and devotion, whereas the affection roveth and wandereth uncertainly, when it hath not the light of underſtanding carried before it. Again, when God ſpeaketh unto us, all the powers of our ſoul (both in underſtanding and affection,) ought to ſtand up, to receive that which is ſpoken: and ſo when we ſpeak unto him, there is no faculty of the ſoul, which may withdraw it ſelf from the attendance upon the ſervice and gift that we preſent unto him. And therefore the Law in the whole worſhip of God, requireth it be done, with all the heart, with all the ſoul, with all the underſtanding. Againſt common Prayers in an unknown tongue, the Apoſtle reaſoneth thus: All Prayers to which the hearers cannot ſay, *Amen*, ought to be chaſed out of the Church: which general reaſon wipeth away all private Prayers, wherein a man knoweth not what he ſaith. For thereof it followeth, that not being able to underſtand what he ſaith, he is not able to ſay *Amen* to his own Prayers. In like manner it may be ſaid of him that prayeth in an unknown tongue, that he heareth not himſelf, that he is barbarous unto himſelf, ſpeaketh in the ayr, not underſtanding himſelf, is more than childiſh, not only not underſtanding what others ſay, but not what he himſelf ſaith: hath the marke of Gods wrath upon him, in that in things belonging to his ſalvation, he heareth a Language which he underſtandeth not. This may ſuffice to ſhew, that Prayer muſt be uttered in a known Language: the ſpeciall reaſons of this Point will come to be conſidered in the ſeverall Kinds and Parts of Prayer.

Pſal. 103. 1.

Deut. 6. 5. Mat. 22. 37.

1 Cor. 14. 16.

Q. *If I pray with the tongue, my ſpirit, that is, my affection prayeth well, but my underſtanding is without fruit.* 1 Cor. 14. 14.

A. It is abſurd to imagine the gift of tongues to be ſevered from his underſtanding, that by the gift of the Spirit did ſpeak them. Was that gift (to the zealous purſuit whereof the Holy Ghoſt exhorteth) a rapping out of words without underſtanding? Is this the great bountifulneſs and largeſs of Chriſt towards his (ſo highly commended of the Prophet) to inable them like a Popingay to prattle, or like *Balaams* Aſſe to tumble out words without any knowledge? Finally, where ever was it read (either in prophane or holy Writer) that man ſhould be ſaid to have the gift of that tongue, the ſyllables whereof his mouth can ſpeak, when his mind knoweth no ſignification of them? But this conceit is confuted of the Apoſtle, who affirmeth that every one of thoſe that ſpake with tongues edified himſelf, and that in ſuch ſort, as the Church is edified

1 Cor. 14. 4.

edified by him that ſpeaketh unto it, in a tongue which it underſtandeth. And
Verſ. 28. in the 28th verſe it is ſaid, that *he which ſpeaketh with tongues, ſpeaketh unto God and to himſelf*: Seeing therefore he ſo ſpeaketh unto himſelf, as he ſpeaketh unto God, to deny that he underſtandeth himſelf when he ſpeaketh with tongues, is to deny that God doth underſtand him which ſpeaketh with tongues. And how ſottiſh is it, that a man that underſtandeth not himſelf, ſhould edifie himſelf in ſpirit and affection, when the affection is dead without knowledge? neither can a man deſire or affect that which he underſtandeth not. And if ſpeaking in a tongue which he underſtandeth not, he can edifie himſelf in ſpirit and affection, why may he not alſo edifie the Church in ſpirit and affection which heareth the ſound of the words as well as he? But the Apoſtle ſaith, that *the Church heareth not him*, that is, receiveth no more fruit by that ſpeaker in a tongue which it underſtandeth not, than if it had not heard him at all. As for thoſe words, my underſtanding is unfruitfull, they are not to be referred to him that ſpeaketh, but to thoſe which are ſpoken unto in an unknown tongue. This doth firſt appear by the adjunct of unfruitfulneſs, which is annexed unto underſtanding. For whereas it is a borrowed ſpeech and ſimilitude taken from Trees, which are called unfruitfull, not in regard that they bring not forth fruit to themſelves, but in regard that they are barren and fruitleſs unto others, it is evident, that when the Apoſtle ſaith, *My underſtanding is fruitleſs*, he meaneth not in regard of the ſpeaker with a tongue, but in regard of thoſe which heard him. Secondly, This is evident by the 16th verſe,
1 Cor. 14. 16. where he ſaith, that if thou praiſe God in the Spirit, an ideot cannot ſay *Amen* unto thy thankſgiving, becauſe he knoweth not what thou ſayeſt: he ſaith not, that thou canſt not ſay *Amen* unto thy thankſgiving, or knoweſt not what thou ſpeakeſt, which he ought to have ſaid, if the Interpretation of our Adverſaries had been true. Thirdly, In the 17th verſe
Verſ. 17. he ſaith of him that ſpeaketh in the Spirit, *Thou verily giveſt thanks, but another is not edified.*
Verſ. 19. And moſt evidently in the 19th verſe, where (ſaying that in the Church he would rather ſpeak few words with his underſtanding, than ten thouſand with the tongue) he noteth the effect of ſpeaking with his underſtanding, namely, that he might inſtruct others. If therefore (in the Apoſtles language) ſpeaking with a mans underſtanding be to inſtruct others, and not himſelf: it followeth, that to ſpeak without his underſtanding, is to ſpeak to others, with underſtanding and profit to himſelf, and without inſtruction and profit to others. Laſtly, To pray in ſpirit, is not to pray with the affection, but in the ſtrange language or tongue which is ſpoken: which (by a trope of the cauſe for the effect) the Apoſtle calleth Spirit: becauſe that they who ſpake it, ſpake by the miraculous gift of the Spirit: and ſo are thoſe extraordinary gifts called Spirits. And ſo (by another trope of one part put for the whole) they
Verſ. 12. Verſ. 1. are called ſpiritual. So that to pray or to ſpeak in or by the Spirit, is the ſame which *Luke* ſaith of them which had received the Holy Ghoſt at
Act. 2. 4. *Penteceſt*, that they *ſpake with ſtrange tongues, even as the Spirit gave unto them to utter.* This expoſition alſo the *Scholiaſt* ſetteth forth. And that it cannot be underſtood of the affection or devotion of the ſoul, it is evident by the 16th verſe, where he affirmeth that an unlearned man cannot ſay *Amen* unto the thankſgiving that is made in or by the Spirit, yet we know that the affection or devotion hindereth not the underſtanding of the rude and unlearned, but the uttering of things in ſuch language as he underſtandeth not.

Q. Is it fitteſt in Prayer to ſay our God, or my God, our Father, or my Father?

A. In

A. In publique Prayer, or in Prayer with others, we muſt ſay Our God or Father: becauſe we are the mouth of the reſt, who ſtand in the ſame relation to God that we do. But in ſolitary Prayer it is lawfull to uſe either form of ſpeech. When we would expreſs our particular faith and dependance upon God, we may ſay, My Father, or My God. But as a Chriſtian belongeth to the Communion of Saints, and prayeth as a member of the whole body, it is lawfull and convenient in his moſt retired and ſolitary Prayers, to ſay Our God and Father: whereby he noteth that relation and reſpect of God to him, which is common with his Brethren. Thus *Hezekiah* uſeth it ſaying, *O Lord our God, I beſeech thee ſave us,* &c. *Ezra, O our God, what ſhall we ſay after this? Daniel* praying alone, ſaith, *Now therefore, O our God, hear the Prayer of thy ſervant.* And ſo it is lawfull for a Chriſtian in private Prayer to ſay Our Father, eſpecially if before he begin, he uſe (as is moſt meet) ſome ſhort meditation, and think of Wife, Children, Parents, Kinſfolks, Neighbours, yea of the whole Church.

Jer. 3. 19. Job 34. 36. Pſal. 22. 1. 1 Cor. 14. 18. Jer. 3. 4. Mat. 6. 6. Ezra 9. 6. 2 King. 19. 19. Ezra 9. 8, 10. Iſa 37. 20. Dan. 9 7.

Q. Whether is it expedient to begin our Prayers with Petition or Thankſgiving? with praiſe or complaint and confeſſion of ſinnes?

A. Herein we may uſe our Chriſtian Liberty, as God ſhall miniſter occaſion by his providence, and move our hearts by his holy Spirit. We have Examples of both kindes in the holy Scripture, both in the Prophets and Apoſtles, and in Chriſt himſelf, who have ſometimes begun with the one, and ſometimes with the other. When God doth ſhew us any ſpecial mercy and favour, it will be moſt fit to begin with thankſgiving and admiration of his goodneſs, as *Peter* did: and when he doth frown upon us, and bring us into danger and trouble, it is moſt fit to begin with petition and requeſt, as *Jehoſhaphat* did: yet in our ordinary and uſuall Prayers, and offering up of our Morning and Evening Sacrifice to God, we may begin indifferently with either. *Abrahams* Servant firſt makes his requeſt to God, and ſeeing the ſucceſs anſwerable to the deſire of his heart, he returneth praiſe: *Bleſſed be the Lord God of my Maſter Abraham.* When *David* was ſtayed by the wiſe admonition of *Abigail* from ſhedding innocent blood, he had occaſion to acknowledge his ſinne, as his raſhneſs and bloody reſolution to have made a maſſacre of ſo many innocent perſons: yet the mercy of God preventing him by his bleſſing, did ſo affect him, that it made him break out into thankſgiving, and put praiſe before petition. The like may be ſaid of *Zachary* the Father of *John* the Baptiſt.

Act. 12. 11. 1 King. 22. 2 3 Gen. 24. 27. 1 Sam. 25. 22, 33. Luk. 1. 68.

CHAP. VII.

Shewing the common and general Impediments of Prayer. *The end of* Prayer. *The Place, and Time thereof. Motives to frequent* Prayer. *Geſture to be uſed therein.*

Queſtion:

WHat *are the moſt common and general Impediments of Prayer?*

A. The principal are theſe. Firſt, Since the fall the ſoul naturally loveth to ſpend and ſcatter it ſelf about theſe preſent ſenſible things, and cannot without ſome ſtriſe gather it ſelf together, and fix upon heavenly things. Now this talking with God requires an actuall bent of the mind, and carrieth up the whole ſoul into Heaven, and exerciſeth as all the parts, ſo all the graces of the ſoul, faith eſpecially, Prayer being nothing elſe but the flame of faith. And Satan knowing, that when we ſend up our Prayers to God, it is to fetch ſupply againſt him, troubleth the ſoul, weak of it ſelf, with a world of diſtractions. Secondly, Self-ſufficiency whereby men dwell too much in themſelves, is one main cauſe of the neglect of this entercourſe and dealing with God by Prayer. He that hath nothing at home will ſeek abroad; the hungry belly will ask earneſtly, and thankfully receive an Almes. The poor man ſpeaketh ſupplications, and returneth thanks. If we were poor in ſpirit, and ſaw our own emptineſs, it would force us out of our ſelves to ſeek ſupply, and raiſe mindfulneſs of what we have received. Thirdly, Mindleſneſs of what we want, and what mercies God hath freely vouchſafed unto us, is one ſpeciall cauſe of ſlackneſs in Prayer. How can he crave to be relieved, that feels no lack of any good? How ſhould he be fervent in praiſes, that conſidereth not in what he is beholding for invaluable benefits heaped upon him? 4. A mind drowned in the enticements or baits of ſenſual delights and pleaſures, can think of nothing that is above, can ſavour nothing that pertains to the Kingdom of Heaven. Surfeting, drunkenneſs, and cares of this life do overcharge and weigh down the heart, that it cannot take its flight on high, or walk with God. *Be ye therefore ſober, and watch unto Prayer.* Fifthly, Inordinate paſſion is the ſtop of Prayer. He that burneth with the heate of anger, wrath, hatred or ſuch like, he dareth not expect, much leſs ask any thing of him, who cauſeth the beames of his bounty to ſhine upon the juſt and unjuſt. Riot and contention are the two plagues as of Common-wealths ſo of Prayers.

Luk. 21. 34, 36

1 Pet. 4. 7.

Mat. 26. 41.

Mat. 5. 24.

1 Pet. 3. 7.

Q. *What is the end of Prayer?*

A. 1. The glory of God: for therefore we pray, that we may perform unto God that worſhip which is due unto him, by teſtifying obedience in executing his Commandement, and giving to him the praiſe of his goodneſs, that he will; of his power, that he can; and of his bounteous mercy and faithfull promiſe, that he hath ſuccoured us in our affliction. The prime care of them that pray is, that the glory of God our Almighty Creatour and moſt bountifull Redeemer might be manifeſted to the whole world. The ſecond is the ſalvation of themſelves and of their neighbour. For we ask to obtain of God things temporall and eternall for our ſelves and others; and we render thanks for mercies received, that things needfull may be ſupplied.

Pſal. 50 23. & 80. 18. Pſal. 116. 7. 2 Cor. 1. 11. Joh. 14. 13.

Heb. 4. 16.

Q. *What is the Place of Prayer?*

A. Every private place was free for private Prayer both in the Old and New Teſtament. This the examples of Chriſt, the Prophets and Apoſtles do plentifully confirm. Chriſt prayed in a Mountain, by the Rivers ſide, upon the Croſs:

Mat. 4. 23. & 26. 39. Luk. 3. 21. & 23. 34.

Croſs: *Iſaac* in the Field, *Jacob* in his Bed, *Moſes* at the Red Sea, *Elias* in Mount *Carmel*, *Jonas* in the Whales belly, the Diſciples in a Ship, the Apoſtles in an upper-Chamber, *&c.* But under the Law God appointed a certain Place, in which he would be publiquely worſhipped. This Place before the building of the Temple, was whereſoever the Ark of God did remain; as in the dayes of the Judges, and *Samuel* at *Shiloh*: whence *Elkanah* did worſhip every year at *Shiloh*. For God commanded that they ſhould worſhip him in the Place which he ſhould chooſe, and promiſed to be preſent with them that ſeek his face, that is, which worſhip before the Arke, which is called the face of God, becauſe it was a teſtimony of his preſence. Although I dare not affirm, that this was evermore ſtrictly obſerved: yet ſure I am, when the Arke did reſide in *Kiriath-jearim*, all the people, by the direction of *Samuel*, aſſembled at *Mizpeh*, and poured out Prayers and teares before the Lord: whoſe example the Jews imitated in the time of the *Maccabees*, when the City of *Jeruſalem* was deſtitute of Inhabitant, and the Sanctuary of God troden under-foot. But commonly God was worſhipped towards the Arke; whence it is deſcribed from that adjunct, that it is the Arke of God, whoſe Name is called by the Name of the *Lord of Hoſts, that dwelleth between the Cherubims*. And becauſe *David* tranſlated the Sanctuary or Tabernacle of the Covenant, wherein the Arke was, into Mount *Zion*, therefore he makes mention of *Zion* ſo often, and deſires to be heard out of *Zion*. And this manner of praying was retained afterwards, although the Temple, in which the Arke was placed of *Solomon*, was not built in *Zion*, but in Mount *Moriah*. When *Solomon* bare rule, the Temple which he builded, was the place of publique worſhip, and ſo continued till the time of reformation. For God himſelf choſe and conſecrated that Houſe that his Name ſhould be there for ever. Whence every where in the Prophets, the City of *Jeruſalem* is ſaid to be *choſen of God*, and the Temple is named the *Houſe of Prayer*. The captives that lived in another Land, when they prayed, did turn themſelves towards *Jeruſalem*, where was the Tabernacle of the Covenant, which *David* calleth the Sanctuary, that is, an holy place, in which was the Propitiatory. Beſides the Temple, the Jews had their Synagogues in ſeverall Cities, which the *Rabbins* call *Bath Midraſchot*: later Writers *Proſeucha*; becauſe they met together there to pray. Touching their Original there be divers conjectures. Some thinking, that there is no mention of them in the Hiſtory of the Judges or Kings, do ſuſpect that it is a new device or late inſtitution, never in uſe before the *Babyloniſh* captivity; at what time the Jews deſtitute of a Temple, did build Synagogues whereſoever it was fit. But their opinion is nearer truth, who think that there were ſuch places for Prayer in the Cities appointed for the Habitation of the Levites, which from their ſituation are commonly called *Gebaboth* or *Ramoth*: Hills or high Places. Of the *Ægyptians Labaroth*, *Lubra*, and corruptly *Laurai*: Hence the Hill of *Phinehas*, the Hill of More, the Hill of God. See *Jun.* An. in 1 *Sam.*10.5. Before the Law the publique Place of Prayer was that, which the Fathers either for the fitneſs of aſſembling, or for ſome extraordinary apparition of God, had conſecrated to his worſhip, building Altars. But by the coming of Chriſt, the holy ceremonies of place are all taken away: for now we are commanded to *pray every where lifting up pure hands*. All adoration towards Temples, Altars, Images, is idolatrous. *Hezekias* in great diſtreſs entred into the Temple, truſting in the Commandement and Promiſe of God, for which the Arke of the Covenant, and for the Arke alſo, the Temple, was a Symbole of Divine preſence and audience to them that prayed. But at this day we have neither Commandement nor Promiſe. And though it be neceſſary for Chriſtians to aſſemble to pray in the publique Congregation, yet ſuch Prayers are not approved for the place, as though Prayers there, did more pleaſe God, and were heard: but for the Eccleſiaſticall

Gen.24.63. & 49.18. Exo.2.23. & 14.15. & 15.25. Joſh.5.14. 1 Reg.17.20 2 Reg.10.3. Lam.3.55. Jon.2.1,2. Dan.6.11. Mat.8.25. Act.1.13. & 12.12. Joſh.18.1. 1 Sam.1.3. Jer.7.12. Pſal.78.60. Deut.12.13, 14. Exo.25.22. & 30.36. 1 Sal 27.8. 1 Sam.7.1. Verſ. 5,6. 1 Mac.3.46 Pſal.5.7. 2 Sam.6.2. 1 Par.13.6. 2 Sam.6.12. 1 Par.13.6.

Pſal.3.4. & 20.2. 1 Reg.9.3. Luk.19.46. Dan.6.10. 1 Reg 8.48

Pſal.20.2. 1 Reg.8.10.

Lev.16.2. *Tilen.* Syn. pag.2. cap.52 See *Jun.* annot. in Gen. 8.4. which is confuted by *Fuller.* Miſcell. lib.2. cap.1. Joſh.24.33. Judg 7.1. 1 Sam.10.5. Gen.28.17. 1 Tim.2.8. Joh.4.21.23, 23,24.

siasticall Assembly with whom we must joyn in Prayer, both because God requireth it of us, and hath promised to be present with them that call upon him in the Congregation. But of the Original of Temples when they began, and of their use, in fit place hereafter.

1 Tim.2.1,2,3. Mat.18.20.

Q. *What is the Time of Prayer?*

A. We are commanded to *pray alwaies*, to *pray continually*, to *pray without ceasing*, and never to waxe idle: which is not so to be understood, as if we were to do nothing but pray: but that day by day, when it shall be most fitting our condition and occasion, we must return to this duty. That we are said to do alwaies or continually, which we are said to do at fit times daily; as that was a continuall Sacrifice which was daily offer'd, morning and evening only. But in respect of the time, Prayer is setled or occasionall. Occasionall, when we are moved to pray upon every occasion. Setled, when we pray at a certain time appointed and determined. And this is either publique or private. Publique, when a certain time is prescribed for the Prayers of the Assembly, and that diverse according to the diversity of people, and necessity of the time. So the Priests are commanded *once in the year to make supplication for all the sinnes of the children of Israel.* So the *Israelites* whiles *Samuel* lived, did worship every year at *Mizpah*; and the Temple being erected, they appeared *thrice every year before the Lord.* The Lord also had instituted in his Law, that the Jews should offer a morning and evening Sacrifice. Private Prayer is that which every man doth make unto God in private. And as in the Law God had consecrated the morning and evening for Sacrifice, Prayers, and Hymns: so the Saints being to pray privately, did observe the morning and evening season, though the morning principally, both because their minds are fitter for Prayer, and they did rejoyce to fit themselves to the publique institution of God. Hence are these sayings of *David*; *My voice shalt thou hear in the morning, O Lord. In the morning my Prayer shall prevent thee. O satisfie us early with thy mercies. Cause me to hear thy loving kindness in the morning. Evening and morning, and at noon will I pray and cry aloud.* Thus it is noted of *Isaac*, that in *evening he went forth to pray or meditate*; Of *Daniel*, that he *prayed three times a day. It is good* (saith the Psalmist) *to shew forth thy loving kindness in the morning, and thy faithfulness every night.* Yea, the Servants of God have not ceased in the night season to commune with the Lord. *I will rise at midnight to praise the Lord; I have remembred thy Name in the night. I have cried day and night before thee.* By this it sufficiently appears, that we are daily and often to take up this exercise of Prayer. And that may be further proved by many reasons: for our decayes of grace when it is not renewed: our sundry wants and new appearances of evil which daily shew themselves, before not discovered; the daily malice of Satan against us; the continuall favours that God vouchsafeth, do call for the daily exercise of holy Prayer, when we rise and lie down, go about our business, or take repast. We must pray daily, that we might worship God, use his blessings aright in a sanctified manner, keep the heart in order, sue out our pardon for daily sinnes. And if God daily remember us with his blessings, we should remember and think upon him in our Prayers.

Luk.18.1. 1 Thes.5.17. Col.4.2. Phil.4.6. Rom.12.12. Eph.6.18. 2 Tim.1.3. Luk.21.36. 1 Thes.5.16. 2 Sam.9.7. Exo.29.42. Numb.4.16. & 28.3. Rom.1.9. Col.1.3. Eph.1.16. 1 Reg.10.8. Eph.5.20. Lev.16.21,22, 24. Exo.29.41. Numb.28.4. Act.3.1. Psal.119.147. Psal.5.3. Psal.57.8,9. Psal.88.13. Psal.90.14. Psal.143.8. Psal.55.17. Gen 24.63. Dan.6.10. Act.10.3. Psal.92.2. & 95.2. & 145.2. Psal.119.62. Psal.119.55. Psal.6.6. Psal.22.2. & 77.2. & 88.1. Psal.134.1. Lam.2.19. Isa.26.9.

Q. *What are the Motives to frequent Prayer?*

A. 1. It is a Priviledge purchased by the Blood of Christ. 2. The Lord hath commanded us to pray at all times: And if we make conscience of one Commandement, why not of another? 3. When God remembers us daily, lading us with his benefits, and setting the creature on work to do us service, is it not unreasonable that we should forget him? 4. A praying Christian is potent and prevalent with God. 5. It is the best way to preserve and establish peace, and to fill the heart with joy. 6. Prayer is the Helmet and Buckler that keeps

Jam.5.13. Neh.1.1 Phil.4.6,7. Joh.16.24.

keeps us ſafe. 7. If we love Chriſt, we ſhall expreſs our ſelves in calling upon his Name. 8. The omiſſion of Prayer doth diſadvantage men in outward and ſpiritual things. For they are deprived of the bleſſing of what they enjoy. Grace decayeth, the ſoul is barren and comfortleſs, the heart hardened and diſtempered. Job 15. 4.

Q. *What think you of Canonicall houres for Prayer?*

A. We allow appointed hours both in publique and in private Prayers, according as either the comelineſs and commodity, either of the Church, or of every ſpecial perſon, doth require. But a religious obſervation of one hour more than another, we account with the Apoſtle, to be *a beggarly ceremony* or element; and thoſe who are ſo perſwaded, are either fallen from the faith, or at leaſt weaklings in faith. And if the ſimplicity and ſincerity of the Goſpel require that we ſhould forget the religious obſervation of the places, it cannot ſuffer us to place holineſs or religion in deviſed times. Nor do thoſe phraſes of *praying continually*, or *without ceaſing*, enjoyn us thoſe Canonicall houres: for beſides that their inſtitution was not in the Apoſtles time, theſe precepts tie all Chriſtians; whereas their houres of Prayer bind their Clergy only, who of Office are to pray. Our Adverſaries in their Canonicall houres do erre many waies. Firſt, In this, that they make laws for all times, of ſome example which particular men did freely upon ſome occaſion extraordinary. Secondly, That they multiply their *ferials* and houres abundantly, above that the Church of God can attend unto. Yea, contrary to Gods inſtitution; who hath, that we might keep his worſhip on the Sabboth, given us ſix daies. Thirdly, That they make them publique Prayers of the Church, which are performed by the Clergy. Whereas the Clergy are not the Church, but the Miniſters with the people to whom it is miniſtred. But the ſuperſtition and errour of our Adverſaries ſet aſide, it is not inexpedient to appoint certain times of the day for private Prayer, and conſtantly to obſerve them ſo far as fitneſs and conveniency will give leave.

Gal. 4. 9. 10, 12. Rom. 14. 2, 5. Joh. 4. 23, 24. 1 Tim. 2. 8. Act. 12. 12. & 16. 25. & 10. 36. Act. 1. 14. & 2. 42. & 4. 24. & 8. 15. & 9. 11.

Ob. *Men cannot ſpare time.*

Sol. 1. The time ſpent in Prayer ſeemeth to take from, but indeed it addeth to the heap. *Mal.* 3. The baiting of the Horſe hinders not the Journey: not the whetting of the ſith the work. 2. This is the greateſt work, and moſt profitable, whereby the Image of God is repaired and encreaſed. 3. Shall we offer that to God which coſts us nought. 4. The more import our buſineſs, the more need to implore Gods bleſſing by hearty Prayer. 5. Conſider what time thou ſpendeſt idly every day, or worſe then doing nothing. 6. Conſider the unweary watchfulneſs of the Saints of God in all ages, in attending upon this duty.

Q. *What Geſture is to be uſed in Prayer?*

A. The Scripture hath not preſcribed any certain geſture as neceſſary: We ſhall find the Saints of God have prayed kneeling, ſtanding, *&c.* But of this more particularly in the Parts of Prayer.

CHAP.

CHAP. VIII.

Of Petition. *What it is. The Neceſsity, and unſpeakable Benefits thereof. Divers Reaſons to ſhew that we muſt pray to God alone. How we are to conceive of God in our minds, in Prayer. The Rules to be obſerved in our calling upon God.*

Queſtion:

WHat are the *Parts of Prayer?*

A. Petition and Thankſgiving.

Pſal. 105. 1. Iſa 12 4.

Q. *What is Petition?*

Moller. in *hunc. loc.* 1 Sam. 2. 1. Jon. 2. 1, 2. Pſal. 90. 1. 2 Sam. 7. 27. Phil. 4. 6. 1 Theſ. 5. 17, 18. Pſal. 42. 8. Pſal. 50. 15.

A. It is a Prayer, wherein we crave of God the preventing or removing of things hurtful, and the obtaining of things needfull, either for this life or the life to come, and that of meer grace through Jeſus Chriſt. This duty is known by the name of Prayer, Requeſt, Meditation, Deprecation, Complaint, Supplication, Interceſſion, Deſire, lifting up of the hands, ſighing, weeping, the requeſt of the lips and deſire of the heart, and ſuch like. And the godly when they prayed, are ſaid to weep, to watch, to caſt themſelves upon their face.

Gen. 17. 18. & 24. 12. & 28. 3. & 32. 11. 1 Reg 8. 25. Pſal. 4. 1. Pſal. 19. 14. Pſal. 5. 1, 2. Pſal. 141. 1, 2. & 143. 1. & 140. 7. Pſal. 141. 2. Pſal. 79. 11. Pſal. 39. 12. & 38. 7. Pſal. 21. 2. Deut. 1. 45. Mat. 26. 38. Numb. 16. 45. & 20 6.

Q. *Why ſay you, that Petition is a craving of what we need?*

A. We may ask that which is due debt unto us, but in craving we renounce all other titles, and fly wholly to his bounty and kindneſs, at whoſe hands we beg and intreat. When ſuperiours will have inferiours do any thing, they may lay their command on them, and ſo bind them to it, by reaſon of that obedience which is owing to them from their inferiours: but when inferiours would have this or that from ſuperiours, whom they cannot by any meanes bind to them (for the inferiour hath no authority or power over his ſuperiour) then they fall to intreaty, not moving them otherwiſe then from hence, becauſe it is fit their bounty and rich eſtate ſhould ſupply their indigency, when they are humbly intreated. Thus *Daniel* and all holy ones have come to God, *not for our ſakes, to us ſhame and confuſion belongeth, but for thy name ſake, thy mercy ſake*, do thus and thus. For indeed, in that we beg any thing, we confeſs we have no title in juſtice to it, and that it is moſt free for him we intreat, to give it or not to give it, if he pleaſe. If I think a thing due to me, and my own by right, I cannot beg it unfeignedly, as I would do a thing which is not mine, further then the bounty of him I intreat, ſhall beſtow it on me.

Dan. 9 8, 9, 19.

Q. *What Reaſon may ſhew the Neceſſity of this duty?*

A. The firſt may be taken from Satans malice, and our own dulneſs and indiſpoſition to this duty; Satan knowing that when we ſend up our deſires to God, it is to fetch ſupply againſt him, troubleth the ſoul, weak of it ſelf, with a world of diſtractions. Where he cannot corrupt the Doctrine of Prayer with hereſies and ſuperſtitious follies, there he laboureth to hinder the exerciſe of it. Wherein we ſhould be ſo farre from being diſcouraged, that we ſhould reaſon rather thus that muſt needs be an excellent duty which is ſo irkeſome to the fleſh, and which the Devil ſo eagerly ſets againſt. The diligence that Satan uſeth

uſeth to ſteale away the Word of life, that it might not take root in the heart, commendeth to us the excellency of that heavenly truth, Surely that envious one would never ſeek to hinder us from Prayer, to moleſt us in Prayer, if it were not an exerciſe of ſingular uſe and comfort. And we ſhould never be ſo dull and untoward unto it, if it were not ſpiritual and heavenly. 2. Our great poverty and want ſhould move us to crave without ceaſing. Alas, what temptation can we reſiſt, much leſs overcome without freſh ſuccour? What croſs can we endure without impatiency, if we have not new ſupport? What ſucceſs can we look for, yea, in common affairs, without his bleſſing? What good can we do, nay thinkof, without new ſtrength? When we do any good by his power, do we not need pardon for the blemiſhes of our beſt performances? What good bleſſing can we enjoy, ſo as we defile not our ſelves in it, without a further bleſſing giving us with the thing, the holy uſe of it? Wherefore holy men knowing that God will be ſought unto even for thoſe things of which he hath given a Promiſe, in obedience to his Divine Order, deſire to receive all from him as a fruit of their Prayers. And Gods manner is to keep many bleſſings from his Children untill they have begged them, as delighting to hear his Children ſpeak. The conſideration whereof moveth thoſe that have neareſt communion with God, to acknowledge him in all their waies, depending on him for direction, ſtrength, ſucceſs, whereupon he delighteth in ſhewing himſelf more familiarly unto them in the ſweeteſt experiences of his love, guiding them by his counſell whileſt they abide here, and after bringing them to glory. 3. This ſhould encourage us to this exerciſe, wherein lyeth all our ſtrength, that if in ſpite of Satans annoyance and our own indiſpoſition, we will ſet upon this duty, we ſhall find our ſelves by little and little more raiſed up to Heaven, and our hearts more and more enlarged, God rewarding the uſe of that little we finde at the firſt, with encreaſe of ſtrength and comfort. *To him that hath* (in the exerciſe of that he hath) *ſhall be given* more. As other graces grow in thoſe that are in the ſtate of grace: ſo this ſpirit of Prayer receiveth continuall increaſe upon more inward acquaintance with God and our own eſtates. 4. Petition is the Key of Heaven, a moſt excellent means of obtaining every good thing. The things we want are of two ſorts; ſuch as we may by courſe of juſtice redeem, and get to our ſelves; or ſuch which do meerly depend on the good will of perſons, and cannot be gotten, but only by winning their good will: Thus there are two courſes of getting things; for we may fetch thoſe former things by commutative juſtice, by giving a penny for a penny-worth: but the latter things we cannot procure, but by humble intreaty only. Now all heavenly bleſſings are of this latter ſort, ſuch as cannot be gotten, but only from Gods grace and free favour, and therefore ſuch as we cannot otherwiſe get, than by moving him for them with humble ſupplication. As this is a part of the Kings Prerogative, to have his ſubjects petition to him for grace, in regard of their temporall exigencies in which they are: ſo this is the Prerogative of that Heavenly King, that we ſhould in all things ſeek to him. 5. The being of every thing teacheth it to pray after a ſort to the Creatour: the earth weary with drought, will open the mouth and cry to him; the young Ravens will report their hunger, and call to their Creatour for ſuſtenance: Shall not we, if we be his Children, report all our wants to him, and ſeek all good things from him? Look as it is in nature, nothing which doth grow, but hath in it an appetite and attractive force, whereby it doth draw to it ſelf ſuch nouriſhment as it wanteth: ſo no ſoul ever took encreaſe of grace, but there was in it this appetite of heavenly deſire, and attractive force of Prayer, by which it doth draw from the root, even from God in Chriſt, every thing needfull for it. Let all thoſe that profeſs the Name of God be exhorted, not to conceive of Prayer as a thing arbitrary and

Pſal. 147. 9. *Zanch.* de Rev. lib. 1. in *Prax.* de Invoc.

and indifferent, but as of a neceſſary duty. Are any afflicted, *let them pray?* Are any in proſperity, *let them pray?* In what condition or ſtate ſoever ye are, *pray*: then ſhall your proſperity be bleſſed and comfortable, it ſhall be continued, yea encreaſed for your good: then ſhall ye be kept from afflictions, or be made able to bear them, or be made much better by them. In thus doing, ye ſhall have all ſuch good things as be needfull for you with a bleſſing upon them, with contentedneſs without them. By Prayer ye ſhall obtain pardon of ſinnes paſt, ſtrength to reſiſt temptations of ſinnes to come; yea, ye ſhall keep Satan at the ſtaves end, that he ſhall not be able to touch you. Pray, and ye ſhall be bleſſed with encreaſe of faith, enriched with plenty of grace, refreſhed with comfort and peace in this life, made fruitfull in good works, and crowned with perfection of grace and glory in the life to come. Would we do good to our ſelves, to our friends, to our enemies? Would we be beneficiall to the Church and Common weale? then *let us pray*. Nothing ſo deep, but with this Bucket we may draw it up; nothing ſo high above us, or ſo farre from us, but with this hand we may reach it to us. He cannot be miſerable, that doth open his griefs unto the Lord, who cannot but regard the voice of his own Spirit. Great is the force of Prayer, and cannot be withſtood. He that wreſtleth by the ſtrength of Prayer, though he wreſtle with the ſtrong God, ſhall prevail as *Jacob* did. Of all helps Prayer is the moſt effectuall, the readieſt at hand in all places, and at all times: if we be not without hearts, we need not be without help. Prayer relieveth the diſtreſſed mind, ſtrengtheneth the weak, reviveth the dull, enlargeth the ſtraightned, enricheth the poor, preſerveth the godly; procureth Divine bleſſing upon all his Ordinances, and our labours. It is the moſt univerſall help; it is good for all perſons, at all times, in all things. Yea, which is more then all this, it procureth glory to God. But of all theſe more diſtinctly in their proper place. 6. The nature of love is to delight in communication with the beloved, whereby it is more kindled and enflamed.

Hoſ. 12. 4.

Bur ibid. q. 1.

Q. *To whom muſt we pray?*

A. To God alone in the Name of Chriſt Jeſus. *Whatſoever ye ſhall aſk the Father in my Name, he will give it you.*

Joh. 16. 23.

Q. *Why muſt we pray to God?*

A. He is the true Jehovah, great and terrible, abundant in goodneſs, infinite in compaſſion, rich in mercy, of abſolute ſovereignty: who hath made all things, in whoſe hands are the deep places of the earth, who only is able to help and ſuccour in all diſtreſſes. He is our God and King by Covenant, he perfectly underſtands the thoughts of all hearts, and to him it belongs to hear all Prayers. In all theſe and many other reſpects, it is neceſſary we ſhould call upon the Lord aecording to his Commandement. *O Lord God of Iſrael, who dwelleſt beween the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the earth: thou haſt made Heaven and Earth. The Lord is a great God, and a great King above all Gods: In his hands are the deep places of the earth. Thou O Lord, art a God full of compaſſion and gracious, long-ſuffering, and plenteous in mercy and truth. O turn unto me and have mercy upon me. Thou art good, and doeſt good; teach me thy Statutes. With the Lord there is mercy: and with him is plenteous redemption. Thou art my help and deliverer, make no tarying, O my God. Worſhip him that made Heaven and Earth. O come, let us worſhip and bow down: let us kneele before the Lord our Maker. For he is our God, and we are the people of his paſture. Thy hands have made me and faſhioned me; give me underſtanding, that I may learn thy Commandements. There is no other God, that can deliver after this ſort. Hearken unto the voice of my cry, my King and my God: for unto thee will I pray. Lord, all my deſire is before thee, and my groaning is not hid from thee. O thou that hearſt*

Pſal. 54. 1. 2 Reg. 19. 15. Pſal. 95. 3, 4. Pſal. 86. 15, 16 & 44. 26. Pſal. 119. 68. Pſal. 130. 7. Pſal. 70. 5. Pſal. 40. 17. Apoc. 14. 7. Pſal. 95. 6, 7 Pſal. 119. 73. Iſa. 64. 8. Pſal. 138. 8. Dan. 3. 29. Pſal. 5. 2. Pſal. 38. 9. 1 Reg. 8. 39 Pſal. 65. 2.

all Prayers, unto thee ſhall all fleſh come.

Q. *What Reaſons are there to ſhew that we muſt pray to God alone?*

A. 1. The Lord from Heaven hath warned us to take him only for our God, and to worſhip him alone: The Sonne of God teacheth us to ſay, *Our Father which art in heaven*; The voice of the Spirit within us is, *Abba*, Father. Let us aſk the opinion of the Angels and Saints. *If thou wilt offer a Sacrifice* (ſay they) *offer it to God; Worſhip him, who made heaven and earth.* And this is the voice of men converted, *To thee do we cry.* From all this its ready to be concluded, that God only ought to be called upon with joyfull belief: becauſe the invocation of the true God only is commanded in the holy Scriptures, confirmed with Promiſes touching audience, and commended to us by the examples of Angels and holy men. 2. When Prayer doth not ſimply aſk things, but aſk them as meanes making for Gods glory and our ſalvation; and when no power but God can make inferiour things conduce to the Glory of his name, and the increaſe of grace in us: hence it is manifeſt, we cannot aſk any thing religiouſly, but of God only. Even as a natural man cannot deſire any thing according to nature, which doth not pertain to the continuing and well-being of nature: ſo a ſpiritual man cannot out of grace deſire any thing religiouſly, which doth not ſome way profit to the conſervation and perfection of that grace which is in him. 3. Prayer is a ſpiritual Sacrifice, or *ſweet ſmelling Incenſe.* But Sacrifice muſt be offered to the Lord alone. When the Prieſt of *Jupiter* with the people would have ſacrificed to *Paul* and *Barnabas*, *they rent their clothes, and cryed out, Sirs, Why do ye theſe things?* The *Rhemiſts* upon that place tell us, that externall Sacrifice may not be offered to man or creature, but to God only: as if Prayer were not more honourable and higher ſervice and worſhip, then are Bullocks or Calves. For how much the figure is inferiour to the thing figured, and the ſhadow to the body: by ſo much is the offering up of Bullocks and Calves inferiour to the Oblation of Prayers. 4. Prayer to obtain grace or glory is a part of Divine worſhip. But Divine worſhip is proper to the Lord alone. 5. He to whom we pray muſt be able to hear all Prayers, in all places, at one time; willing and able to give all good and perfect gifts, good for matter, good for uſe, and that alwaies; to ſearch the ſecret corners of the heart, and to underſtand the thoughts. But God only is every where preſent, heareth all Prayers, is moſt willing and able to help, knoweth all hearts, and underſtandeth every imagination. As for mentall Prayers, the Angels often cannot know them; the Saints in Heaven have no meanes how to underſtand them for ought the Scripture teacheth. Had they knowledge, yet the other things are doubtfull; for they can do nothing which they will not, and they will not do any thing to which God calleth them not; they are ſo perfectly conformed to his pleaſure, and attend his beckoning in all things. But we know it is the Lords will to be called on, and ſo to perform that he knoweth we want; and he is both willing and able to ſupply it unto us. 6. We cannot call upon any religiouſly, on whom we may not religiouſly believe. But we are to believe religiouſly in God alone; to derive faith from any creature is a thing accurſed. *Bellarmine* ſhuffles to decline the force of this reaſon, thus; He cannot call upon the Saints, who doth not believe that there are Saints, and in a manner hope in them. But the Scripture ſheweth we ſhould believe in the Saints in no manner, but in the Lord alone. It is one thing to have faith of the Saints, another to believe in the Saints: He that denies the former, denies the communion of Saints in the unity of the Spirit; he that affirmes the other, hath neither learned Chriſt or Piety. Let us then make the Name of the Lord our ſtrong Tower, to which we fly ſeeking ſalvation. Men love not to be ſorted in any buſineſs but with their Peeres and

Pſal. 81. 9, 10, 11. Deut. 32. 39. & 6. 13. Jer. 17 7, 8. Mat. 6. 9. Luk. 11. 2. Joh. 16. 23. & 4. 23. Rom. 8. 15. Gal. 4. 6. Judg. 13. 16. Apoc. 14. 7. & 19. 10. Pſal. 5. 2. & 105. 4. Iſa 55. 6.

1 Pet. 2. 5. Pſal. 141. 2. Mal. 1. 11. Rev. 5. 8. & 8. 4. Luk. 1. 10. Exo. 22. 20. Deut. 17. 3. Act. 14. 12, 14.

Pſal. 50. 8, 9, 10, 11, 12, 13, 14, 15. Pſal. 50. 15. & 44. 20, 21. Mat. 4. 10. Jer. 23. 23, 24. Neh. 1. 6. Pſal. 65. 2. & 66. 18. Pſal 57. 2. Eph. 3. 20. Jam. 1. 5. 17. 1 Joh. 5. 14. 2 Chro. 6. 30. Pſal. 94. 9, 10. Jer. 17. 9. 1 King. 8. 39. Act. 1. 24. Pſal. 7. 9. & 44. 21. Rom. 10. Ier. 17.

De beat. Sanct. lib. 1. cap. 20. Vid. Jun. ani. in *Bell.* ibid.

equals; ſo neither ſhall the living God like to be matched with his creatures.

Q. *Our Saviour teacheth us to pray,* Our Father: *muſt we not then pray to the Son, and the holy Spirit?*

Mat.28.19, 20. Joh.5.23. Iſa.6.3. Joh.12.41. Act.28.25. *A.* As we are baptized *into the Name of the Father, Son, and Holy Ghoſt,* ſo are we to call upon the Father, Son, and Holy Ghoſt: for they are one in eſſence, the object of religious adoration, and ſtand in ſuch natural relation to each other, that when one is invocated, all are invocated. The Father excludeth all other perſons that are pure creatures, not perſons which have the ſame ſingular eſſence with him. But he is fitly named alone, becauſe the Sonne by voluntary diſpenſation hath the part of a Mediatour, through whom we go to the Father; and the Spirit of Chriſt the Office of a School-maſter, teaching what to pray, and as we ought.

Joh.14.6. & 16.23.

Q. *Is it neceſſary alwaies to name the Father, or the three Perſons in Trinity diſtinctly when we call upon God?*

A. It is neceſſary to conceive in mind the true God in Chriſt, though not diſtinctly to conſider the three Perſons. The reaſon is, becauſe every act of religion doth require that we ſome way apprehend the object of it; and as there can be no ſight without ſome viſible object propounded: ſo no act of religious worſhip without this object in ſome wiſe conceived. But in wiſhing the effecting of things, it is not neceſſary to name any perſons, nay, yet God indefinitely. Thus *Jabez* called on the God of *Iſrael,* ſaying, *Oh that thou wouldſt bleſs me indeed, and enlarge my coaſt.* Sometimes it is lawfull to name indefinitely, without expreſs mention of any perſon. *Lord thou art God, who haſt made Heaven and Earth,* &c. *Hear the right O Lord, attend unto my cry.* Inſtances of this kind are every where in the holy Scriptures. It is lawfull alſo when we name perſons, to name one only, two, or all the three, provided that we name not one as excluding the other two, nor yet two as excluding the third: for thus calling on one, we invocate all: and as naming no perſon diſtinctly, we do not diſhonour the perſons: ſo naming one and not others, doth not breed any inequality of honour in our worſhip. This is confirmed by the approved practice of the Saints in the Scripture, ſometimes naming one, ſometimes two, ſometimes all three perſons in Trinity. *Paul* ſhuts up his Epiſtle to the *Corinthians* thus; *The grace of our Lord Jeſus, and the love of God, and the communion of the Holy Ghoſt be with you all.* The Apoſtles begin their Epiſtles thus, *Grace and peace from God the Father, and from our Lord Jeſus Chriſt.* *Steven* prayed when he was put to death, *Lord Jeſus receive my ſpirit.* Laſtly, We may name the Spirit before the Sonne, and the Sonne before the Father. For as that precedency ſeemeth derived from priority of Order and inequality of Office, which is found amongſt the Perſons by voluntary agreement; ſo this latter naming of them, ſeemeth to be grounded on the equality of their natures. In the *Revelation,* the holy Spirit is named before the Sonne: and S^t *Paul* more then once nameth the Sonne before the Father: *Now our Lord Jeſus Chriſt himſelf, and God even our Father, who hath loved us, and hath given us everlaſting conſolation, and good hope through grace, comfort your hearts.*

1 Chro.4.10. Act.4.24. & 22.24. Pſal.17.1. 2 Theſ.3.5. 2 Cor.13.14. Rev.1.4,5. 1 Theſ.3.11. 1 Cor.1.3. 2 Cor.1.2. Gal.1.2. 2 Joh.3. Eph.1.17. Act.7.59. Phil.4.23. 1 Theſ.5.28. Gal.6.18. 2 Theſ.3.18. 2 Tim.4.22. Philem.v.25. Rev.1.4,5. 2 Cor.13.14. 2 Theſ.2.16.

Q. *What Rules are further to be obſerved in our calling upon God?*

A. Firſt, We muſt call upon God by thoſe Titles, by which he hath been pleaſed to make himſelf known unto us in his holy Word. God hath revealed himſelf by certain Titles, Properties and Works, that we might know what he will be to us, and make uſe of his Name accordingly in our Petitions. Secondly, We muſt ſo conſider of God when we come unto him in Prayer, as that we may ſee in him the things we deſire. The Apoſtle going to Prayer for the *Epheſians,* who had believed on Chriſt, and about to ſeek the glorious gifts of the Spirit,

Pſal.68.4,5.

Eph.1.17.

which

which might help them to know the glory reſerved for them, he ſetteth God before him, as the God of that Chriſt, whom theſe had now received by faith into their hearts, and the Father of all glory, both of them ſtrengthening his faith. For he could not think that God, the God of Chriſt, would be wanting to thoſe who were Chriſts; or that the Father of all glory, would deny theſe glorious gifts, which he was about to entreat. Thus the Saints ſtill ſet God before them, as having that in him for which they pray. The Church ſeeking courage againſt the rage of Perſecutors, and that Wonders might be wrought, they ſet God before them, as the God of power, *Who had made Heaven and Earth.* When *David* would beg remiſſion of his ſinne, he conſiders of God, as a God *with whom there is plenty of redemption* or forgiveneſs. When he would have eaſe in miſery, or deliverance from the cruelty of his enemies, he conſiders of him as *a Father of mercy, and God of all conſolation.* *Paul* ſeeking the conſummation or perfecting of the believing *Hebrews*, he doth ſet God before him, as who had from the loweſt humiliation, brought the head of them to glory. This doth ſtrengthen faith, and inflame devotion. When men come to ask of thoſe who have enough of that they ſeek, and to ask it in ſuch meaſure only as that it is not any thing for thoſe they ſue unto to vouchſafe, they eaſily perſwade themſelves that they ſhall ſpeed. We ſeek things more ſecurely, when we know them to be where we are in looking them, and we follow them more affectionately, when now we are gotten after a manner into the ſight of them. Thirdly, We muſt call upon God by ſuch Names, Titles, or Deſcriptions, as are moſt apt to enflame deſires, ſtirre up reverence, confirm faith, or encourage the heart, according as our neceſſity and diſpoſition doth require. Majeſty, Power, Bounty, and Love do ſhine in the Titles of God; and we are to make uſe of them eſpecially, that are fitteſt to raiſe the heart in deſire and faith, or to ſtrike it with awe or reverence as occaſion requireth. If many and general requeſts be to be put up, then ſuch Titles and Names muſt be uſed that may perſwade we ſhall be heard in all. If ſome particular Petition be to be preferred, then choice is to be made of ſuch Titles or Names, as may help the heart in that particular. *Abrahams* ſervant being to pray for ſucceſs in his Maſters buſineſs, ſaith, *O Lord God of my Maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my Maſter Abraham.* When *Peter* did intreat God to make choice of an Apoſtle to ſupply the place of *Judas*, he ſaith, *Thou Lord, who knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen.* When *David* prayeth againſt the enemies of God and his Children, he ſaith; *O Lord God to whom vengeance belongeth, O God to whom vengeance belongeth, ſhew thy ſelf.* When *Jehoſhophat* was in fear of the *Moabites, Ammonites*, and others that came againſt him, he cried unto the Lord, and ſaid: *O Lord God of our Fathers, Art not thou God in Heaven? and ruleſt not thou over all the Kingdoms of the Heathen? and in thine hand is there not power and might, ſo that none is able to withſtand thee?* *Nehemiah* and *Daniel* praying for the people that were in diſtreſs, uſe this Preface; *O Lord God of Heaven, the great and terrible God, that keepeth Covenant and mercy for them that love him, and obſerve his Commandements.* If the heart be dejected in conſcience of thine unworthineſs, conſider of God as a loving and merciſull Father, that is moſt ready to hear and help. If thou be in deep diſtreſs, it is good to adde the conſideration of his power and goodneſs, who is able and willing to work thy enlargement. *But now, O Lord, thou art our Father.* It is behovefull for every one that would make a good entrance into Prayer (without which he is not like to make a good proceeding) to acquaint himſelf with the true underſtanding of the manifold Names and Deſcriptions of God recorded in Scripture, and then to make choice of ſuch Titles to Name him by, as are moſt fit to incite reverence, confirm faith, and are ſpecially to be exerciſed in granting his

Act. 4. 24.
Pſal. 51. 1. 2.
Pſal. 86. 15, 16 & 79. 8, 9.
2 Cor. 1. 3, 4.
Heb. 13. 20, 21.
1 Chro. 29. 10.
Gen. 24. 12.
Act. 1. 24.
Pſal 94. 1.
2 Chro. 20. 6.
Neh. 1. 5. Dan. 9 4
Iſa. 64. 8.

Deut. 4. 16, 17 Exo. 20. 4. requests. Fourthly, The expres Commandement of God forbiddeth to worship him by any *Image* or *similitude*, and he himself sheweth in many places, that he will severely punish the sinne of them that shall *give his glory to dumb Idols*. Fifthly, God best knowes himself, and those Titles are fittest which he hath manifested of himself; which are more clearly revealed in the New Testament, in the time of Christ, than in the Old.

CHAP. IX.

Shewing that we must come to God in the Name of Christ, the onely Mediatour betwixt God and man, who makes Intercession for us; And not pray to Saints, or Angels to intercede for us.

Question:

Must we pray unto Christ as Mediatour?

A. We must call upon God, as the first Authour of all good things, and the Father, of whom are all things, and we by him: Christ is to be called upon, as the *only Mediatour betwixt God and man, by whom are all things, and we by him*: or by whom God doth give unto us all saving blessings, and by whom we have access to God. Of this we have most illustrious Testimonies and Examples in the Scripture. *The King shall greatly desire thy beauty; for he is thy Lord, and worship thou him. Yea, all Kings shall fall down before him; all Nations shall serve him. At the Name of Jesus every knee shall bow. In him shall the Gentiles trust. Let all the Angels in Heaven worship him. Steven* prayed, *Lord Jesus receive my spirit. I besought the Lord thrice*, saith *Paul, that it might depart from me. Now God himself and our Father, and our Lord Jesus Christ direct our way unto you.* The Angels in Heaven, and the twenty four Elders sing in the *Revelation*, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* But we freely acknowledge that there is some difference betwixt the adoration of God, as he is God absolutely; and of Christ, as Mediatour betwixt God and man. And as faith in the acknowledgment of Christ doth discern his natures, and attribute unto him according to them both, what it ought according to the Scriptures: so it desireth that in the work of hearing, as the apoteleisme of the Office, he would do according to each nature, what is proper to them.

Bucan. loc. com. 35. q. 9. 1 Cor. 8. 6. 1 Cor. 1. 2. 1 Tim. 2. 6. Joh. 14. 6, 13. & 16. 23. Psal. 45. 11. Psal. 72. 11, 15. Phil. 2. 10. Rom. 15. 12. Joh. 14. 1. Heb. 1. 6. Act. 7. 59. 2 Cor. 12. 8. 1 Thes. 3. 12. 2 Joh. 3. Act. 9. 14. Phil. 4. 23. 1 Thes. 5. 28. Gal. 6. 18. Rev. 5. 12. 13. 2 Thes. 3. 18.

2 Tim. 1. 2. 2 Tim. 4. 22. Phil. 2. 25.

Q. *Why must we come to God in the Name of Christ?*

A. 1. All access unto God requireth three things: that he be in a place to which we may come, that a way be prepared, that liberty be granted to come with confidence. But all these are obtained in Christ our Mediatour. For he is appointed of the Father, that he should be *our propitiation through faith in his blood*, in whom a Throne of grace is erected for miserable sinners, to which we may approach with boldnes and confidence, the Law which did convince, accuse, and condemn, being removed out of Gods sight. And he hath not only dedicated *the new and living Way by his flesh, whereby we must come unto God*, but is the true and living way leading directly unto the Father. Liberty to come unto God is granted unto us by the blood of Christ, who is entred into the heavenly

Rom. 3. 25. Heb 4. 16. Heb. 10. 9, 20. Joh. 14. 6. Heb. 10. 22.

Sanctuary

Sanctuary for us, that with a true heart, and full aſſurance of faith we might have acceſs unto God. Therefore the Scriptures do plentifully witneſs, that we have no acceſs unto the Father but in Jeſus Chriſt, in whom he is become our loving Father, who not conſidered in him is a moſt terrible Judge, ſitting upon the Throne of ſtrict juſtice, moſt dreadfull to a ſinner not able to ſtand before it. 2. We are all enemies of God by nature, ungodly and wicked: But the Prayers of enemeis, wicked and ungodly, God will not hear, cannot accept: Therefore we ſtand in need of a Mediatour by whom our Prayers being offered to him may be accepted. 3. Chriſt is our Mediatour, Redeemer, Advocate and Interceſſour, *who by the blood of the Croſs hath reconciled us to God, and now ſitteth at the right hand of the Father to make requeſt for us*; in whoſe Name our Prayers find acceptance. For he onely can waſh away the ſtaines of our Prayers, and ſo ſanctifie them that they may be acceptable and pleaſant unto God.

Eph 2.18. & 3.12. Heb.7.25. & 13.15. Eph.2.1,2. Rom.5.10. Prov.15.8,29 Iſa.1.13,15. Heb.11.4. 1 Tim.2.5. Col.1.14,20. 1 Joh 2.2. Heb.7.25. Pſal.110.4. Rom.8.33.

Q. *Why muſt we pray to God in the Name of Chriſt our Mediatour only?*

A. 1. No man will aſſume this honour of Mediation or Interceſſion to himſelf, but he that was called thereunto of the Father. For it is a fault to thruſt our ſelves into buſineſs no way belonging unto us; and a thing no way incident to the authority of man, to ordain who ſhall be his Interceſſour unto God to procure acceptance unto his Prayers. But Chriſt only is ordained of the Father to be our Mediatour, by whom we have acceſs unto the Father with confidence, who is both able and willing faithfully to plead the cauſe of all Believers with God. 2. He that is to offer up our Prayers to God, muſt be our Mediatour of Interceſſion and Redemption, who is able to ſave us both by merit and efficacy. For theſe two parts of the Prieſtly Office are ſo conjoyned, that neither can ſtand without the other, or be communicated ſeverally to any perſon. But Chriſt only is our Mediatour of Redemption and Interceſſion, who is able to ſave both by merit and efficacy. 3. To offer our Prayers to God is to get them acceptance in his ſight: For there can be no Mediatour to inform him, but only to grace and ſpeed our ſuits. And therefore it is all one to ſay to *Cornelius*, *thy Prayes are come up before God*, and thy Prayers are accepted with God: All one to *Daniel*, *thy words were heard*, and thy ſuit was accepted. Beſides, to imagine any other offering of our Prayers to God by the Miniſtry of any, then that which doth purge out their wants, and purchaſe their acceptance, is to ſpeak of God as of a man, and to talk in a dream. But thus as a Mediatour to offer up our Prayers to God, we have only Chriſt, by whom only our Prayers, as our ſelves are made acceptable unto God. 4. The Scripture teacheth us, that Chriſt offereth our requeſts for us, in that he is our High Prieſt, and hath reconciled us to God. And the Law of ſhadowes allowed none to burn Incenſe, but the Prieſt that offered the burnt Offering, as the High Prieſts anſwer to *Uzzia* ſheweth; to teach us that none can preſent our Prayers to God, which are ſpiritual Incenſe, but he which purgeth our ſins. 5. The Papiſts themſelves being convinced with evidence of truth, are forced to confeſs that Chriſt only as Mediatour doth preſent our Prayers before God; though they deny it again in praying to Saints and Angels as Mediatours and Patrones in a ſort, as is to be ſhewed afterwards.

Heb 5.4. *Non eſt ſine culpa, qui rei, quæ ad eum non pertinet, ſe immiſcet.* De. *Cretal. 6. lib. tit* 12. *de reg. juris.* Digeſt. *lib.* 50. *tit.* 17. *de reg. juris.* 36. 1 Tim 2.5. 1 Joh.2.2,3. Heb.2.17. & 4.14,16. Eph.3 12. & 2. 18. As there is no ſecondary God, ſo no ſecondary Mediatour. That which is given to another without commiſſion from Chriſt, is taken from him. Rom.8.34. Heb.7.25.

Quædam ſunt Dei nomina, quæ quamvis Deo conveniant propria quadam ratione, tamen hominibus etiam communicantur. Act. 10.4. Verſ 31. *At viciſſim alia quædam, quæ non communicantur: & in his nomen Mediatoris.* Dan.10.12. Chriſt is no immediate Mediatour, unleſs men have as immediate acceſs to him, as he hath to God the Father. Heb. 1. 3. & 7. 25. & 9. 24. 2 Chron. 26. 18, 19. Pſal. 141. 2. *Heſſel.* in 1 Tim. 2. *Bell. con.* 7. lib. 1. cap. 17. *Rhem. annot.* in 1 Tim. 2.

Q. *May we pray to Chriſt to pray for us?*

A. The

A. The *Rhemists* to cover their idolatry in praying to Saints and Angels as Mediatours, tell us they may not pray to Christ, to pray for us; for that were to think or speak basely of him. But out of what Well draw they this water: but out of the filthy puddle and sink of their own brain? For why may we not pray unto Christ that he would pray for us? seeing it is his Office to pray for us. For we being priviledged to call upon him, or beseech him to do his Office, it followeth, that our warrant is also good to pray to him to pray for us. Again, whereof he hath given us promise, thereof we may make request unto him: it being then evident in expres words, that he hath promised to pray for us, it followeth that we may call for his promise. These fellowes make out-cryes against *Calvin*, as if he should overthrow the intercession of Christ, because he taketh away his praying upon knees in Heaven, as not fitting for the glorious estate whereunto he is received. But the Jesuits by these words at once, have made a clean dispatch of the intercession of Christ, that he should neither kneeling, standing, nor sitting pray for us: for seeing we may desire him to do whatsoever by his Office of Mediation he hath promised to do: it being (by the Jesuites Divinity) unlawfull for us to pray Christ to pray for us: it followeth, that it is no part of his Office to pray for us. Our Saviour saith to his Disciples, *At that day ye shall ask the Father in my Name: and I say not unto you, that I will pray the Father for you*: But his meaning is not that he would not ask the Father, but that the Father did so love them, was so favourable unto them, that he would give all good things unrequested, that it should not seem necessary, that he should make request for them.

Thom. Aquin.

Joh. 14. 13, 16.

Joh. 15.

Joh. 16. 26.

Maldon. in *Joh.* 16. 26.

Q. *Do not the Angels offer up our Prayers to God?*

A. 1. There being but one Mediatour between God and man, and that in matter of Intercession, whosoever setteth a created Angel in the place of that Mediatour, must needs thrust out our Saviour Christ. 2. If the Angels offer up our Prayers, it is either to inform God and put him in remembrance, or to procure acceptance to our supplications. But God is not as man, that he should need an Informer; nor can they procure acceptance to our Prayers. 3. The holy Angels will not undertake an Office to which they are not called of God. But God hath not called them to offer up the Prayers of the Saints. See the Reasons before.

1 Tim. 2. 5. See D. *Fulk.* answ. to the *Rhem.* in Col. 2. 18.

Q. *In the Revelation it is said, that* an Angel came and stood at the Altar, having a golden Censer, and there was given unto him much Incense, that he should offer it with the Prayers of all Saints upon the golden Altar, which was before the Throne.

Rev. 8. 3. Bell. *de* Sanct. *beatit.* cap. 16. sect. *Tertia.*

A. This cannot be understood of any created Angel or ministring Spirit. For, 1. In the words there is an allusion to the ministry of the High Priest under the Law, and the Angel is propounded as a Priest ministring before the Lord. But that either the Name or Office of a Priest should be given to an Angel which is not partaker of flesh and blood, is a skricking only heard in the wilderness of the Popish Church, never taught in the holy Scriptures. 2. The holiness of Angels which are not partakers of flesh and blood, although it were greater and perfecter then it is, cannot make any supply of our wants, whose defects must be made up by one of our own nature. But this Angel doth perfume the Prayers of the Saints with sweet Odours. 3. This Angel offer'd up the Prayers of all the Saints whersoever dispersed, which cannot be done by all the creatures in Heaven and Earth, much less by one only creature. For if there were any one Angel which could be in all places at one time and in one moment, to hear the Prayers of all the faithfull, what needs so many Legions and ten thousands of Angels for the Ministry of the Saints. 4. The Jesuites themselves out of the verse before, have truly affirmed that it is our Saviour Christ:

Exo. 30. 7. Lev. 16. 12. Heb. 7. 27. Zanch. *ubi supra.*

which

which is plain by the Reaſons before alleged, and by the manner of ſpeech uſed in this place, of another Angel, whereby *John* uſually noteth out our Saviour Chriſt in this Book, as one who differeth from other Angels, both in nature, in Office, in Authority, Dignity and Operation. For he alone is ordained of the Father to offer up our Prayers; the perfume and ſweet Odours, wherewith the infection and imperfection of our Prayers, are perfumed, is his alone, and given to him; he hath reconciled unto God, and in him is the Father pleaſed. He, and he alone, doth appear in Heaven for us, pleading the cauſe of his Elect continually.

Mal. 3. 1. *Viega.* com. in Apoc. cap. 8. ſect. 2. *De manu Angeli, & Chriſti. Nec reſtè quidam è recentioribus dicunt, Chriſtum nun-*

quam Angelum abſolutè dici: ſatis eſt ex conſequentibus Chriſtum eſſe colligere. Heb. 13. 15. *Aug.* hom. 6. in *Apoc.* tom. 9. pag. 670. *Primaſ.* in *hunc loc.* *Beda* in *Ap.* tom. 5. *Ribera* in *Apoc.* 8. 5. *Viega.* ibid.

Q. *May we not pray to the Saints or Angels as Mediatours or Advocates?*

A. 1. The Papiſts themſelves teach, that we muſt not pray to the Saints as Authours of grace, glory, or any Divine bleſſing; nor yet as immediate Interceſſours to God for us. Which they prove by this, that Chriſt is the propitiation, the way, and reconciliation. But herein they prove themſelves to be groſs Idolaters: for they do not only pray the Saints to pray for them, but they pray unto them as the givers of grace. They call the Virgin *Mary* the Mother of grace and mercy; they pray unto her, to protect them from their enemies, and receive them in the hour of death; and this they do, not only to the bleſſed Virgin, but unto that ſaintleſs ſaint and ſinfull Souldier of the Pope, *Thomas Becket.* 2. They teach not that it is neceſſary to invocate the Saints departed, or holy Angels: but that well and profitably according to the rules of piety it may be done. But they ſpeak of Divine invocation directed to them being abſent, as our omniſcient Patrones and Mediatours. And they maintain that they are to be prayed unto in three reſpects. Firſt, That by their Prayers they would vouchſafe to make interceſſion for us. Secondly, That by and for their merits they would obtain what is deſired. Thirdly, That they would grant the benefits which are asked. For the Saints departed (according to their Doctrine) have more free acceſs to God and Chriſt, then the faithfull remaining alive, as being more nigh to God; by their works of ſupererogation done in this life, they have merited that God ſhould hear their Prayers; and they are appointed of God the adminiſtrators of the good things which are craved of them. Thus they are made to be Mediatours, both in merit and efficacy, betwixt Chriſt and the faithfull living in this world. By which their deceit is manifeſt, when they pretend that they pray not to them as Authours of Divine bleſſings: for no man can be called the Authour of Divine bleſſings according to piety and truth: but the Saints departed are called Authours of their own benefits; amongſt which they reckon their merits. For every one according to the Papiſts, is the Authour of his merit; and why not of the communication of it? And if we ask grace or glory to be given for their merits, do we not make them in a ſort Authours of thoſe benefits? And all this is done by our Adverſaries. For they uſe formall Prayers, and do as devoutly and religiouſly invocate Saints as the Lord himſelf. They make difference between their apprehenſion of God in their Prayers, and of the Saints: but the matter, geſture, and devotion of Prayer is all one. In their Saint invocation they kneele down, elevating their eyes to Heaven, uncovering their heads, and proſtrating their ſouls and bodies, with ſighes and groanes, they ſay: Oh, bleſſed Apoſtle *Paul*, I beſeech thee to deliver me from the Angel of Satan, and from the wrath to come, and conduct

Bell. con. 7. lib. 1. cap. 17. 1 Joh. 2. 2. Joh. 14. 6. Col. 1. 19, 20. *Breviar. Rom.* Offic. Parv. *B. Maria.* ad completor. Offic. *B. Mar. Virg.* ad primam, & ſeq. For if theſe bleſſings be theirs by their merits and right of purchaſe, they may diſpoſe of them at their pleaſure. *Concil. Trid.* ſeſſ. 25. cap. 2. *Bell.* cont. 7. lib. 1. cap. *Durand.* in *Sent.* lib. 4. diſt. 45. q. 4. *Lombard.* lib. 4. diſt. 45. *Alex. Ales.* See *Chem.* exam. Par. 3. *de Invoc.* Sanct. *pag.* 232, *&c.* Catechiſ. *Rom.* In the Court of Heaven, be which appoints the ſupream, appoints the ſubordinate: and as no creature may aſſume, ſo no creature may yeeld, either ſupream or ſubordinate juriſdiction to any, in things of this nature, beſides or without commiſſion from the higheſt. But the diſtinction of Mediatour, Supream, and Secondary, is mans device.

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me to Heaven. And to *Stephen*; Oh, the firſt Martyr and Levite of Chriſt, oh, holy *Stephen* I fly to thee, I invocate thee, I humbly and devoutly beſeech thee. *Bonaventure* ſaith; Oh Virgin, be thou to me a ſtrength againſt my ſinnes that I go not to hell, encreaſe daily in me the flame of charity: warm my ſoul with thy love, pluck me forth of the kennell of vice; take away the filth of my ſinne, thou which art whiter then ſnow, and together with thy Sonne grant my requeſt, making me a Citizen of Heaven! Alſo in their Prayers, they offer up the merits of Saints to God, with the ſame form of words they do the merits of Chriſt, ſaying to *Thomas Becket*: Oh God, who haſt granted us to celeberate the tranſlation of bleſſed *Thomas*, we humbly beſeech, that by his merits and Prayers we may be tranſlated from vice to vertue, and from priſon to thy Kingdom! And which is more monſtrous, they uſe the ſame words to the Saints, they do to Chriſt, and apply to the creature, what belongs to the Lord alone. This they excuſe by a ſilly ſhift, that though they uſe the ſame Titles and Formes of ſpeech in the ſervice of Saints, as they do to Chriſt, yet their meaning is not to attribute unto them the ſame holineſs and merits that they aſcribe to Chriſt, but an inferiour, and ſuch as depends upon his holineſs and merits. But it becomes the true Church of God, not only to mean well, but to ſpeak well; and ſuch therein as will keep the Catholike faith, muſt alſo hold the Catholike form of words. Again, albeit they mean not ſuch merits and dignity as belongs to Chriſt, yet they mean more then of right appertains to any meer creature. For there is no merit or dignity in any creature capable of theſe ſpeeches, or of any other that are uſed in their Saint invocations: but the leaſt that is meant, is more then belongs to any, but the Lord Jeſus. 3. If we allow their words that immediate grammaticall conſtruction, that belongs to all words, they can import no leſs, than the ſame ſervice that is given to Chriſt, both really and formally. Nor can many of their Prayers be excuſed with that more then unlikely interpretation: for they give ſuch Titles to the holy Virgin, calling her the Mediatour of God, the repairer of the world, the end of our exile, the waſhing away of our ſinne, the ladder of Heaven, the gate of Paradiſe, as will not admit that excuſe. And by ſuch like gloſſes, all Idolaters in the world may excuſe themſelves in the worſhip of their Idols; for when the Jew to his Calf, and the Gentile to his Image bended the knee, and called it God, they did not eſteem it in that degree, that they did God himſelf, but onely gave it an inferiour honour, ſuch as they thought an Image capable of; and when they were put to it, would anſwer as our Adverſaries do, though the word or action were one, yet the honour was farre different: But we truly reply unto them, that the inward eſtimation and opinion of the mind, determining the ſaid words, Prayers, and geſtures, to ſuch inferiour worſhip, as is mentioned, doth not remove the reaſon of Idolatry thereby from the ſaid words and Prayers: becauſe ſuch as it is, it remains Divine worſhip attributed to a creature. And whereas they talk of the merits of Saints depending upon the merits of Chriſt, this will not ſtop the gap: for Chriſt hath by his obedience ſo merited or purchaſed all things for us, that he hath done it ſolely, immediately, and incommunicably; which are the three conditions of his merits: and therefore he that but ſubordinates the merits of a creature to the merits of Chriſt, robs him of his Office; in that his merits have no condition to elevate, or advance the merits of another, to the making of Interceſſion. Chriſt is not only robbed of his Office, by denying of his merits, or not uſing them, but alſo by uſing and applying them otherwiſe then we ought, and not rightly; which is done when we believe him to be the root of all merit, but other merits notwithſtanding procure us favour, and reconciliation, and eternal life with God. Therefore according to the Scriptures we affirm, that this Invocation of Saints [which our

Vſſ. *White* Orthod. pag. 55. 56. *White* Def. of the way. pag. 98, 99.

Bell. cont. 7. lib. 1. cap. 17. The deniall of true and reall honour to the Saints fully anſwerable to the Titles which they give them, muſt needs be as true and reall a mockery of them, as it would be to a Gentleman if his inferiour ſhould thus ſalute him, God bleſs your honour, meaning your worſhip. 2 Tim. 1. 13.

our Adversaries teach,] is unnecessary, neither pious, nor profitable, but impious, unprofitable, idolatrous, injurious to Christ Jesus.

CHAP. X.

Sundry Reasons to shew that Invocation of Saints, *is neither necessary, pious, nor profitable, but idolatrous.*

Question:

HOw may it be proved that it is not necessary for the Saints remaining on earth, to pray unto the Saints now conversant with Christ in Heaven?

A. There is a two-fold necessity of Invocation: one in respect of duty, which the faithfull remaining alive are bound to perform to the Saints departed who live with Christ: the other in respect of end, for the obtaining whereof Invocation is ordained as a necessary meane. The Invocation of Saints is necessary in neither respect.

1. Not in respect of duty, because the Invocation of Saints is neither commanded of God, nor established by any threatning or promise, which yet were necessary, if in duty it were to be performed of the faithfull in this life. It is an unchangeable rule, that no man in Gods worship exceed the limits of his Commandements. But commandement or allowance concerning the Invocation of the dead can no where be shewed in all the Scripture. The censure of *Collen* saies, The Scripture no where teaches the Invocation of Saints, though notwithstanding for all that, it be to be received and believed: and in another Book, the same Divines say, The Gospel indeed hath given no peculiar Commandement touching this matter, though it may evidently enough be gathered out of it: but with such gatherings we are well enough acquainted, when the same Divines in that place, are fain to gather it from Christs words upon the Cross, *Eli, Eli, lammasabacthani*. *Eckius*, though according to his fashon, he brags there are innumerable passages of the Old and New Testament making for it: yet confesles there is nothing expressly to be found in the Scripture that Saints must be invocated: and he addes, that this Invocation of Saints ought not to be expressly delivered either in the Old, or New Testament for two Reasons. Which he shewes at large, and they plainly declare he thought there is no Commandement for it in all the Bible. *Pighius* plainly granteth so much: and he that shall peruse what stuffe *Hosius* bringeth for the proof of this point, may plainly see that he was of the same mind. *Suarez* the Jesuite puts the question, Whether the Saints departed before Christ, did pray for others: and answers, that in particular they could not. Whence it followed, that in that time Prayers could not regularly be made to souls in that state, and that any man (in that time) directly prayed to the Saints departed, that they would help them, or pray for them, we no where read. *Bellarmine* agrees with him, that the Saints in the time of the Old Testament were not Invocated, because they were not yet in Heaven. *Salmeron* another Jesuite saies, there is nothing touching this matter to be found in any of the Epistles.

Vivorum invocatio humana est, quam inhumanum sit tollere, cum qui eam tollit, naturam ipsam tollat. Defunctorum verò ratio est disper, quorum invocatio sit religiosa, vel potius irreligiosa. Voss. Deut 12.9. 1 Cor. 4 6. *Collen* pag. 230. *Antidid.* pag. 43 *Enchirid.* cap. 15. ad. 8. Vis. *Chemnit.* 2a2 con. *Trid.* Par 3. *de invocat.* Sanct. pag. 301. *Nullum mandatum requiritur, quando ipsa, nos impellit necessitas.* Bell. *de beat.* Sanct 1. *l.* c. 20. *Pigh.* Ranso. In

Pigh contr. 13. *Hos.* confess. tom. 1. cap. 58. Tom. 3. in 3a disp. 4. sect. 2. pag. 433. cont. cap. 11. pag. 195, 0. *De* Sanct. *beat* cap. 19. sect. *Item* Exo. & cap. 20. sect. *Atque ex his* In 1 Tim. 2. disp. 3. art. 7. sect. *prim.*

2. It is not necessary that we pray unto them, of whom we can have no

Nulla hic neceſſitas fingi poteſt, niſi aut Deus non poſſit omnia tribuere: aut per Chriſtum ſolum non poſſimus exaudiri. Bellar. *de Sanct beat* cap. 20. *Hoſ.* confeſſ. cap. 58.

certain faith or aſſurance, that they hear our Prayers or be acquainted with our deſires. But we can have no faith or aſſurance, that the Saints departed do hear our Prayers. Our Adverſaries could never give themſelves ſatisfaction in the point. They have raked together a number of waies whereby they think to expound themſelves: but ſtill they are uncertain. And their waies unſufficient to ſtabliſh their own conſcience, as appears by the multiplying of their Queſtions. Whether the ſouls of thoſe that are prayed unto be preſent, or not. If they be preſent, then whether it be really, ſo that they be in the place, where the party praying to them is, or virtually, only by, I know not what underſtanding the things uttered to them in our Prayers: Or whether they have the underſtanding of our Prayers from others, that give them knowledge. If this way, then who they be, that give them this knowledge? Whether the Angels that be about us, and know our actions, or God? If it be God that gives them this knowledge, then how he doth it? Whether immediately by himſelf, or by the miniſtry of others? If by others, then who they be? Whether Angels that are about us: or the ſpirits of holy and juſt men, that go from hence, and tell the Saints in Heaven what our Prayers are? If immediately by himſelf, then how? Whether directly, and formally, ſo that they ſee in him as in a glaſs, by reaſon of the beatificiall Viſion, what is in the creature, and ſo conſequently the Prayers of the creature? If they ſee them in God as in a glaſs, then whether it be from the beginning of their bleſſedneſs, ſo that inſtantly upon their glorification, and ſo ſoon as they come into Heaven, and ſee God, they ſee all things, that we do in him; or ſucceſſively, one thing after another? But if God reveale the knowledg of our Prayers to his Saints, not formally in this manner, by force and vertue of his Viſion, but only accedentally, then whether it be not by immediate revelation, ſo farre forth as it pleaſe him, by his peculiar will, to let them ſee what we pray: as in this life he reveales ſometime things that are ſecret, to his Prophets? It is incredible, and ſuch as cannot be preſented in any reaſonable compaſs of words, how the Divines of the Church of *Rome* labour to ſhew theſe things; and to make every man his own opinion ſeem moſt probable and reaſonable. But to no purpoſe: for albeit we acknowledge nothing to be impoſſible to God, yet it is not lawfull to believe any thing, as his will, which he hath not revealed. For we muſt judge of his will by the Scripture, which touching theſe ſpeculations ſaies never a word: and being in manifeſt places appointed to pray in faith, how ſhall we pray to them, of whoſe hearing us we can have no faith? For theſe things thus taught by the School-men, reliſh well of mans wit and learning: but what is there in the Word of God to aſſure my conſcience they be true.

Philo Alexandrinus took this from *Plato.* *Euſeb.* prep. Evang. lib. 12. cap. 1. cited by *Hoſius* confeſſ. rom. 1. cap. 58.

3. This opinion of uſing the mediation of Angels and Saints departed, aroſe from the *Gentiles*, and ſpecially the followers of *Plato*, whoſe Doctrine it was, that the ſpirits of men departed, and Angels imploy themſelves in carrying our Prayers to God, and therefore it is a good way to invocate them. *Euſebius* reports the words of *Plato*: "Certainly the ſouls of the dead departed have "a certain power, and are careſull about the buſineſs of men. Theſe things "are true, but the reaſons containing them are long: it is the beſt way therefore "to credit that which others have reported concerning them, the reports being "ſo manifold and ancient. The which words of *Plato*, cited ſometime by a Papiſt, as *Euſebius* his own, and by *Hoſius* as approved of *Euſebius*, to prove the invocation of the dead, ſhew, not only the affinity of the opinions of the Papiſts, and Gentiles, touching this point; but alſo the foundation whereupon they both ſtand; the ancient tradition of their Elders.

4. In regard of men the invocation of Saints departed is not neceſſary: becauſe neither the merits, nor the intervenient adminiſtration of the Saints is neceſſary

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to impetrate and obtain the good things which are asked by the Prayers of the faithfull in this life. For otherwise the mediation and administration of Christ, either is not sufficient, or cannot be obtained unless the Saints departed intercede for us: Both which are false; and which of the Saints first entred into Heaven, he needed not, nor used no former intercession of any Saint: for there was none to make intercession for him. Since therefore it is not necessary, that the Saints living here, should invocate their Brethren the Saints reigning with Christ in Heaven, the Papists should consider again and again, if they be moved with any good desire to keep a good conscience, whether it be not better to omit that invocation, then to perform it, although it might be disputed whether it were lawfull or no, of which hereafter. That we affirm for these Reasons. First, When whatsoever is not done in faith, that is, out of conscience certainly perswaded that what is performed is acceptable to God, is sinne; and therefore without sinne that may be omitted, of which we doubt never so little, whether it be lawfull, when it is found not to be necessary, it followes that invocation is rather to be omitted, then to be performed. Secondly, When the Papists themselves confess, that there is such difference betwixt the worship of *latria* and *dulia*, that he commits idolatry, who worshippeth him with that to whom this only is due; and it is hard for ignorant people and devoted to the worship of Saints, to observe that difference alwaies without any error: it is danger, lest praying unto Saints they fall into idolatry, which reason also fighteth against invocation of Saints departed, although it be proved to be lawfull. The Papists themselves cannot deny but this invocation of Saints is much abused: let us hear the confession of some of them. *Espencæus* a *Sorbonist*: "Are they well and godly brought up, which being children almost a hundred "years old, that is to say, old and ancient Christians, do no less attribute to "the Saints, and trust in them, than to God himself, and think God himself "harder to be pleased, and intreated than they. Would God I lied, and there were "no such. *George Cassander*: This false and pernicious opinion is too well known "to have prevailed, among the vulgar, while wicked men, persevering in their "naughtiness, are perswaded that only by the intercession of the Saints, whom "they have chose to be their Patrones, and worship with cold and prophane "ceremonies, they have pardon, and grace prepared them with God: which "pernicious opinion hath been confirmed in them, as much as was possible, with "lying Miracles. And there is another error, that men, not evil of themselves, "have chosen certain Saints, to be their Patrones and Keepers, and put confi-"dence in their merits and intercession, more than in the merit of Christ: so far "that the only Office of Christs intercession being obscured, they have substitu-"ted in his place the Saints, and specially the Virgin his Mother. *Lodovicus Vives*: "There are many Christians, which most an end sinne in a good matter, when "they worship Saints both men and women, no otherwise then they worship "God: and I cannot see, in many, that there is any difference between the o-"pinion they have of the Saints, and that which the Gentiles had of their Gods.

And if it had been necessary for him that first entred into Heaven, it will follow, that no mortal man did or ever shall enter into Heaven: because where no man for this cause could be first, there none of the Saints first entring into Heaven, there no man can be second or third. *Bellar* lib. 1. *de beatis* Sanct. cap 11. Pigh. *ubi supra*. *Espencæus* in 2 Tim. dig. 17. pag. 118. *Quod ximium est, sub luce sanctorum posse videtur, cujusmodi est quorundam sanctorum veneratio, & picturarum creberrimæ.* Sadol. *lib.* 4. *Epist.* 2. *ad* Eras. *Consult.* pag. 154. *Vivetius* adnex. hom. *Vivetij.* Lipsia *editio.* a. 1538.

com. pro intercess. Sanct. *Utinam vulgus fidelium errore liberaretur, quo hactenus præsidere sanctorum plus justo est, quam decet sui. Non cognoscitur Deus inter sanctos.* Calv. *antidot. adverf. artic. facult theolog.* Sorb. *art.* 15. In *Aug.* de civ. *lib.* 8. *cap.* 27. *pag* 494 Some Papists hold it more fit, safe and better to pray to God in the Name of Christ, than to direct his Prayer to the Saints. *Chem.* exam. *Par.* 3. de Invocat. *Sanct.* pag. 295.

Q. *How may it be proved that the Invocation of Saints is neither pious nor profitable?*

A. This is proved first generally and then specially, in the speciall respects according to which the Papists say, they are to be prayed unto. Generally that it is not godly, we prove thus. No action of it self, and properly can come

in the name of piety or godlineſs, but what is preſcribed of God, by whoſe word and inſtitution every action is ſanctified, which otherwiſe would be common. But it is certain, that the Invocation of Saints is not preſcribed of God: therefore it cannot be called godly. Indeed an action may be called godly by *metalepſis*, becauſe it is undertaken for the performing of a godly action: But that hath not place here. That it is not profitable, is demonſtrated by the ſame Argument: becauſe all religious worſhip not preſcribed of God, is unprofitable, as the Lord himſelf hath ſpoken. But the Invocation of Saints departed is religious worſhip, as the Papiſts teach. Specially we prove it according to the reſpects with which the Saints are clothed of the Papiſts when they pray unto them.

Lev. 10. 1. Iſa. 29. 13. Mat. 15 9.

1. The Saints cannot profitably be invocated, as the givers of good things. Becauſe the Saints are not appointed of God diſpenſors of good things, heavenly or earthly. For this Office is given to Chriſt, to whom the Angels are ſubjected as ſervants in that adminiſtration. *All power* (ſaith Chriſt) *is given to me in Heaven and Earth. David* ſaith, *Whom have I in Heaven but thee? Thou art my rock, my ſhield, the lifter up of my head.* The Papiſts make the Saints departed to be the Governours and Patrones of men and Countries, and to have the regiment of the faithfull committed to them. This they would prove by that of the *Revelation*, *And he that overcometh, and keepeth my works unto the end, to him will I give power over the Nations.* Again, *To him that overcometh, will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne.* But theſe places by all their wreſting cannot be brought to ſpeak for them. For 1. When ſhall the Saints have this rule, but in the end of the world, when they ſhall ſit on the right hand of God, as Chriſt doth? And therefore it is ſaid, *I will give him power to rule, and he ſhall rule*, even then when there ſhall be no uſe of Prayer: which appeareth by that which he promiſeth alſo, *the morning ſtarre*, which is full enjoying of Chriſt himſelf. We deny not but this rule is begun after death: yet ſo, that it muſt be remembred, that it is in part entred upon in this life, according to their meaſure of Victory againſt the Kingdom of Satan, and their fellowſhip in the Kingdom of Chriſt: whereupon we are taught, that all the godly are Kings whiles they are upon earth. If then we muſt make our Prayers to them that are departed, becauſe they have their fellowſhip in the Kingdom and Regiment of Chriſt, it will follow, that they having this fellowſhip in this life are to be prayed unto and worſhiped in this life. 2. Let it be obſerved, over whom this rule here ſpoken of, is given; namely, not to one faithfull man over another, but to the faithfull over the wicked, whom the faithfull ſhall break with a rod of iron: ſo that if there be any warrant for Prayer unto the departed Saints, it is for the Infidels, not for the faithfull. And their reward for their Prayer is no other, but to have their heads broken with a barr of iron: a reward very meet for ſuch as will enlarge their marriage Bed (which they ought to keep undefiled to our Saviour Chriſt alone) unto every Saint. 3 Let it be noted how farre this rule ſtretcheth, even to all the Coaſts of the Earth, whereſoever are any wicked ones, not to the Regiment of one Country or Province alone: which not only overthrowes the partition of Countries to ſeverall Saints, (as every Nation in popery hath made choice of their Countrey-God and Patron) but alſo changeth the nature of Saints, into the nature of the moſt High, as thoſe that bear in all places. 4. Seeing this is a promiſe made to every one of Gods Saints, who are many hundred thouſands, by this reaſon every one of them ſhould have a Regiment in the Church of God, which were infinite. Laſtly, Chriſt promiſeth

De voluntate eorum ex vocatione, quæ illis obtigit, judicium fieri debet. Voſſ. *De vocatione autem ex mandato & promiſſione invitandum.* Mat. 28. 19. Pſal. 73. 25. Pſal. 18. 2, 3. Gen. 28. 20. *Thom.* in *Ap.* 2, 26. *Bell.* de *Sanct. beat.* lib. 1. cap. 18. Apoc. 2. 26. Apoc. 3. 21. 2 Pet. 1. 11. Apoc. 1. 6. *Pertinent ea verba, tum ad gloriam & majeſtatem ſanctorum in cœlis, tum ad judiciariam poteſtatem ſed utrinque habituri ſunt ſancti in Chriſto, communione perſonæ non officij, procurationis ſeu adminiſtrationis illius.* Voſſi. Pſal. 49. 14. *Quia Chriſtus eſt caput eccleſiæ, etiam hoc ad membra pertinet.*

Sancti igitur ſimilium Chriſto dominabuntur, reprobis in altera vita. Moll. *in* Pſal. 49. Apoc. 12. 5. & 19. 15. Pſal. 2. 9. *Vaſ.* Druſ. *Præf.* in Apoc. 2, 26. *Chem.* ubi ſupra. *Reinold.* Idol. *Rom.* lib. 1. cap. 6. ſect. 7, 8. & lib. 1. cap. 5. ſect. 22, 28. & lib. 2. cap. 2. ſect. 4, 5.

that

that they ſhall rule with a rod of iron, as himſelf hath received: will they inferre hereupon, that the Saints have the like Kingdom, and power and glory with Chriſt? this were very abſurd to grant, and againſt Chriſt blaſphemous. The power then that our Saviour promiſeth to give to every Chriſtian that overcometh, is the partieipation of his Kingly Inheritance: Firſt, Spiritually to overcome the world by faith in this life, and after this life to be ſet in full poſſeſſion of his Royal Inheritance: not commiſſion to one Saint, to governe in one Countrey, and to another to rule over another Kingdom. *I will give him power to rule over Nations*; that is, I will make him King in my communion, and fellow Heir with me. The ſovereign power of Chriſt is not actually given to the creature, but the creature being in Chriſt, hath the fruit and benefit of this power in his ſalvation. By this power the faithfull are inabled in their own perſon to overcome all the enemies of their ſalvation: and by the ſame power Chriſt makes all his ſervants (being his members) partakers of his glory in Heaven, whereas the whole world beſides is condemned in Hell. Touching the other place, when it is ſaid, *Him that overcometh will I make to ſit with me in my Throne*: By the word *ſitting* (as *Lyra* noteth) may well be underſtood reſting from labours, which the godly muſt undergo in this life to obtain Victory, and it is oppoſed to the word *overcometh*. But if any man will contend that the Kingly power of the Saints is ſignified in theſe words of Chriſt, it muſt be underſtood either of judiciary power, or of the glory and majeſty of the Saints in Heaven, for that which here they are afflicted of others, and have conflicted with ignominy and diſgrace. If its judiciary power, that is proper to Chriſt, and ſynecdochically in Chriſt is ſpoken of the Saints. The Saints ſhall judge the world, not in giving ſentence upon them; but as witneſſes and approvers of Chriſt his ſentence. And ſeeing the Scripture ſaith nothing of the judiciary power of the Saints, but what our Saviour and *Paul* pronounce, which hath reſpect to the laſt Judgment, this muſt be referred to that day, if it be ſo underſtood. If we underſtand it of glory, equality of honour cannot be meant, for that is impoſſible for any creature to receive: But ſuch a participation of glory, as ſhall ſuffice for perfect happineſs. For Chriſt as he is Mediatour, is inferiour to his Father, and in that regard is not advanced to equall glory with his Father, though he ſit with him. So the members of Chriſt, being inferiour unto him, may ſit with him in his Throne, though their glory be unequall. Chriſt ruleth in the Church by himſelf, in his members, in the world, by his Office and the procuration of his Office: the Church ruleth, the members of the Church rule in Chriſt by communication of perſon, not by communication of Office, Adminiſtration and Operation. Further, they object that of our Saviour, *Verily I ſay unto you, that he ſhall make him ruler over all his goods*. Our Saviour there ſpeaks after the manner of men, who truſt them with the adminiſtration of more and greater buſineſs whom they have proved to be faithfull in leſſer. *He ſhall make him ruler*, that is, every godly man in common, and each particular Chriſtian in Chriſt by common domination: for they are called common Lords equivocally in that one Lord univocally ſo called, Jeſus Chriſt, our Head and Saviour. The goods, are of Inheritance; the Heirs are thoſe who are called good Servants: the goods are one thing, the Good another, whoſe the goods are, and upon whoſe Family God beſtoweth his goods. Moreover, they urge that of our Saviour. *Make you friends of the unrighteous Mammon, that when ye need, they may receive you into everlaſting habitations*. See, the Saints may receive their friends and benefactors into their eternall Manſions. The Prayers of the poor are indeed procured by giving Almes, if they be thankfull

The bleſſed Saints do not partake with Chriſt, as his Miniſters, Vice-gerents, or Coadjutors in the actuall rule and government of this inferiour world, but they only partake with him in his government as friends of the Bridegroom by rejoycing, conſenting, reaping increaſe of glory by his actuall government. Mat. 19. 28. & 25. 34. Rom. 8. 17. Eph. 2. 6. 1 Cor. 6. 3. 2 Tim. 2. 12. Eph. 2. 6. Apoc. 3. 21. Apoc. 14. 13. See *Fus. ani.* in *Bell.* cont. 7. lib. 1. cap. 13. not. 64, 65. Mat. 19. 28. Luk. 22. 30. 1 Cor. 6. 3. *Coſter.* Ench. cap. 22. paragr. Quando *Bellar.* lib. 1. cap. 18. Mat. 24. 47. Luk. 12. 45. Luk. 22. 29, 30. *Anſelme* interprets it of eternall reward: *Euthymius*, Of great honour. *Theophylact*, Perfectionem aſſequetur, pr. *Sed.* in Hilar. *in*

Regnum inquam cælorum. Concregnabit cum Chriſto. *Eman. Sa.* in Mat. 24. in edit. *Moguntiæ* an. 1610. *jam omiſſa.* Maldonat. *in Mat.* 25. Ubi hoc interpretatur. *Luk* 19. 17. *Mat.* 25 *verſ.* 31. Stella *in Luk.* 12. *cont. not. an.* 73. Luk. 16. 9. *Rhem.* annot. in Luk. 16. 9.

perſons

persons upon whom it is bestowed, but no patronage in Heaven. The Prophet *David*, no doubt, was a good Almes-man, yet he acknowledgeth no Patrones in Heaven, but God the Lord. Neither doth the Text say, the poor shall become Patrones, but *they may receive you into the everlasting Tabernacles*; which is to be understood parabolically. Your Almes shall be a testimony of your charity and liberality, which shall be everlastingly rewarded proceeding from true and lively faith. Neither is it possible to gather a conclusion out of this place in due form of syllogisme, that the Saints departed may receive their friends and benefactors into their heavenly Mansions, otherwise then by their testimony, if in the Judgment of God, they shall be found faithfull. Finally, Almes given to an hypocrite, in the Name of Christ, of true faith and charity, is acceptable to God, as given to a holy person, and shall be as well rewarded: Seeing God hath not made us Judges of mens sincerity, who have need, but commanded us to shew neighbourhood to all that be in necessity, especially to those that be of the household of God, as farre as we can discern them. Lastly, It is objected, that the Angels are appointed to be our Keepers. But the Saints departed are equall to the Angels. First, If it be granted that they are equall in glory, it followeth not that they have the same commission, or be appointed to the same work They want that Commandement of God and ordinary Vocation that the Angels have to minister unto us. For of them it is written, not of the Saints, *Are they not all ministring Spirits sent forth for the good of them that believe?* Secondly, In the places cited to prove the equality of Angels and Saints departed, not their present state, as they be severed from their bodies, but their future condition, what they shall be after the resurrection, when being conjoyned with their bodies they shall not for all that be joyned in marriage, is described: for without this consideration of resuming their bodies, our Saviour Christs answer to the Sadducees cleaveth not together. Lastly, Our Christs will was not to declare, that the estate of the Angels and godly men shall be in every point and absolutely equall: but as to that and such like points as were in question. We conclude therefore that the Saints departed are neither dispensers of good things, nor the deputed servants of Christ to be imployed in this administration. But if the Saints did give to Christ by the Commandement of God, their subordinate labour, as the Angels do, yet should they not be prayed unto; For to this, full power of dispensing is required, which may distribute at pleasure; But the Angels do perform or exhibite to Christ only ministeriall or instrumentall labour: for which it is not lawfull to invocate them as the givers of good things. But the Saints cannot ministerially and instrumentally perform service to Christ in this kind like the Angels, unless we shall say, that they ascend or descend as the Angels do. When therefore they have neither authority nor power to give good things, it followes that they cannot be invocated as the givers of good things, either godly or profitably. The Scripture teacheth us, that the *Heavens must contain* the humanity of *Christ*, *untill his coming to Judgment*, that the Saints *are at rest under the Altar*, in the peace of Christ, there expecting and waiting the coming of Christ to Judgment. The *Jesuits* teach, that the Saints departed may in person be present at the affairs of the living: because *Moses* and *Elias* personally appeared, and were present with Christ. The Angels both for the generall government under God, and for the speciall service they are to give to the Elect of God, have been and shall be alwaies conversant amongst men: but the Saints having received no such charge, cannot be so thought: unless the like causes and effects of appearance be alleged which be here. Cause there is not: our Saviour Christs both Person and Office being sufficiently witnessed. Effects also there be not: for neither are the Saints seen or heard speaking as they were. Therefore untill speciall causes be proved, the general rule must stand, that we shall go to them that are dead, but they shall not come to us.

Psal. 73. 25. The poor are said to receive their benefactors into Heaven, because they are the object of charity and beneficency, for which Christ receiveth mercifull persons into Heaven. *Maldonat.* in Luk. 16. 9. *Jansen.* har. cap. 95. Mat. 22. 30. Luk. 20. 36. *Quod de nostri atque Angelorum similitudine dicitur post hanc vitam, id virtutum, non officij ratione intelligi debet. Nosse autem quæ singulatim hominis aut patiantur, aut agant, non pertinet ad officium beatarum animarum, quæ a laboribus suis requiescunt, inque solo Deo laudando occupantur.* Maldonat. *in Mat* 22. 30. Jansen. *har. cap.* 117.

Act. 3. 21. Apoc. 14. 13. & 6. 9. Dec. *par.* 2. *cap.* 13. *q.* 2. *cap.* 19. Rhem. *annot. in Mat.* 17. 3. *& Mar.* 9. 1.

2 Sam. 12. 23.

us. This appearance of *Moſes* and *Elias* was extraordinary, as was the paſſing of the Children of *Iſrael* through the red Sea, and the appearing of Chriſt to the Apoſtle *Paul*. But the Saints are not fettered, that they might be kept in priſon againſt the Day of Judgment, as *Hierome* ſheweth againſt *Vigilantius*. See what opinion theſe men have of Heaven, making a priſon of it! By this Doctrine it muſt needs follow, that when the Children of God in the latter Day ſhall be put in full poſſeſſion of the whole Inheritance of the Kingdom of Heaven, there to remain for evermore; that they ſhall be in Heaven but as in a priſon, and that they are there as it were in fetters and irons, becauſe they may not come down into the earth. And why may it not as well be ſaid, that the Saints in Heaven are therefore in priſon, becauſe they cannot go down to Hell? ſeeing all hinderance that ſtaieth them from any place, where, not they deſire, but the Jeſuites would have them, is a priſon? Yet our Saviour ſaith, that there is ſuch *an infinite gulf* between thoſe in Heaven and them in Hell, that the one cannot come unto the other. And if they like this, why ſhould they not in a miſlike of Heaven, fall in love, as long ago with the waies which lead to Hell, ſo now with Hell it ſelf alſo. As for *Vigilantius*, he ſaid, That the ſouls of the Apoſtles and Martyrs, were ſetled either in *Abrahams* boſome, or in a place of reſt, or under the Altar of God: whence *Hierome* would inferre, that he held the Martyrs to be fettered in a place or priſon till the Day of Judgment, and not to be with the Lord, with the Lamb: And *Bellarmine* gathers thence that *Vigilantius* affirmeth, That the Saints are not yet bleſſed. Both collections perverſe enough. What can be more injurious, then to inferre, that he taught, the Martyrs were not in Heaven, becauſe he had written that they were in *Abrahams* boſome, in a place of reſt? From which the contrary may be concluded, becauſe the boſome of *Abraham* is in Heaven, where they that be, be with Chriſt; and to them that reſt under the Altar, white ſtoles are given, with which they ſtood clothed before the Throne, and in the ſight of the Lamb. But let us ſee, what *Hierome* doth anſwer. Firſt, Wilt thou preſcribe Lawes to God? No verily, but Gods Law preſcribeth a place of reſt unto the ſouls of the departed, and not I, might *Vigilantius* anſwer. Secondly, Doeſt thou fetter the Apoſtles? How unworthy is this queſtion of *Hieromes* Learning? as though the Apoſtles were fettered, when they be limited by God to a place of reſt, or could be thought to be kept in priſon, when they are ſaid to remain in Heaven. And *Bellarmines* inference is moſt unjuſt, when *Vigilantius* in the ſame place calleth the Martyrs not only bleſſed, but moſt bleſſed. But *Vigilantius* denyed that the Saints could be every where preſent: whence *Hierome* gathereth that he denyed they were with the Lamb, for of them it is written, *They follow the Lamb whereſoever he goeth*; and the Lamb is every where. That which is ſaid of them that follow the Lamb, is not neceſſary to be underſtood of the ſouls in Heaven, but of them that imitate him on the earth: at leaſt it muſt be underſtood of all the Elect, whereof many are in the Church upon earth. The godly are deſcribed to have followed the Lamb in holineſs of life, whitherſoever he ſhould go: To have followed him, not as the Scribe falſly promiſed that he would follow him ſo, but as ſheepe are wont to follow their Shepherd, whoſe voice they hear, and obey him, leading even to death: To have followed him, as *Auguſtine* explains it. *What is it to follow him, but to imitate? becauſe Chriſt hath ſuffered for us, leaving us an example that we might follow his ſteps: Finally, to have followed him,* (which *Auguſtine* addeth) *not as he is the Sonne of God, by whom all things are made: but as the Son of man, who hath left us an example which we ought to imitate. And the Lamb is every where in the majeſty of glory, not as the Son of man, but as the Sonne of God:* Therefore he is there alſo, whether the Saints received into Heaven cannot come. So that this Text which is alleged for the preſence of the Saints departed, at their Tombes or other places, if it be

Bell. de beat. Sanct. lib. 1. cap. 18. *Rhem. annot. in ap. 6. 9.*

Luk. 16. 26.

Apud *Hierom.* advers. *Vigil.* cap. 2.

De eccleſ. triumph. lib. 1. cap. 1.

Luk. 16. 22. Mat. 8. 11. 2 Cor. 5. 8. Apoc. 6. 11. Apoc. 7. 9.

Apud *Hier.* adverſ. *Vigil.* cap. 2. Apoc. 14. 4.

Mat. 8. 19. Joh 8. 4. 27. Joh. 13. 36. & 21. 19. *De ſanct. Virg.* cap. 27. 1 Pet. 2. 21. Joh. 1. 3. Mat. 8. 6. Act. 7. 55. *Aug.* epiſt. 57. ad *Dard.* Jer. 2. 24. Pſal. 139. 8. Luk. 23. 26.

be underſtood of their following Chriſt in glory, it ſo cruſheth this opinion of the out-courſes of the Saints into the earth, as nothing can do more. For ſeeing the Heavens muſt contain our Saviour Chriſt untill the day of reſtoring all things; it muſt needs follow, that the Saints (to enjoy a perpetuall preſence of our Saviour Chriſt) muſt not paſs the pale of the Heavens, which may well hold them, ſeeing (according to his humanity) they hold the Sonne of God. Beſides, this abſurdity followeth of it, that if the ſoules of the Saints be preſent at their Sepulchres, becauſe they follow the Lamb, the Lamb alſo Chriſt in his humanity, is preſent at the Sepulchres of the Martyrs. Finally, they borrow a reaſon from the celerity or agility of Devils, to prove that the ſouls of Martyrs, paſs to and fro in the world, as the Devils do: which is very inſufficient. For the Devils, not only by property of their nature, but alſo by Gods ſufferance, have ſuch paſſage in the world, but the Saints, by God are aſſigned to reſt, in the place of heavenly joy, untill the Day of Judgment.

Act. 3. 21. Many of the Fathers deny that the ſouls of the dead do appear to the living at any time. *Maldon.* in Luk. 16. 27, 28.

2. They cannot godly and profitably be invocated, as they who by their merits do obtain audience of God: becauſe the Saints could merit nothing neither for themſelves nor others. For they had need to ſay with *David*, *My goodneſs extendeth not to thee.* And when they have done all, to profeſs not only in humility but in truth, *that they are unprofitable ſervants*; and alſo to pray God for remiſſion of ſinnes unfeignedly, that he would not enter into Judgment with his ſervants. Our Adverſaries themſelves confeſs that there is no proportion between the good works of the Saints, and the recompenſe of reward. Therefore it cannot godlily be alleged, which is falſly attributed to the Saints, nor profitably be beſtowed upon others, which was not ſufficient for the Saints themſelves.

Pſal. 16. 2. Luk. 17. 10. Pſal. 32 6. Pſal. 143 2.

3. They cannot holily and profitably be invocated, that they as our friends would joyn their Prayers with ours, or by their Prayers make interceſſion unto God for us: becauſe the Saints in Heaven are ignorant of our ſeverall neceſſities, and the Prayers of the faithfull living on earth. What they bring of the Glaſs of the Trinity, wherein the Saints behold our Prayers, and what pertaineth to them, is a moſt fond device, which hath no ground at all in holy Scriptures. For God being ſimple and unchangeable, certainly he muſt be a moſt ſimple clear Glaſs, ever the ſame. Which if he be, why do they not ſee all things alwaies? Why not unchangeably, as well as thoſe that pertain unto them? But that they ſhould ſee all things in him is moſt falſe, and repugnant to the Scriptures, *For of that day and hour* (ſaith Chriſt, ſpeaking of the Day of Judgment) *knoweth no man, no not the Angels, which nevertheleſs do behold the face of the Father which is in Heaven.* Again, admit it were ſo, as they feign it to be, then this their Glaſs hath a naturall or a voluntary repreſentation: not naturall, for then the Saints ſhould ſee all things at once, paſt, preſent or to come: not voluntary, for then ſo much only is ſeen of the Saints, as God will have to be known: But what aſſurance can we have, that God will ſhew unto them our Petitions. Moreover, the Papiſts do not after this manner call upon Saints: for by this reckoning they ſhould thus ſay; Cauſe O God, that this or that Saint may know thoſe things, which I require of him; and that he may be with me, and grant me that which I deſire. But they deal far otherwiſe; O holy *Peter* (ſay they) O holy *Paul*, pray for me, bring this or that thing to paſs for me. What they ſpeak of Divine revelation is of no leſs uncertainty: for where hath the Lord acquainted us with his pleaſure in this point? When did he make promiſe to reveale the Prayers of the faithfull living, to the Saints departed*? And if he have not made ſuch a promiſe, what ground can we have to believe it? In matters of this nature is it not

Iſa. 63. 16. 1 Reg 8. 36. 2 Reg. 22. 20. *Gregor.* Dial. 4. cap. 33. *Interlinear.* gloſſ. in Iſa. 63 *Hugo* de Sanct. vict. erudit. *Theolog. de Sacram fid.* lib. 2. part. 16. cap. 11. *Bell.* de ſanct. beat. lib. 1. cap. 20. ſect. *Ad ſec. Vident ſancti eſſentiam non ſcientiæ ejus* Fun. Theſ. theol. 42. ſect. 10. Mat. 24. 36. Mar. 13. 32. Mat. 18. 10. *Occam.* diſt. 1. par. 2. cap. 3. *Magiſt.* lib. 2. diſt. 11. See D. *Feild.* of the Ch. lib. 3. cap. 20. *Turand.* in Sent. lib. 4. diſt. 45. q. 4. *Bell.* de ſan. beat. lib. 1. cap. 20. ſect. *Atque ex his.*

* The manifold wiſdom of God, is revealed to the Angels by the Church, (1 Pet. 1. 12. Eph. 3. 10.) not by Viſion of Divine eſſence.

groſs

groſs preſumption to determine any thing upon our own heads? God did reveal ſome things to his ſervants the Prophets at his pleaſure, when he knew it to be neceſſary: but thence it doth not follow that he will reveal our Prayers to the Saints departed. Neceſſity that they ſhould be made known unto them, there is not any: for God never commanded us to pray unto them, never promiſed to enform them of our deſires. Again, What a ridiculous, prepoſterous, ſuperfluous order is this, that firſt we pray to the Saints departed, then God revealeth to them our Petitions, and then they ſollicit God in our behalf, from whom they know our Prayers. Our Saviour Chriſt, who beſt knew the mind of our heavenly Father, hath enformed us of another order: *Whatſoever ye ask the Father in my Name, he will give it. At that day ye ſhall ask in my Name: and I ſay not unto you, that I will pray the Father for you. For the Father himſelf loveth you.* That the dead ſhould underſtand our Prayers by the explication of Angels, or report of the ſouls lately departed, is diſliked by the Jeſuites themſelves, and of the ſame vanity with the reſt; for the Scripture ſpeaks not one word of any ſuch notice, without which it is religion to us in matters of this moment to receive any thing as true, or to undertake any thing to be done as godly and profitable. And the Angels themſelves know not the ſecrets of the heart. (But of this more hereafter.) The Jeſuite anſwers two things. Firſt, That we may pray unto the Saints departed, though they hear not our ſupplications: for ſome other may ſupply their Office; as he doth not in vain make ſupplication to the King, who knoweth that the King will not read his ſupplication, but ſome other in the Court, and that nevertheleſs he ſhall obtain his Petition, as if the King had read the ſupplication. This is a device, which ſhall be proved in the great year of *Plato*. The reaſon of the ſimile following is altogether unlike. Doth not God and Chriſt our King, the ſearcher of the heart, read our ſupplications? in whoſe ſight there is no creature which is not manifeſt, and who knoweth what things we ſtand in need of before we ask of him. Is this a matter of order, that he who knoweth not, ſhould be called upon, and another ſhould perform his Office, and ſupply his room in hearing, praying, intreating and granting his deſire? Who ſeeth not what a miſerable excuſe this is? If the Saints be ready to preferre our ſuits when they be not particularly called upon, but ſome of their fellows who do not hear, will they not do it much more when we pray unto the Father in the Name of Chriſt? We deſire to be certified from the Jeſuite, how he can prove that any of the Saints departed do know our thoughts, or hear our Prayers? Or how we might be aſſured in conſcience, that if one hear not, another may, who will preſent our Prayers before God, and procure them acceptance? His ſecond anſwer is, That it is certain they hear our Prayers, though the manner be uncertain: becauſe they be our Patrones and take care of us. But it is moſt certain they do not know our thoughts, they be not our Patrones, nor do they take care of us in particular, but only of the Church in common, as hath been proved already. How ſhould we think, that the Saints departed, being abſent from us, ſhould hear at once the Prayers of the faithfull in all parts of the world, when the Scripture doth teach us no ſuch matter? They may pray for the Church in general, but they hear not our ſighes, they ſee not the wants wherewith we are oppreſſed in particular, they know not our hearts. Wherefore the Apoſtle *Paul* deſireth the Prayers of the *Romanes*, *Epheſians*, *Coloſſians*, *Theſſalonians*, and *Hebrews* unto God for him: but he never prayeth that *Mary* would make interceſſion for him. *James* admoniſheth the faithfull Jews, that they would pray one for another; that they ſhould crave the aid or Prayers of *Mary*, he never warneth them. And ſurely we are rather to deſire, that we might be holpen with the Prayers of the faithfull living, than of the dead, or the Apoſtles offended in their Epiſtles.

Joh. 16. 26, 27.

Bell. de Sanct. beatit. lib. 1. cap. 20.

Heb. 4. 13. Mat. 6. 8.

Gregor. Ariminenſ. lib. 2. diſt. 9, 10. q. 1. Ex. 2 Par. See D. Feild of the Ch. lib. 3. cap. 10.

Aug. de cura pro mortuis ger. cap. 15. Dec. 2. par. cap. 13 q. 2. ſect. Faciendum.

Rom 15 30. Eph 6. 18, 19. 1 Theſ 5. 25. 2 Theſ. 3. 1. Heb. 13. 18. Jam. 5. 16.

Q. *How may it be proved that Invocation of Saints departed is Idolatrous?*

A. 1. To whom we pray, in them we believe. But it is idolatry to believe in the Saints departed. For the Scripture teacheth that confidence is a Divine worship, which cannot be given to any creature. This is acknowledged by the Papists themselves, who teach that we believe the Church, but not in the Church; that God the Creatour might be distinguished from things created. *Tharasius* President of the second *Councell* of *Nice* saith thus, "We do plainly testifie, that we repose "and referre our faith and trust only unto God. *Bonner*, a great Patron of Popery in his time, and a bitter persecutor of the Saints, saith thus; "To trust "to any (Saint departed) we bid you not, but to call upon them and pray "to them, we bid you. And by this Argument *Bellarmine* proves that Christ is God, because the Scripture saith, *Blessed are they that trust in him*, and we are taught every where to put confidence in the true God alone. All this notwithstanding, the Jesuites tell us, that it is lawfull to trust in the Saints; But how should we give credit to them, when they dissent not only from the Scriptures, but from themselves, pulling down what they had built before? *Bellarmine* seeks another device to delude this Argument; "Unto whom we pray as "God [saith he] in them we must believe. But we pray not to the Saints "departed, as unto God. This poor shift is evidently confuted by his fellows, who confess that we must believe in the Saints as we pray unto them, and so make that sentence of the Apostle general; And good reason, for invocation is from faith as the effect from the cause: and therefore we cannot religiously pray unto them, in whom we do not believe. Again, if one who is absent from us, and who by nature cannot be present at our matters or know our affairs, be called upon as present, he is invocated as God. But of this more in the third Reason.

Rom. 10. 14.

Jer. 17. 7. *Eucherius* lug. de Symbol. *Ruffin.* in Symb. *Aug.* ser. 131. de Tempor. Catechism. *Rom.* part. 1. cap. 10. q. 19. Concil. *Nic.* 2 Act. 2. *Apertis verbis testamur nos duntaxat in unum Deum verum, Latriam hoc est, cultum & fidem referre & reponere.* Fox. *acts & Mon. examin. of* Tho. Hawkes. Martyr. *pag.* 1442.

Bellar. *de* Christ. *lib.* 1. *cap.* 5. *sect.* 2. Rhem *annot. in* Rom. 10. 14. *Bell. de Sanct. beat. lib.* 1. *cap.* 20. *Hesius* confess. cap. 58. As it we should say, whom we worship with *Latria* as God, he is the true God: he should be derided: so is this of *Bellarmine*, because there is no religious invocation, but of God. Jam. 1. 6.

Rom. 10. 14. Jer. 10. 25. Joel 2. 32. Act. 9. 14. 1 Cor. 1. 2. Rom. 8. 26. 1 Sam. 1. 15. Psal. 25. 1. Psal. 62. 8. & 91. 14. & 10. 17. Mat. 6. 4. 1 King. 8. 39. Psal. 50. 15. Joh. 14. 14. & 16. 26. Joel 2. 32.

2. Invocation is a religious action, and proper service of God; such a principall part of his service, that it is usually put for the whole, distinguished by a *Greek* and *Hebrew* Name, never applied in Scripture to any creature: the life and force of it, is, the inward cry, and secret request of the heart, which no creature immediately discernes, but God alone. *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.* As God only doth deliver out of trouble, and is to be glorified for our deliverance: so is he only in Jesus Christ to be invocated in the time of trouble. The Precepts, Promises and Threatings in Scripture concerning Prayer, do all shew that invocation is a Divine worship proper to the Lord in Jesus Christ. It is the expres Commandement of God, that we should call upon him alone in the Name of Jesus Christ our only Mediatour: and also there is a manifest Promise, that praying after that manner, we shall always be heard of God, our most bountifull Father. We shall never find in the Old or New Testament, that any Saint or faithfull man, did ever pray unto any other, save the Lord alone, and that in the mediation of Jesus Christ: but the examples of them that have called upon the Lord, and been heard in mercy, are almost infinite.

3. All religious worship and act supernaturall, is either Divine by certain institution and revelation, or idolatrous and Diabolicall. But the invocation of Saints departed is Divine worship, not instituted of God. For worship proceeding out of the apprehension of that excellency of that is worshipped, is of two sorts or kinds: for either it is limited to certain times, places, and things, when, where, and wherein, the excellency of that we worship, presents it self unto

unto us, and requireth our acknowledgment of it; as is the worſhip of Kings, Princes, Prelates and Prophets in their Kingdoms, Courts, Churches, and Schooles, ruling, guiding, teaching and inſtructing; or elſe it is ſpiritual, which in all places, at all times, and in all things cauſeth him that worſhipeth to bow himſelf before that, he worſhipeth, and of whom he craveth aid; thereby to teſtifie his acknowledgment of the excellency of it, which he findeth in every place, time and thing, to preſent it ſelf unto him. Humane invocation is when one preſent doth crave the aid of one preſent or as preſent, by means agreeable to nature: as when we deſire the Saints preſent with us to pray for us, or by Meſſenger and Letter acquaint them abſent with our infirmities. Religious invocation is that which is limited by no circumſtances of time, place or thing, becauſe that which is called upon, is preſuppoſed to hear in all places, to underſtand our ſighes, to be acquainted with our wants, to be willing and able to ſuccour us in all neceſſities. And in this ſort the *Romaniſts* invocate the Saints in Heaven: for they ſuppoſe, that they know all things that concern us, that they watch over us with a carefull and vigilant eye, that they carry us in their hands, and by their mediation procure our good from God the Fountain of all good; and therefore they worſhip them with ſpiritual worſhip. But this religious worſhip is no where inſtituted of God by Precept or Promiſe. Nay, the worſhiping of Angels is expreſly condemned in the Word of Truth, and ſundry Teſtimonies of Antiquity conſenting with it. The popiſh diſtinction of *Latria* and *Dulia*, doth not anſwer theſe Authorities and Teſtimonies of Antiquity: for thoſe erring miſcreants mentioned by *Paul*, the Councell of *Laodicea*, *Theodoret*, *Epiphanius* and others, did not think the Angels to be God, or equall to the moſt High, neither did they worſhip them in ſuch ſort, as to aſcribe infinite greatneſs unto them, which the Papiſts mean by their *Latria*: but they gave ſpiritual worſhip and adoration unto them, in an inferiour and lower degree, ſuch as the Papiſts call *Dulia*: becauſe they thought them to mediate between God and mortal men in very high and excellent ſort. Either then the Fathers condemned theſe without cauſe for worſhiping creatures, or they meant to reſtrain more then that adoration, which aſcribeth infinite greatneſs to him that is adored; which undoubtedly they did, ever the leaſt and loweſt degree of ſpiritual worſhip, or worſhip in ſpirit and truth. *Bellarmine* and divers others labour to give a favourable conſtruction of *Theodorets* words, and to ſalve the matter: but they are ſo plain and direct, that *Baronius* takes him up for them in this ſort: "You may ſee (for it muſt neceſſarily be ſpoken) *Theo-*"*doret* by his leave, hath nothing happily attained the ſenſe of *Pauls* words, "when in his Commentaries upon this Epiſtle he ſaies, theſe things were written "by *Paul*, becauſe Hereticks then came in, who boaſted that Angels ſhould be "worſhiped. For who theſe Hereticks were, let him ſay himſelf; and being "once fallen into an errour, he ſtumbled preſently upon a worſe, that he ſaies "the Canon of the *Laodicean Councell* is to be underſtood of ſuch Hereticks, "as taught the worſhip of Angels, and erected an Oratory to *Michael* the "*Archangel*: too inconſiderately attributing that to Hereticks, which of "ancient time was done by Catholikes. But they ſeek to ſhift off this Argument, ſaying, The Apoſtle noteth the wicked Doctrine of *Symon Magus*, who taught Angels to be our Mediatours, and not Chriſt. Which anſwer is inſufficient and too much reſtrained; Firſt, For that both the Doctors who taught this errour, and the Scholars who were warned not to learn it, were all covered with the name and calling of Chriſtians, and were either of the Church, or in ſome account members of the Church of Chriſt. Now that it ſtandeth with the cunning and method of the Devill, at the firſt brunt to ſet upon the Churches of Chriſt, with this point of worſhiping Angels with abandoning of Chriſt, will hardly be admitted of ſuch as have been acquainted with his ſleight, who

Rom. 1. 25. *Prater creatorem us.*
1 Cor. 3. 11.
Gal. 1. 9.
Origen cont. *Celſ.* lib. 7.
Col. 2. 18.
Hieron. ad Vigilant. *Ep.* 2.
Theodoret. in Epiſt. ad *Coloſſ.*
Epiphan. contra collyrid.

Bellar. de beat. *Sanct.* lib. 1. cap. 20.
Rhem. in *Col.* 2. 18.
An. 60. n. 20. *Theodorets* words are plain, that Hereticks, not Catholikes, as *Bellarmine* would pervert his words, had Oratories dedicated to S. *Michael*.
Bell. ubi ſupra.
Rhem. ibid.
But *Symon Magus* taught no ſuch Doctrine.
Baron tom. 1. ad an. 60. par. 17.

firſt uſeth to thruſt in his tayl, that after he may draw in his head, and whole body. Secondly, For that the Apoſtle ſheweth, that this errour was bred by a ſhew and pretence of humility, or of their own unworthineſs, which is the very cloak of our Adverſaries to hide their Idolatry. In going therefore from the mediation and invocation of Chriſt, to the worſhip of Angels under pretence of humility, they muſt neceſſarily leave our Saviour Chriſt in an higher and more glorious eſtate than the Angels. Whereunto belongeth, that this errour of Angel-worſhip is taught of mans wiſdom or fleſhly underſtanding, which is to prepare way to the Sonne by the ſervants, that after by the Sonne they may have a more commodious acceſs to the Father. And this was the very opinion of *Plato*, who made two kinds of Mediatours between God and man, one of Angels, another of ſouls departed. And again, that the ſouls departed have care of mans affairs upon earth: which falſe-named Philoſophy and vain deceit, how fully it jumpeth with the popiſh errour of mediation, each man may well perceive. The difference only is, that *Plato* having no knowledge of Chriſt, could not ſpeak of a third kind of Mediatour between God and men, as they do. Thirdly, The Reaſon which he draweth from the effects, confirmeth this: For therefore he would not have us go to Angels, but to Chriſt alone, becauſe the fulneſs of the Godhead dwelling in him, they ſhould look for their accompliſhment and full perfection in him; thereby inſinuating, that the Adverſaries granted, that we have part in Chriſt, although not all: the beginning, albeit not the ending. And if the Angels had been appointed Mediatours, with an utter contempt of Chriſt, he would not have ſhewed what we have, or come unto by Chriſts mediation: but it behoved him rather to have proved, that Chriſt is a Mediatour, which he taketh for granted: diſputing this only, whether he were ſufficient for all aſſaies, without the Angels or no. Againſt this, that which they alledge, that theſe men hold not the head, is of no value: for by theſe words he doth not note their errour which profeſſedly they held, but what at unawares followed of that which they held. Even as he telleth the *Galathians*, that they were fallen from Chriſt, if they ſought to be juſtified by Circumciſion, howſoever they thought that they might hold both Chriſt and Circumciſion too: for when Chriſt hath the Dignity of being the Head of the Church, in that he is the only Mediatour betwixt God and us: whoſoever caſteth him from this Title of the only Mediatour, with the ſame caſt throweth him down from his moſt high eſtate of being the Head of the Church: ſeeing it is the Vertue and Office of the Head, immediately to ſend from it, whatſoever belongeth to the ſenſe and motion of the whole body. Further, how ſmall warmth their cauſe gaineth by this rag of diſtinction, that Angels may be worſhiped, ſo that Chriſt be not ſhut forth from being the chief Mediatour, it may appear by the Story of *John*, who is reproved for worſhiping the Angel, albeit it was farre from his meaning to ſhut out our Saviour Chriſt from his Office of Mediation. To that part of the Argument, that there is no Commandement nor Promiſe to eſtabliſh the invocation of Saints, *Bellarmine* replieth, that no Commandement is required, when neceſſity it ſelf doth enforce us: that no promiſe is wanting, when innumerable ſignes and wonders done at the invocation of Saints do ſufficiently teſtifie, that God heareth them who pray to the Angels or Saints departed. But what neceſſity doth enforce the invocation of Saints departed this life? The Papiſts ſay it may be done conveniently, profitably, not that it muſt be done of neceſſity. Neceſſity enforceth us to call upon God in the Name of Chriſt, who knoweth, willeth, is able, doth promiſe to help, and will make it good: but the Saints in Heaven,

Gal. 5. 4.

Apoc. 19. 10. & 22. 9.

Catech. Trid. par. 3. q. 4.

Baron. tom. 8. Annal ad an. 60.

Bell. de beat. lib. 1. cap. 20.

Heaven, who neither hear, nor know, nor are able to help, no neceſſity conſtraineth to go unto them. As for the ſignes, which are ſaid to be done at the invocation of Saints, they are falſe or deceitfull, or falſly related, or falſly attributed; or if true, at leaſt extraordinarily wrought of God for ſpeciall cauſes. And what doth this make to prove the ordinary invocation of Saints uſuall amongſt the Papiſts? Certain it is, that Miracles had an end in the Church, before the cuſtome of praying to Saints, as it is now uſed in the Church of *Rome*, was ever heard of. Again, Miracles are no ſure notes of the truth of Religion, nor certain marks to know the Church by, unleſs they be ſtrengthened by ſome other means: not for that a Miracle known to be ſo, is inſufficient to teſtify of the truth of God, but becauſe it is not poſſible infalliby to know, that the things which ſeem uuto us to be Miracles, be ſo indeed; unleſs being aſſured of the truth of that, for confirmation whereof they are wrought, we thereby be perſwaded that they are of God. For ſeeing *Moſes* hath forewarned, that God would ſuffer ſeducers to work wonders for the tryal of his peoples faith: who beſides him that gave them this liberty, could ſet them bounds, beyond which they ſhould not paſs? Who could preciſely define the compaſs of that Circle, within which only Satan could exerciſe the power he had by that premiſſion? Be it granted that *Beelzebub* himſelf with the help of all his ſubjects, can effect nothing exceeding the natural paſſive capacity of things created: he muſt be as well ſeen in the ſecrets of nature, as theſe ſubtile ſpirits are, that can preciſely define in all particulars, what may be done by force of nature, what not. Our Saviour hath taught thus much at leaſt, Such ſignes and wonders might be wrought by ſeducers, that ſuch as would gaze on them, and truſt their own skill in diſcerning their tricks, ſhould hardly eſcape their ſnares. Let us briefly ſee what the popiſh Doctors teach concerning this point. *Cajetan* writing to Pope *Leo* about the controverſie of *Maries* conception, wiſheth him not to ſuffer his judgment to be ſwaied, by ſhew of Miracles, and giveth many good reaſons of the uncertainty, of finding out the truth by that means. *Gerſon* noteth, that in this old age of the world, in this laſt hour, and time ſo near Antichriſt his revelation, it is not to be marvelled at, if the world like a doating old man, be abuſed by many illuſions, and fantaſies moſt like to dreames. Yea, the *Cardinall* before mentioned proceedeth ſo farre, that he pronounceth, it cannot be certainly known, that thoſe Miracles are true Miracles, which the Church admitteth, and approveth, in the canonizing of Saints, ſeeing the truth of them dependeth on mens report, that may deceive, and be deceived. But the Jeſuite at laſt hath found Commandement, Promiſe and Example of Saint-invocation in the laſt of *Job*: *My ſervant Job ſhall pray for you, for him will I accept.* In the Old Teſtament [as he confeſſeth before] it was not lawfull to invocate the dead, becauſe they knew not our wants, underſtood not our Prayers: By what art then can he bring it about, that it was both commanded of God, and practiſed of the faithfull that lived before the aſcenſion of Chriſt into Heaven? How ſhall it appear that *Job* was departed this life? the contrary is moſt clear. How will he be able to prove, that it is all one to invocate the Saints abſent in Heaven, and to requeſt them being preſent with us on earth to pray for us? But ſaith he, they are alive and preſent in reſpect of hearing our Prayers. They live with God, as Chriſt teacheth, but they cannot hear our Prayers, either by nature, or ordinarily by ordinary vocation. But what God doth extraordinarily, he knoweth. That the Angels do behold our affairs, not ſeeing them from Heaven, but being ſent of the Lord from Heaven, and preſent by their Vocation, no man denieth: that they know our thoughts, or offer up our Prayers, no man can prove. That the Saints departed are ſent from Heaven, do hear our Prayers, or know our ſtate in particular

See *Jackſons* 3. Book of the Creed. ſect. 3. cap. 10. & 11. par. 4, 5. Mar. 13. 21, 22. Tom. 2. opuſc. tract. 1. *de conceptu* Virg. cap. 5. *de diſtinct. verarum & falſarum viſionum.* Tom. 2. de opuſc. tract. 1. *de concep.* Virg. cap. 1.

Job 42. 8.

particular ordinarily, is that which never was, nor ſhall be proved by any good reaſon or authority.

4. To offer ſacrifice unto any other but unto the true God, is abominable idolatry, *He that ſacrificeth unto any God ſave unto the Lord onely, he ſhall be utterly deſtroyed.* This is confeſſed by the Papiſts, and confirmed by this text of Scripture. But prayer is a ſpiritual ſacrifice; and whatſoever is ſaid of ſacrifice, that it muſt not be offered to any ſtrange God, that is generally true of all ſpiritual ſervice, and particularly of prayer. As we muſt not ſacrifice to any other God, ſo we are charged not to lift up our hands to any ſtrange God: and what may be ſaid for prayer to Saints, that way be pretended in deſence of ſacrificing unto them. Almes are called ſacrifices, becauſe they be not ſo much given to the poor, as offered unto God, and accepted of him as a ſweet ſavour. God needeth not our beneficence, but he promiſeth to recompence it, as if it were beſtowed upon himſelf. Hence *Solomon, He that giveth to the poor lendeth to the Lord.*

Ex. 22. 20. Jud. 13. 16. *Bell. de beat. ſanct. lib. 1. c. 1.* Mal. 1. 11. Pſal. 141 2. Heb. 13 15. Pſal. 50. 14. Deut. 17. 2,3. Pſal. 44. 20. Epheſ. 4. 18. Heb 13. 16. Prov. 19. 17. *Caiv. de rejor. Eccleſ. vera.*

5. To give ſpiritual worſhip to them that were no Saints, that never had being in this life, and that for ought can be known, are damned in hell, muſt needs be fruitleſs, ſuperſtitious, and abominable. But the Papiſts invocate them that never were, for ought they can prove, and that were damned in Hell for ought they know. It is manifeſt by the ſilence of all approved authors, that there was never ſuch a man as that Saint *George*, whom the Papiſts call upon. *Baronius* ſuppoſeth that which is painted of Saint *George*, to be an emblem, not an Hiſtory. But though the Hiſtory of *George* be Apocryphal or uncertain, ſaith *Bellarmine*: yet there was ſuch a Saint, becauſe the memory of *George* was ever famous in the Church. But this is ſpoken ſophiſtically, or directly contrary to the truth. The fame of that man was great, but not good; for *Athanaſius*, and *Gregory Nazianzene*, do witneſs that *George Cappadox* a wicked man, an heretical *Arrian*, bad in kind, worſe in mind, ſent of *Conſtantius* with an Army and Band of Souldiers to *Alexandria*, did take upon him as Biſhop of that City, who when he was moſt cruelly murdered of the Heathens under *Julian* the Apoſtata, and his body burnt with fire, and his aſhes caſt into the Sea, leſt he ſhould be honorably buried of the Chriſtians as a Martyr: he began afterwards to be worſhiped of ſome for a Martyr unworthy; as *Epiphanius*, reproving them, teacheth. And in progreſs of time the paſſion of *George* compoſed, and divulged of his followers, ſo deceived many, that *Gelaſius* alſo, although he did ſmell this deceit, yet thought him to be an holy Martyr; not without probable reaſon; ſeeing the paſſions of others, who were truely Martyrs, were falſly written of other Hereticks in like manner. But when the *Romane* Synod, in which *Gelaſius* inſinuates that the *Romane* Church ſo thought, was held nigh an hundred years after the other ſentence given of *Athanaſius*, *Nazianzene*, and *Epiphanius*: *Gelaſius* doth not affirm that *George* was alſo accounted for a Saint in the judgement of the *Romane* Church, much leſs of the univerſal Church Nay, if it be exactly conſidered, both what *Gelaſius* thought that the paſſion of *George* was written of Hereticks, and of what Hereticks the interpreter of *Gelaſius* hath obſerved, that to be done: it will manifeſtly appear that the univerſal Church of *Bellarmine*, that is, that the Eaſt and Weſt being deluded of the *Arrians*, did worſhip *George* the *Arrian* for a Martyr. For when *Baronius* had ſhewed that it was found in ſome acts of *George* (thoſe very ſame that *Gelaſius* ſeems to diſprove) that he had conflicted with *Athanaſius* the Magician, that wicked Author alluding to *George* the *Arian* Biſhop, the invader of the Seat of *Alexandria*, and perſecuter of great *Athanaſius* Biſhop of

I hepray.rs we make to Saints have greater affinity with the prayers which we make to God, then with our requeſt to living men; our prayers to them is a ſervice, not mutual, but legal. See *Bell. de Beat. Sanct. l. 3. c. 9.*

We pray living men to pray for us, we pray not unto them, *Bell. 2. Sanct. 6. l. 1.*

Notation. in Martyrol. Rom. apr. 23. Hyper. de not. ſtudend. theol. l. 3. c. 7. Villavincent. poſſev Bellar. de Beat. Sanct. l. 1. c. 20. Apol. de fuga ſua & Apol. 2. Epiſt. ad ſolitar. vit. agent. & ad ubique oribod. Orat. in laudem Athanaſ. Ammian. Marcellin. l. 22. Hæreſ. 76. Circa. an. Dom. 495.

Decret. p. 1. can. Sanct. Rom. diſt. 15. c. 3. Notat. in Mart. Rom. apr. 23. Theodor. hiſt. Eccleſ. li. 1. cap. 30. Greg. lib. 2. cap. 24.

that

that City, which the *Arians* called Magatian, and reckoned *George* amongst the *Arians*: out of which (saith he) it sufficiently appears that that whole Fable was the device of the *Arians*. But now *Pasicrates* (who writes that he was the servant of *George*) and *Simeon Metaphrastes*, in the History which *Lippomannus* saith was approved by the testimonie of the Eastern Church, where it is recited every year, being brought into an abridgement, they attribute to *George* a conflict with *Athanasius* the Magician. The same do the Western, *Vincentius Belvacensis*, and *Antonius*. Moreover *Bede* reporteth that he suffered under *Datian*, the most potent King of the *Persians*, who ruled over seventy Kings, over seventy five saith the *Arian* Fable, as *Baronius* witnesseth: but it is one and the same dream. And the steps of this are found in others amongst the Eastern more clearly, who make mention that he suffered in *Persis*, and some under *Datian*. Amongst the Western more obscure, who change the name of *Datian* into *Diocletian*. To this may be added that both of them make their *George* a *Cappadocian*; in the East *Pasicrates*, *Metaphrastes*, *Nicephorus*, and *Menologium Graecorum*, in the West, *Varaginensis*, *Vincentius*, *Antonius* and *Breviar Sarisburiense*. But no author worthy credit doth make mention of any *George Cappadox* a Martyr, but of the *Arian*; so that this one circumstance (to omit the other of *Datian* and *Athanasius* the Magician) doth sufficiently prove, that *George*, whom the universal Church of *Bellarmine* doth worship, was not an holy, but an *Arian* Martyr. To the probability of which opinion, this addeth somewhat, that the *Alexandrians* have an old and ruinous Church, of the Martyr great Saint *George*, without the City, at the shore of the salt Sea, built (as it is probable) in that very place, where the body of *George Cappadox* was burned, as the story relates, and his ashes cast into the Sea. *Hiopplitus* is another Saint that the Papists invocate, who as he is commonly painted, was torn in pieces of horses. But that there was never any such Saint, the silence of Authors worthy credit doth cry aloud; For *Prudentius* an antient, and I know not whether the first Author of that thing, seems to have played after a poetical manner, as he is reproved of *Bellarmine* to have done in a greater matter, and to have fitted his Poetical fiction for the Etymology of the name to *Hippolitus* Presbyter of *Antioch*. *Cesar Baronius* noteth out of the *Romane* Martyrologe, that this *Hippolitus* was not torn with horses, but taken away by an ordinary kind of punishment. But *Baronius* addeth that *Prudentius* did blow three *Hippolitus*'s into one, and that amongst them there was a souldier, who was torn in pieces of wild horses. But out of what Author doth *Baronius* prove this? Out of the acts of Saint *Laurentius*; in which, as he affirms, there are many things Apocrypha, and many things contrary to the truth: So thou wilt say, as they are found in *Surius*: as *Metaphrastes* hath published his acts in *Greek*, taken out of the antient monuments of the *Grecians*, as *Baronius* adjoineth. But how doth *Baronius* know that they are taken out of the antient monuments of the *Grecians* by *Metaphrastes*, whom he doth so often pronounce to have mingled many forgeries, and monstrous lies, and sundry meer dotages. Nay, how durst he to praise those things as drawn out of antient monuments, which he knows do bewray a later Author by their vanity; for in those acts *Decius* the Emperor sitting in his tribunal, is said to have inflicted that punishment upon *Hippolitus*, after the death of *Laurentius*. But *Baronius* doth evince out of *Cyprian* and other sufficient witnesses, that *Laurentius* suffered under *Valerian*, seven or eight years after the death of *Decius*. And of the same acts of *Laurentius* in *Metaphrastes*, *Baronius* forgetting that he had said that he had taken them out of the antient monuments of the *Grecians*, hath these words, *Quæ Laurentii acta a Metaphraste sunt recitata, haud sane pristina illa a Notariis excepta videntur; sed ab aliquo alio Scripta, quibus & quæ ab Ambrosio, vel aliis de Sancto Laurentio scripta essent, una texuerit: siquidem non nulla habent, quibus historica veritas*

Apud. Surr. de probat. Sanct. hist. tom. 2. Præfat. in Martyr. Georg. a Pasicrate sc. Spec. hist. l. 12. c. 131. hist. par. 1. tit. 8. c. 1. 8. 23. Martyrolog. 9. Calend. Maii. Usuard & Ado Tremir. in Martyrol. Breviar. ex consuetud. Rom. Curiæ Vincent. & Antonin. Pasicrat & Metaph. Hist. Eccl. l. 7. c. 15. apud Baron. not. in Martyr. Rom. Ammian. Marcell lib. 2. Jacob. de Vorag. Aur. Leg. c. 113. De purgat. li. 2. cap. 18. Ovid. Metam. l. 15. Senec. hist. Polit. Prudent. περὶ στεφ. hym. 11. Notat. in Martyrol. Rom. Jan. 30. Baron. not. in Martyr. Rom. Aug. 3. De probat. Sanct. hist. tom. 4. Annal. Eccl. tom. 1. an. Dom. 44. Tom. 3. an. Dom. 315. Tom. 5. an. Dom. 402.

Notat. in Martyrol. Rom. Aug. 10 & Annal. Eccl. tom. 2. an. Dom. 261.

Annal. Eccl. tom. 2. an. Dom. 263.

veritati refragatur. *Chriſtopher* is acknowledged for a Saint amongſt the Papiſts, whom they feign to be a man of Gyant-like ſtature, twelve cubits high, who leaning upon a long ſtaffe, carried Chriſt over a dangerous River upon his ſhoulders. But the Papiſts themſelves confeſs that this is feigned; *Baronius* ſomewhat doubting, ſaith, He knows not what to ſay concerning that huge ſtature, wherewith he is wont to be painted; yet ſo as he doth inſinuate that it ought to be reckoned amongſt Symbolical pictures by his praiſing of *Vida*, who interprets it allegorically, and by the mention of *George*. But *Villavincentius* for certain affirms, That it is doubtful to no man, that this picture was properly deviſed of the Fathers to this uſe, that it might ſhadow forth a Preacher of the Goſpel. Therefore, although that there was a Martyr named *Chriſtopher*; yet how could his memory be ever famous (as *Bellarmine* affirms it was) whom authors not ancient do report to have ſuffered under King *Dagnus*, in I know not what *Samos*, or City of *Cicilia*, or *Lycia*; ſo abſurdly and beſides the credit of all antient monuments, that *Baronius* is compelled to ſubſtitute *Decius* the Emperor for King *Dagnus*; out of how famous and rich Author I diſpute not. So that if we grant that our *Chriſtopher* was a Martyr, yet it cannot be proved that there was ſuch a *Chriſtopher* as the Papiſts worſhip, who was of a Giant-like height, whoſe patronage they deſire becauſe he deſerved to carry Chriſt on his ſhoulders. *Katharine* as the tale goeth was a Virgin of *Alexandria*, daughter of King *Coſtus*, who was beheaded of *Maxentius*, when ſhe could not be drawn from the faith of Chriſt by fifty Philoſophers, which he had uſed for this purpoſe. This woman is worſhiped as a Martyr, but it cannot be proved that there ever was any ſuch. There was no King *Coſtus* any more then King *Dagnus*. The *Romane* Miſſale hath reformed this circumſtance, it was ſo palpable, but obtrudes the reſt of the ſtory upon the Church for truth, and to give credit unto it cites *Euſebius*, as if he were the Author of that fable. But *Euſebius* hath nothing to that purpoſe either in that place or any other; onely he hath that which doth rather derogate credit from the ſtory, becauſe he teacheth that *Maximinus* did rule at *Alexandria*, where this matter is ſaid to be done, not *Maxentius*: Which is ſo manifeſt; that *Baronius* could not be kept back, either by the authority of *Pius* the fifth, or the *Romane* Breviary, but he ſaith the name of *Maxentius* is to be razed out, and in the place *Maximinus* to be ſubſtituted. Go to *Coſtus* and *Maxentius* being blotted out, hath *Euſebius* the reſt of that narration? No, he hath not ſo much as the name of *Katharine*, nor any note either of Philoſopher converted, or Lady, or Wheel, or of death or carrying into the mountain of *Sinai*. *Euſebius* writeth that there was amongſt the women of *Alexandria*, a Chriſtian woman renowned for Beauty, Nobility, Learning and Riches, but more renowned for Chaſtity, unchaſtly and impotently loved of *Maxentius*: whom he, when he had in vain ſolicited by many requeſts unto Whoredom, could not deprive of life, being more overcome with love then anger, but caſt into baniſhment, and ſpoiled of her goods. *Baronius* becauſe he no where found any other footſtep of the Martyr *Katharine* in all antiquity, and the Papiſts had erred grievouſly if there had been none ſuch, whom they worſhip with a double feaſt, and by name do invocate in their Litanies; to whom God promiſed at her death, as they tell us, that it ſhould come to paſs that whoſoever ſhould celebrate the memory of her paſſion, and call upon her name in what affliction ſoever, ſhould be heard; out of whoſe neck, when it was cut off, they affirm milk to have iſſued for blood, which they have amongſt their Reliques at *Rome*, whom in their Maſs they make a Mediatrix between God and men, and by whoſe patronage they truſt to be delivered; and they pray God, who by his Angels placed her body wonderfully in the top of the hill of *Sinai*, that by her merits and interceſſion they may be able to come to the Mountain, which is Chriſt. *Baronius*, I ſay, leaſt theſe and ſuch like props of

property

Baptiſt. Mant. Faſt. l. 7.
Jacob vorag. Aur. Legend. cap 95.
Notat. in Martyrol. Rom. Iuli. 25.
Hieron. vid. hyn D. Chriſtop. Mart
Leration. ſtud. theol. l 3. cap 7. ex Hiper.
Beda Martyr 8. calend. Auguſt.
Vincent. Belvac. ſ. es. hiſt. l. 13. cap 24. Surius ex Diverſ De prob. Sanct hiſt. tom. 4. Notat. in Martyrol. Rom. Jul. 25.
Miſſal. Sarii. Miſſa de S. Chriſtoph. Kemnit. ex conc. Trident. part. 3.
Belvac. ſpecul. hiſt. l. 13. c. 5. Jacob. de Vor. Aurea. Leg. c. 167. Anton. par. 1. tit. 8. c. 2. §. 38.
In Feſto S. Katherin. Virg. & Mart. Nov. 25. Lib. 7. c. 26. Euſeb. l. 8. cap. 26, 27.
Notat. in Martyrolog. Rom. Nov. 25.
Euſ hiſt. l. 8. cap. 27
Novem. 25.
Breviar. Rom. reformat. Vilavin. Eccl ſpec l. 13. c 8. Iacob. De Vorag. Aur. Legend. c. 167. Anton. hiſt par. 2. tit. 8 § 38.
In Templo S. Kathar. mirabilia Roma.
Miſſale Rom. refor. In feſto. S. Kathar. Virg & Mart.
Annal. Eccl. tom. 3. A° Dom. 307.

popery ſhould fall, would have that chaſt woman mentioned of *Euſebius*, who was driven into baniſhment of *Maximinus*, to be S^t *Katharine*: and that he might perſwade this with greater ſhew of probability, what *Euſebius* ſaith, that ſhe was puniſhed with flight, as *Chriſtophorſonus* tranſlates it, that is, (as *Muſculus* renders it with a word ſignifying the ſame thing) was baniſhed: *Baronius* doth expound as if *Euſebius* had ſaid, thats he had eſcaped by flight, *Maximinus* being ignorant and unwilling; and hence he infers, that we muſt not think, that *Maximinus*, who was ſo great and potent an Emperor, did ceaſe to purſue after her, but that being ſought and found out, ſhe was crowned with Martyrdome. In which depravation of *Euſebius* he had offended leſs, if he had cited his words out of the Tranſlation of *Ruffinus*, who perverts this place concerning flight; but when he cites them out of the Tranſlation of *Chriſtophorſon*, whom he had ſhewed to be more faithful: and in the very words, which he reciteth, it is ſaid, *Maximinus* baniſhed her, and a reaſon rendred why he did not put her to death: it muſt needs be, that *Baronius* in ſaying, that on her own accord ſhe went into baniſhment, and not by the command of *Maximinus*, did offend perfidiouſly or extream raſhly. And not content with this wreſting of *Euſebius* to avoid the ſtroke of *Ruffinus*, he ridiculouſly changeth the name *Katharine* into *Hecaterine*, which conceit is largely confuted by D. *Rainold*, *Idolat. l.* 1 *cap.* 5. § 28.

Euſeb. Gr. l. 8. *cap.* 15. *Lib.* 8. *c.* 27. *Lib.* 8. *c.* 16. *Cic. l.* 3. *de orat.* *Lib.* 8. *c.* 17. *Annal. Eccl. tom.* 2. *A.D.* 258

They object, *Jacob* prayed unto the Angel. But firſt it is no invocation, but an expreſs deſire, wherein *Jacob* deſired that it might ſo be done, as in many other places, *Let Nations ſerve thee*: *Oh that* Iſhmael *might live in thy ſight!* 2. The Antients are of opinion, that the Angel is not a created Angel, becauſe he is joyned with God, and the ſame benefit is craved of God and of the Angel; And the obſervation of ſome Papiſts, that the word Angel when it is put alone, is to be underſtood of a created Angel, is falſe and vain. Secondly, they object that of *Eliphaz*, *Call now, if there be any that will anſwer thee.* But it is not certain, whether this ſpeech be of holy men or of the Angels. If the firſt pleaſe, the ſenſe is this, let Saints whomſoever thou knoweſt, be obſerved, and ſee if thou canſt defend thy ſelf by the patronage of any one, or whether thou canſt find out any one, whom ſo great calamity did oppreſs beſides his deſert. But if he ſpeak of the Angels, the ſentence is thus: Call the Angels and ſee, if any of them will vouchſafe the anſwer which may be to thee an argument how baſe thou art, who canſt not ariſe, I ſay not to the Divine, but not to any Angelical nature: And ſo it is an Irony, and the ſeventy tranſlate it, and the writer of this book, ſpeaking of godly men, calleth them juſt, rather then by any other name. Again, they allege, *If there be an angel ſpeaking for him.* But Angel in that paſſage may be a name not of nature but of office, and ſignifie an interpreter of the Divine will; and by uprightneſs underſtand the equity of God, which the prophet doth declare to man. If it be underſtood of a created Angel, the ſentence is (as *Mercer* hath interpreted it) If to man thus afflicted there be one Angel an interpreter, to expound and declare to God his faith and repentance, *&c.* In the old Teſtament the faithful prayed God to hear them for the merits of the *Patriarchs*: But in theſe and ſuch like paſſages, the faithful pray not to be heard for the merits of the Saints, but for the grace and mercy of God, according to the free covenant made with the Fathers. But ſaith *Bellarmine*, the covenant of Grace and Righteouſneſs of the Saints is both alleged; as remember *David*, and all his meekneſs; but in that Pſalme the Prophet mentioneth not his meekneſs but affliction, nor are theſe the words of *Solomon*, but of *David* himſelf, who (as by the eight firſt verſes we may conjecture) wrote this Pſalm, when the Arke of the Lord was to be brought from the houſe of *Obed-Edom* to *Jeruſalem*, 2 *Chro.* 15. And when the obedience, love, or uprightneſs of the Saints is mentioned, it is for difference, not by way of boaſting of their

Gen. 48. 16. Gen. 17. 31. Gen. 17. 18. *Baſil. conſ. Eun. l.* 2. *Athan. orat.* 4. *cont Cyril. theſ. lib.* 3. *c.* 1. *Novatian. cap.* 15. *de Trin. Hilar. in Pſal.* 122. *Procop. Gaz. in Gen.* 48. *Job.* 5. 1. *Maſius in Joſ.* 5. 13. *Variabl. annot. Mercer.* Job. 33. 23. *Jun. Variablis annot.* Ex. 32. 13. Gen. 32. 9. Deut. 9 27. Gen. 26. 24. Gen. 26. 3. Ex. 32. 13. 1R 8. 25, 26. Pſal. 89. 4. 1 Chr. 27 7. Pſal. 132. 10, 11. Lev. 26. 42. Ex 6. 3, 4. Pſal. 132. 1. 1 Reg. 15. 5. *Chaldee Aquila. Symmachus.* 5. *Edit. render it.*

merits, to ſhew they were ſuch as walked in Covenant with God, and to whom pertained the promiſes, which for the iniquity of their ſons ſhould not be diſannulled. In the 48. of *Gen. Jacob* ſaith, *Let my name be called upon the lads.* But the words are an Hebraiſm, and ſignifie, Let them be called by my name, that is, Let them be accounted, not the ſons of *Joſeph* but mine: for he ſpeaks plainly of the adoption of *Ephraim* and *Manaſſes*; and the like phraſe is in other places. *Eckius* and *Cochlæus* cite that of the Pſalmiſt, *For this ſhall every one that is godly pray unto thee, Pſal.* 32. 6. But the Pſalmiſt ſpeaks of the Saints in this life craving remiſſion of ſins: Whither the Apoſtle referreth it, Therefore the *Chaldee* paraphr. tranſlates it, *Therefore ſhall every godly man pray to thee*, the vulgar *Pro hac*. And ſo *Hieron*, *Ricket*, *Remigius*, *Euthymius*, *Theodoret*, *Haimo* do underſtand it. And of the Papiſts themſelves *Lombard*, *Hugo Cardinalis*, *Lyran. Dionyſius*, *Carthuſian*, *Augu. Eugubinus*, *Baptiſta Fotengius Genebrard*, *Bellarm. Antonius Agellius*, &c. *I lift up mine eyes unto the hills*, ſaith the Prophet, that is the Saints, as *Auguſtin* interprets it. But *Auguſt.* looks unto the doctrine of the Saints, as *Hierom* alſo, who expounds the hills, *Excelſa propheticorum librorum ac legis*: and the like may be found in other Fathers. But it is moſt ſimple, to underſtand hills properly, that thoſe hills may be meant, whereupon the Temple was built, whither they that were to pray did turn themſelves. Or the words may be read by an interrogation: To what end do I caſt mine eyes about the mountains, as if any help muſt come from men? Another paſſage they allege out of the Pſalms, *The Lord will judge his people*, and *in ſervis ſuis deprecabitur*. But the meaning is plain, The Lord will repent him of the evils, wherewith he doth afflict his people in this world, and will be reconciled unto them: And ſo *Junius* readeth that place *Si judicat Jehova populum ſuum, mox de ſervis ſuis panitet ipſum. Coſterus in Enchirid. cap.* 12. *Eckius in Enchirid. cap.* 15. *Alphonſ. a Caſtro contr. hæreſ. Jerem Conſtantinop. in prima reſp. ad proteſtant. c.* 15. prove that the Saints in heaven are to be worſhiped becauſe we read, *Mihi autem nimis honorificati ſunt amici tui Deus*. But (not to ſay ought of the tranſlation of that place, which both *Arias*, *Pagnin*, and *Vatablus* do tranſlate far otherwiſe, and more agreeably to the mind of the Pſalmiſt) if the words be underſtood of the Religious adoration of the Saints, what coherence can they have with the reſt? How can they prove that יקר is to be honored, or honored ~~is that to be~~ to be worſhiped religiouſly? or that by friends the Saints departed are to be underſtood? Many both antient and modern Writers, who receive that tranſlation, and thoſe amongſt the Papiſts themſelves; as *Lyran Dionyſ. Carthuſian.* and *Bellarm.* give a far better conſtruction of theſe words. *Richeomus* would prove, that Saints are to worſhiped with religious worſhip, from theſe words of the Pſalmiſt, *God is wonderful in his Saints*: and *Praiſe God in his Saints*. But the words in the Original are, *Praiſe God in his holineſs*, or in his *Sanctuary*, for the word doth not onely ſignifie Sanctity but Sanctuary; They that underſtand it of the Sanctuary, interpret it either of the Temple, that he ſpeak unto the Prieſts and Levites; or heaven, that he directs his ſpeech thereunto Angels and bleſſed Saints. They that read it Sanctity, expound in by for, *propter* or *de*: as in the ſecond verſe, praiſe him for *de vel propter potentias eius*: The ſeventy ἐν τοῖς ἁγίοις αὐτοῦ well, if it be received well: For τὰ ἅγια is ſpoken of the Sanctuary. The vulgar, *in ſanctis eius*: which may fitly be underſtood, if it be referred to places or the Sanctuary. And ſo *Lyra*, *Genebrard*, *Bellar. Emmanuel*, *Sa. In ſanctis eius, neutro genere. Hinc ev. in ſancto vel ſanctuario eius. Eſt n. Apoſtrophe ad ſolites.* The Fathers generally expound it of the Saints, being deceived by the Tranſlation, but none of them could ever wring any thing out of them touching the invocation of Saints. They would prove, that it was the manner of the Jews to pray unto, or invocate the dead: becauſe our Saviour ſaith, *Think not that I will accuſe you to the Father*: there is who accuſeth you, *Moſes* in whom ye truſt. Whence they gather, that *Moſes* hath

Gen. 48.
Hoſ. confeſſ. c. 58. *Eck. Euch. de uner. alphonſ. ac Caſtro.* li. 4. 1.
Vatabl. in Gen. 48. *Mercer ib. Lyran. Cajetan Fonſeca. Hector Pin. Ribera in am.* 6.
Rom. 4. 7, 8.

Pſal. 121. 1.
Bellar. de ſanct. l. 1. cap. 17.

Dan. 6. 11.

Pſal. 135. 14.

See *Heriſb. in h. loc.*

Pſal. 139. 17.

Herisbach. in Pſal. 139.
Amama antibarb. Bibl. l 3. *in Pſal.*
Pſal. 68. 10.
Pſal. 150. 1.

Pſal. 22. 2.

Heb. 9. 1, 2, 3. 12.

Amama. Bibl. ant. L3. *in Pſ.*

Jo. 5. 45.

hath received power, as of accuſing, ſo of defending with God. But here *Moſes* not in fleſh or ſpirit, but in Doctrine or Law is underſtood; Therefore it is like to this, *They have Moſes and the Prophets.* They produce alſo a two-fold example; one out of the Hiſtory of *Lazarus* and the rich man, where the rich man is ſaid to deſire *Abraham*, that he would ſend *Lazarus* to dip the the tip of his finger in cold water, and coole his tongue. But nothing can be concluded from this example, becauſe it is that part of the Parabolicall Hiſtory, from which they argue, is not Hiſtoricall but Parabolicall: as is manifeſt, becauſe the dead have neither eyes, nor tongue, nor finger: and therefore nothing is ſignified by theſe words, but that the torments of the rich man were ſo great, that if he had ſeen *Lazarus*, and could ſpeak unto him, by this or the like ſpeech he would have declared the greatneſs of his torments. The ſecond example is taken from the enemies of Chriſt, who, when our Saviour cryed out, *Eli, Eli*, ſaid, *He calleth for Elias*: whence they conclude, that it was uſuall for the Jews to call upon *Elias* and other Saints. But what can be more unſavoury, than from the horrible perverting of the words of Chriſt by his moſt deadly enemies, to conclude, that the invocation of Saints did take place amongſt the people of the Jews? Moreover, both theſe examples, and whatſoever elſe can be alleged to this purpoſe, it is refelled by this, that when they make the Viſion of God the ground of this invocation, yet they think the Fathers of the Old Teſtament did not ſee God, untill Chriſt by his paſſion had unlocked Heaven for them, and had delivered them from *Limbus*. But ſeeing the Saints in Heaven be now glorified of God (ſaith *Coſterus*) it is meet they ſhould be honoured of us on earth. We acckowleg honour is due to the Saints, but civil, not religious: in kind the ſame with that which ought to be given to the Saints living, but different in degree. As concerning the acts of honour, there be ſome which may be given to men abſent, as praiſe, imitation, *&c.* and theſe are due to the Saints departed. Others are given only to them that be preſent; as bending of the knee, *&c.* and theſe be not due to the Saints departed. They urge again, If civil honour be due to vertue, wiſdom, power and nobility, then more than civil honour is due to ſupernaturall vertue. The anſwer is plain, Civil honour is conſidered formally or cauſally: Civil honour formally, that is, honour indeed civil, ſeparated and diſtinct from religious, may be from cauſes, not onely civil, but ſupernaturall: as the faithfull honour one another, not as men onely, but as faithfull, and therefore for ſupernaturall dignity. Again, God, ſay they, promiſed honour and glory to his Saints. But when the Saints are ſaid to have glory from God, it is to be underſtood of that ſtate whereunto they are tranſlated eſſentially glorious: and not to be made to be had in honour, or religiouſly adored of others. *Abraham*, *Iſaac*, *Jacob*, *Moſes*, *David*, &c. are glorified and honoured of God, whom yet none amongſt the Papiſts do worſhip. They object again, In both Teſtaments we read that the living did pray unto the living; as the Children of *Iſrael* did requeſt *Samuel* to pray for them, *&c.* But it is one thing civilly to requeſt the living to pray for us, another to invocate them religiouſly. *Paul* did intreat the *Romanes*, *Epheſians*, *Theſſalonians*, *Coloſſians* to pray for him: but the Papiſts themſelves will not ſay, he did religiouſly pray unto them. The firſt is done from the ſoul band of charity, when one doth requeſt another: the other by holy Prayers, or (as *Auguſtine* ſpeaketh) religious rites, and acknowledgment of ſuperiority. For none is adored for charity, but for omnipotency; not for being ſimply greater, but for infinite power. They reply, The Saints departed do live, in that part of themſelves, wherein they are to be prayed unto, and make interceſſion for us. True it is, they live in Spirit, but we have no Example, Commandement or Promiſe to call upon them. And although they live in ſoul, yet they have ended this life which they had common with us,

Luk. 16. 19.

See *Mald.* in Luk. 6.

Alan. Cop. Dial. 3.

Bellar. de *Sanct.* beat. lib. 1. cap. 19. *Pigh.* cont. 13. fol. 194.

Luk 1. 3.

1 Sam. 2. Joh. 12. Rom. 1.

Job 40.

and with their friends, who might go unto them. Nor can they hear us now, in that part wherein they live. If the Saints on earth (ſay they) have known the ſecrets and thoughts of others, much more the Saints in Heaven. *Facult. Theolog.* Colonienſis *Adverſ.* Monhem. *Dial.* 6. Renatus Benedict. *panopl. fol.* 36. Coſter. *in* Ench. *cap.* 22. *paragr. Secunda propoſ.* And this they would prove, becauſe *Abraham* knew *Moſes* and the Prophets. But this laſt is taken from that part of the Narration which is Parabolicall: and if it was from the Hiſtory, it would not follow thence, that *Moſes* and the Prophets were known of *Abraham*, whiles they lived here upon earth. As touching *Daniel* and *Elias*, it was according to their extraordinary vocation: but the Saints in Heaven, have no ſuch calling ordinary or extraordinary, why they ſhould know our thoughts. We deny not, but God can reveal the particular acts of mortall men to the bleſſed Spirits in Heaven: but we muſt judg of events, not by the power, but according to the will of God. For *God doth whatſoever he will.* The power of God is limited by his will; but the will of God is known by his Word. But the Word no where teacheth, that God doth reveal our neceſſities or Prayers to his Saints in Heaven. If the damned (ſay the *Rhemiſts*) had care of their friends alive, how and for what cauſe ſoever, much more have the Saints and ſaved perſons. And if thoſe in Hell have means to expreſs their cogitations and deſires, and to be underſtood of *Abraham* ſo farre diſtant both by place and condition, much rather may the living pray to the Saints, and be heard by them; betwixt earth (that is to ſay) the Church Militant and Heaven, being continuall paſſage of ſouls. But the evidence of truth might have moved them eaſily to underſtand, that this Dialogue between *Abraham* and the rich glutton, is of things not done, but repreſented of our Saviour Chriſt, for the better and more commodious ſetting forth of the eſtate of the godly and of the wicked after this life: And they might do well to let us underſtand when this new religion entred into damned ſouls in Hell, that they ſhould have care of the ſalvation of their Kinſfolks in earth: when they went to Hell they were void of charity and care that way: and if Hell be ſuch a School-houſe of charity, that they learn that there of the Devils, which they never learned on earth of *Moſes* and the Prophets, it were ſomewhat ſtrange? Further, if Hell be a place of darkneſs and ignorance, where is it, and by what glaſs, and by mean of what light, that the gluttons ſoul knoweth *Abrahams* and *Lazarus* ſoul, which knew not them before it entred into Hell? They are wont to ſay, that the departed Saints ſee all in the reflection of the beames of Gods Majeſty, in whoſe preſence they be. Will they ſay, that the ſouls in Hell have the ſame knowledg by touting into the Devill? They ſeek to excuſe themſelves, That they pray unto the Saints, not as God the Creatour, but as the friends of God. But this Caution is not wary: becauſe the proteſtation is contrary to their fact. For by this very fact, that they call upon the Saints, as they that knew our thoughts, and can diſcerne ſincere and upright ſighes from counterfeit, they ſhew they do in part call upon the Saints, as they that exceed the condition of a creature, and partake that glory, which God denies that he will communicate to any man. For as in wedlock companying together, ſo is religious invocation in Divine worſhip. But as a woman lying with another man, if ſhe ſhould defend her ſelf, with this, that ſhe doth not company with him as with her Husband, but with an inferiour affection, doth not thereby wipe away the fault, but adde the crime of impudency to unchaſtity: ſo do the Papiſts, no whit leſſen their ſinne of ſpiritual adultery, that they ſay they perform religious invocation to the Saints not as to God, but as to the friends of God. But at leaſt they endeavour to ſhew, that the invocation of the Saints doth nothing derogate from the glory of Chriſt our Mediatour; becauſe they acknowledg Chriſt to be our immediate Mediatour, who doth offer up our Prayers to God, but the Saints thus

1 Reg. 5. 26. & 6. 12. Dan. 2. 30.

Luk. 16. 29. *Rhem. an. in.* Luk. 16. 28.

Pſal. 135. 6.

Iſa. 42. 8.

thus would have to be Interceſſors unto Chriſt for us. But hereby they diminiſh the glory of Chriſt. For they detract very much from his loving affection and good will towards us: which the Authour to the *Hebrews* deſcribes. *We have an High Prieſt, Who cannot but be touched with our infirmities*, &c. *Let us therefore draw near with boldneſs unto the Throne of grace.* Moreover, that interceſſion is not made ſubordinate (as they pretend) but collaterall, in that they teach and believe, that the Saints did merit that they might be heard; and alſo, that they did not only merit to be heard for us, but they merited power to conferre and beſtow the things we ask. Not to mention here, that whatſoever in the Pſalmes is aſcribed to God or Chriſt, that is given to the Virgin *Mary* in the *Lady Pſalter* compoſed by *Bonaventure*: and many other things of like nature. They reply again, It is the will of God, that the Saints living ſhould pray one for another: and if it derogate nothing from the glory of Chriſt our Mediatour to intreat the Prayers of the Saints living, nor doth it derogate any thing from him, to pray to the Saints departed to pray for us. But this Argument holds no proportion. For praying to the Saints departed, we crave ſomewhat of them, who be ignorant of our ſtate and condition: but intreating the Prayers of the faithfull living, we ſpeak to them that be acquainted with our affairs: They that intreat the Saints preſent, do attribute nothing to them elſe, then that they can hear them, with whom they are preſent: but they that pray to the Saints departed, they aſcribe unto them a power to hear our Prayers abſent, and that in one moment farre diſtant one from another, and different in the nature of requeſts; which can agree to no creature. Moreover, they intreat the preſent, as fellow ſervants: but the Saints in Heaven are prayed unto as Mediatours betwixt God and men. And if they pray unto them, as they that merit audience, even ſo they derogate from the glory of Chriſt: becauſe that agrees to Chriſt alone. Had *Pauls* favour with God been ſo mightily improved by death, as the Papiſts contend, and his affectionate notice of his followers neceſſities continued the ſame or greater; His ſpeedy diſſolution or departure to Chriſt had been as expedient for the Churches which he planted as for himſelf. But it was never expedient for any Church or Congregation to be deprived of their godly and faithfull Paſtors bodily preſence, as it was expedient for the Diſciples that Chriſt ſhould leave them. The only reaſon of this diverſity is, becauſe Chriſt lives for ever, and hath an everlaſting Prieſthood: whereas Saints and godly men which are departed this life, although they live unto God, are (touching intereeſſion or other acts of their miniſteriall Function) dead to us.

Heb. 4. 14.

Jam 5. 16.
Rom. 15. 30.
Eph. 6. 18.
1 Theſ. 5. 25.
2 Theſ. 3. 3.
Col. 4. 3.
1 Tim. 2. 1.
Heb. 13. 18.
Gen. 20. 7.
Job 42. 8.
1 Sam. 7. 8.
Ezek. 22. 30.

Joh. 16. 7.
Heb. 7. 25.

The End of the Fifth Book.

THE

THE SIXTH BOOK, AN EXPOSITION Upon the Lords Prayer.

CHAP. I.

Of the first part of the Lords Prayer, *viz. the* Preface. *The things therein to be considered. Who is meant by* Father, *and who are allowed to call God* Father. *Of the Prayers of unregenerate men, and how God heares them.*

Question:

WHat *are the Parts of the Lords Prayer?*

A. It hath three Parts; the first is the Preface, to stirre up our attention and teach ableneſs, in which is declared whom we must pray unto, in these words, *Our Father which art in Heaven.* The second part is the Prayer it self, standing on six Petitions and a confirmation, which rendreth a reason why we pray to God alone; because the *Kingdom* which is all authority to grant our requests, belongeth to him the *power*, that is, all ability to execute our desires, is with him: the *glory*, that is, all this honour of being acknowledged a Fountain of good things belongeth to him a Father of Lights, from whom every good gift descendeth; who in this regard is only to be invocated. The third is the Conclusion, in this word *Amen*: which is a testification of our assent and faith, whereas the former Petitions are testifications only of our desires.

Q. *What may be learned from this, that our Saviour doth not set down the Petitions abruptly, but first beginneth with a solemn Preface?*

A. From this practice of our Saviour, some reverend Divines observe, That he which is to pray to God, must first prepare himself, and not boldly without consideration

conſideration ruſh into Gods preſence. And this without queſtion is an undeniable truth: for if a man be to come before an earthly Prince, he will order himſelf in apparell, geſture, and words, that he may do all things in ſeemlineſs and dutifull reverence: how much more are men to order themſelves, when they are to appear before the living God? *Be not raſh with thy mouth, and let not thy heart be haſty to utter a thing before the Lord.* Eccl. 5. 2. *David* ſaith, *I will waſh my hands in innocency, and ſo will I compaſs thy Altar, O Lord.* Pſal. 26. 8. And this preparation ſtands not only in putting off our evil affections, but even our honeſt, and (otherwiſe in their due time) neceſſary cogitations, as the cares and thoughts of our particular vocations, houſe and family, and a ſerious and conſcionable ſtirring up the graces of Gods Spirit in us, that we might come before him in holy and acceptable manner.

Q. *What things are to be conſidered in the Preface?*

A. In the Preface is contained a deſcription of God, who only is to be called upon in Prayer. And he is deſcribed by two Arguments: Firſt, By the relation that is between him and his Elect in Chriſt, which declareth his large and bountifull affection. *Our Father.* Secondly, By his abſolute ſovereignty, majeſty, and glory: *Which art in Heaven.* In Scripture when the Lord is called our Father, uſually there is ſome addition annexed; as in this place, *which art in Heaven.* And this deſcription of God, by theſe two Arguments (the one arguing his gratiouſneſs and readineſs of will, the other arguing his greatneſs and fulneſs of power to help all that come unto him) is placed of purpoſe in the very entrance into Prayer to ſtrengthen the Petitioners faith and hope of good ſucceſs in Prayer.

Q. *What may be obſerved from this Preface in general?*

A. 1. Prayer is not a bare wiſh or deſire, as we uſually ſay, I would ſuch a good thing might happen unto me, or ſuch evil might be prevented: but it is the tendering of our deſires unto God, of whom we crave the fulfilling of our requeſts. And when the Pſalms ſpeak in the third perſon, *Let God have mercy upon us*; the devotion of the mind is to be reduced to the ſecond perſon, *Lord have mercy upon us.* For it is the phraſe of Scripture to ſpeak to the perſon preſent in the third perſon. Therefore in what words ſoever the Prayer be formed, let the mind ever think upon, and look to God, that the deſire and Petitions be directed unto him. Gen. 33. 14. 1 Sam. 16. 16. & 25. 25. 2. No Angels or Saints departed, but God our Father only is to be invocated of us. Phil. 4. 6. What an unſeemly thing were it, that children ſhould ſeek to ſervants in the houſe for ſupply of what they want, and not to their natural Parents? ſo here. It is Gods will to be called on, and ſo to perform that he knoweth we want; and he is both willing and able to ſupply it unto us. As for the Angels and Saints departed, it is not certain that they hear our Prayers, or rather it is certain they know not our thoughts; nor can they do any thing which they will not; nor will they do any thing to which God calleth them not; they are ſo perfectly conformed to his pleaſure, and attend his beckoning in all things. But they are not called of God to hear our Prayers. We may argue from this Prayer thus: That which is a platform of Prayer, teacheth as perfectly who muſt be called on, as it teacheth what is to be asked. But this is a perfect form of Prayer, teaching fully what things ſoever may be asked. Therefore it teacheth us fully what kind of perſons may be called on. If it be objected, that the Sonne and the Spirit are not expreſſed: The anſwer is, That the Father excludeth all other perſons that are pure creatures, not perſons which have the ſame ſingular eſſence with him: for ſuch is the Divine diſpenſation, that when one is invocated, all are invocated. Joh. 17. 3. 3. Theſe words admoniſh us of our ſpiritual adoption, and terrene peregrination. We are the Sonnes of God by faith in Chriſt Jeſus, but travelling in a ſtrange Countrey abſent from our Father: in which eſtate we need his aid, becauſe we are ſtrangers; and

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are assured of help according to our Petitions, because we are his Sonnes. 4. This also should stirre up love and reverence in him that prayeth: He is inflamed to love, who thinketh that he goeth to his Father, that he might conferre with him of things necessary for him, and he is striken with an holy fear, who considereth that his Father doth sit in Heaven, as the chief Governour of all things in Heaven and Earth. 5. Hence we learn, that God is both able and willing to help us. If he be a Father, he will not deny to his Children, what they ask according to his will, if it be good for them. If he be in Heaven, as the sovereign Commander of this world and all things therein, all things are in his hand, and he can do whatsoever he will. 6. This is an Argument of thankfulnes, that God, who is most glorious in Majesty, dreadfull in power, immortall, unchangeable, higher then all earthly things, should vouchsafe us liberty and leave to call him Father, and with confidence to lay open our cares into his bosome. It is humility in the Lord to behold the Angels; How rich is his mercy towards us, whom he doth admit into the room of Sonnes.

Psal.113 6.

Q. *Who is meant by Father in this place?*

A. Otherwhiles this Name is attributed to all the Persons in Trinity, or any of them: but oftentimes it is given to the first person in Trinity, as in those places where one Person is conferred with another. And so in this place it seemes to be taken personally for the first Person in holy Trinity, who is the Father of our Lord Jesus Christ by nature; as he is the second Person in Trinity, by the grace of personall Union, as man; by Covenant, as Mediatour; and in and through him the Father of all the faithfull by grace and Adoption, which implyeth or presupposeth both regeneration and remission of sinnes. Thus the Apostle conceived of God when he prayed: *I bow my knees* (saith he) *unto the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and earth is named.* And though such is the Divine dispensation, that when one Person is invocated, all are invocated, yet the Father is fitly named alone, because the Sonne hath the part of a Mediatour, through whom we go to the Father; and the Spirit, the Office of a School-master, teaching what to pray, and as we ought. This compellation doth not only contain, that the Father begat his Sonne from eternity, but in respect of the Father it containeth the benefits of effectuall Vocation, Regeneration, Justification, Adoption unto the Heavenly Inheritance with all the Royalties, Prerogatives, and singular Liberties that accompany it. In respect of the Mediatour, it contains the Office and Benefits of Propitiation, Reconciliation and Intercession. And in respect of them that pray, it implies their condition, that they have a right and interest in God; they can call him theirs, for they have entred into Covenant with him.

Deut.32.6. Isa.63.16. Psal.68.5. & 89.26. Jer.3.4. & 31.9. Isa.9.6. 1 Thes.1.3,4. & 3.11. Joh.20.17. Rev.3.12. & 14.1. Eph.3.14,15.

Joh.16.23.

Q. *Who are allowed to call God Father?*

A. Our Saviour Christ taught his Disciples, and in them all that believe in him and walk in the Spirit, to pray after that manner: but not only they that have received the Spirit of Adoption, crying in them *Abba Father*, but they also that being weary of their sinnes, seek unto him in Jesus Christ, to be received into favour, are allowed by vertue of his gracious Covenant to pray unto him by this Name Father, though in somewhat different manner from the former. *Father I have sinned against Heaven, and before thee.*

Rom.8.14. Rom.8.15. Gal.4.5.

Luk.15.18. Isa.63.16. *Hieron. Ep. ad* Damas. *de filio pred.* Bell. tom.4. *in* Orat. Dom. Bell. *Catechis. cap.* 4.

Q. *What may be learned from this Name that is given to God in our Prayers?*

A. 1. Prayer is the familiar conference of the faithfull repenting soul with the Lord, his most tender, mercifull, and loving Father in Jesus Christ, who delights in the voice of the penitent, is most ready to forgive our sinnes, supply

Luk.15.21,23 Psal.103.13.

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our wants, ſuppreſs our enemies, and ſuccour in miſeries. 2. In Prayer it is neceſſary that we conceive of the true God in Chriſt, as he hath made himſelf known in the Covenant of grace. We cannot come unto God in our own names, for we are all ſinners, not able to endure the tryal of juſtice, or to bear the weight of his wrath. Our approach muſt be to the Throne of grace in the mediation of our Saviour Chriſt, who is the true and living way, in whom God is become favourable, and through whom liberty of acceſs is granted. God in Chriſt is the object of Chriſtian Religion, which in every religious act muſt be apprehended as he hath manifeſted himſelf. By this the Prayers of Gods Church, and the Prayers of Heathen are diſtinguiſhed, who invocate God as a Creatour, not as a Father in Jeſus Chriſt. 3. Every one that prayeth with confidence, fervency, and filiall reverence is the Son of God. This is the note, by which the faithfull ſervants of God are ſet forth, that they call upon the Name of God. Prayer is the breath of faith, whereby we are knit unto Chriſt, and receive the Prerogative of Adoption. It is the Spirit of Adoption that teacheth us with affiance, humility, patience and ſubmiſſion to cry *Abba Father*. 4. It is one thing to pray for admiſſion into the ſtate of grace, that we might be accepted and received of God as Sons, another to call upon him as Sons already adopted to the immortall inheritance: but no man can pray in an acceptable manner, who doth not truly repent of his ſinnes, and ſeek unfeignedly to be reconciled unto God. The wicked cannot pray, nor will the Lord regard their cry. *If I regard iniquity in my heart, the Lord will not hear me.* No ſuits can find acceptance with God, which are not preſented in the Name of Chriſt: but Chriſt will not plead the cauſe of them that walk on in wickedneſs. *If my people that are called by my Name, ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked waies, then will I hear from Heaven, and will forgive their ſin, and will heal their Land. Whatſoever we ask, we receive of him, becauſe we keep his Commandements, and do thoſe things that are pleaſing in his ſight. Without faith it is impoſſible to pleaſe God.* But he cannot come in faith that walloweth in iniquity. *Unto the wicked, ſaith God, what have ye to do take my Covenant into your mouth, ſeeing ye hate inſtruction.* The Spirit of ſupplications ſtirreth up godly ſorrow, and cauſeth the heart to beg pardon with ſobs and ſighes for ſin committed. He who would pray aright, muſt not only confeſs his ſin, but alſo have a full purpoſe never after to offend his Father. For how can a child call him Father whom he cares not continually to diſpleaſe through his lewd conditions? He cannot do it, neither can any Father delight in ſuch a child. Therefore we muſt call to mind our rebellions and treſpaſſes againſt God, and with the Publican in heavineſs of heart ſay, *God be merciſull to me a ſinner.* And not this only, but we muſt ſet down with our ſelves never in ſuch ſort to offend again, and to lead a new life. 5. Hence we may obſerve both a ground of reverence, hope, humility and patience, when we come to deal with God. *If I be a Father, where is my reverence?* We come with reverence before our earthly Princes, and in all our geſtures expreſs it: how much more muſt this be in us, when we have to deal with the living God? for this Father is impartiall in juſtice, that we have need to converſe before him in fear. Again, it is a ground of hope; earthly Parents will not deny their Children *good things*: much leſs ſhall God deny us *his Spirit*, and what ever thing is good for us. Our doubting minds muſt hence be reproved, and ſtrengthened. How confidently do children come to their Parents? If we have a ſuit to a friend that is reaſonable, we will preſume it; how much more may we be of good hope in all our requeſts which we make to God? *Let us draw near with boldneſs and confidence to the Throne of grace.* Further, it is a ground of humility and patience. Children cannot plead deſert of their Parents, neither will they think it much to wait their leaſure: how much more doth humility and patience become Chriſtians, when they be to preſent themſelves before the Lord? 6. A Chriſtian muſt ſtirre up

Phil. 4. 6. Ioh. 1. 12, 13. Gal. 4. 5. 1 Ioh. 5. 1.

Act. 9. 14. 1 Cor. 1. 2. 2 Tim. 2. 22.

Rom. 8. 15.

2 Chro. 7. 14.

1 Joh. 3. 22.

Heb. 11. 6.

Pſal 50. 16, 17. Iſa. 1. 13. 15. Zech. 12. 10.

Mal 1. 6. Heb. 12. 28. Deut. 32. 6. 1 Pet. 1. 17. Job 42 6. Luk. 15. 18, 19 Heb. 4. 16. Mat. 7. 11. Luk. 11. 9, 13. Joh. 16. 23. Pſal. 27. 10. Iſa. 49. 15. Luk. 15. 20. Pſal. 103. 13. Heb. 4. 16. & 10. 22.

the graces of Gods Spirit in him when he prayeth; but he must trust in the grace and mercy of God, not in the worthiness of his supplications. For he must present himself before God as a Son, to be respected freely of grace, not as a servant to be rewarded of desert. The Fathers love is free, not merited by works.

Dan.9.18, 19. *We do not present our supplications before thee for our righteousnes, but for thy mercies.* If the Servants of God make mention of their integrity at any time, it is not to plead the merit of their works, or the cause why they should be heard: but only to shew that their hearts were upright and qualified as becometh humble

Neh.13.22. Petitioners to so glorious a Majesty. *Remember me, O my God, concerning this also, and spare me, according to the greatness of thy mercy.* And as we must not trust in the strength of grace, or multitude of good works; so we may not despair by reason of weakness, unworthiness, former sins, or want of feeling com-

2 Cor.1.3. fort: for God heareth our Prayers, not for their worth, but for his Names sake. The question is not what our weakness meriteth, but what God of his infinite abundant grace is pleased to give. 7. If the God to whom we pray be a Father, we must learn to acquaint our selves with the Promises which he hath made in his Word; to quicken our hearts in all Prayer unto him, and thereby to gather assurance to our selves that he will grant our requests. For a Father cannot but must needs make promise of favour to those that be his children: and therefore the children of God must diligently record what Promises the Lord hath made unto them. The Promises made to encourage in Prayer, are these and such like:

Isa.65.24. *Before they call I will answer; Ask, and ye shall have; He that is Lord over all, is*
Mat.7.7. *good unto all that call upon him; Draw near unto God, and he will draw near unto*
Rom.10.12. *you.* 8. Prayer is not a work of nature, but of the Spirit. A man of himself
Jam.4.8. cannot call God Father, nor with confidence lay open his cares into his bosome:
2 Chro.15.2. it is the Spirit that helpes us in our infirmities, that stirres up sighes and groanes
Ezek.32.10. in the heart for grace and mercy.

Prov.1.28. Q. *Do not unregenerate men pray sometimes?*
Isa.1.15. A. 1. There be that draw near to God with their lips, whose hearts are re-
Job 27.10. moved farre from him: but the groanes of the heart, not the words of the
Isa.29.13. mouth, make the Prayer. A man prayes for no more then he desires with the heart, and he which desires nothing prayes not at all. 2. Ungodly men may ask some things they need, but never as they ought; they ask not in faith, with an holy affection, they depart not from iniquity: therefore their Prayers be unfruitfull to themselves, not acceptable to God. 3. Unsound Christians, as they pray in a sort: so are they partakers of the Spirit in some measure, though not of the Spirit of Adoption to seal them unto eternal life. For there be some common gifts of the Spirit, not altogether ineffectuall, of which many partake, that are not effectually called to communion with Christ in his death and resurrection. Now in what measure these common graces are imparted unto temporary Believers, in the same they may put up supplications unto God: but even these liveless, superficiall, wavering desires, come from an inferiour work of the Spirit in them.

Q. *Doth not God hear the desires of the wicked?*

A. 1. God hears the desires of the wicked in judgment, not in mercy. For the

Hos.13.11. blessings he reacheth forth unto them are tokens of his indignation. *I gave*
Psal.69.22. *them a King in my wrath, and took him away in my displeasure. Let their Table be made a snare, and that which should have been for their welfare, let it become a trap.* 2. Sometimes the wicked do humble themselves before God, and make

1.Reg.21.29. semblance of returning unto him: and God in a manner proportionable to their
2 Chron.12.7. repentance, is pleased to grant their requests.
Psal.78.34,35
36,37,38.

CHAP.

CHAP. II.

Shewing, what the Word Our *imports; That a Chriſtian may in Prayer, ſay* My God, *and Pray ſpecially for himſelf or certain others, yet ſo as that he muſt be mindful of all that belong to the election of Grace. How God is ſaid to be in Heaven, and what is thereby ſignified.*

Queſtion.

What doth this word [*Our*] *import?*

A. Our is not onely a note of the joyning together of many in prayer, when one man is the mouth of the reſt: but it importeth that common intereſt and fatherhood in God, which the reſt of the faithful have in him, from which there groweth a communion of one Chriſtian with another, ſo that they become brethren.

Queſt. *Is it not lawful for us in prayer to ſay, My God or my Father?*

A. In ſpecial manner God is the God and Father of Chriſt, the God and Father of all the faithful in common, nevertheleſs it is lawful for a Chriſtian in private prayer to ſay, My God, or my Father, *Paul* ſaith, *I thank my God*; *Thomas*, *My Lord and my God*; *David*, *My God, my God, why haſt thou forſaken me. Pray to thy Father in ſecret* (ſaith Chriſt) *and thy Father who ſeeth in ſecret, ſhall reward thee openly.* Some Divines obſerve that it is not lawful for any meer man to ſay, *My Father*, but onely for Jeſus Chriſt, who by this phraſe of ſpeech, doth diſtinguiſh himſelf from the ſons of God by Adoption. But this obſervation will not hold, for in Scripture we finde the ſervants of God to uſe this manner of ſpeech, *My Father*, and that with approbation, *My Father let Job be tried unto the end, becauſe of his anſwers for wicked men. Wilt thou not from this time cry unto me, My Father thou art the guide of my youth? Thou ſhalt call me, My Father, and ſhall not turn away from me.* The Lord ſaith of every one that overcometh, he ſhall be my Son.

Mat. 26. 39. Eph. 1. 3. Jo. 29. 17. Phil. 4. 20. Phil. 1. 3. & 4. 19. Jo. 20. 28. Pſal. 22. 1. & 5. 2. & 59. 1. Mat. 6. 6. *Zanch. in* Phil. 4. 20. *See Maldon. in Matth.* 6. 9. Job. 34. 36. *Lavat. in Job. ibid. Tremel. ib. Ar. Montan. Montan. Schindler. pentegl. rad.* אבה *eſt oratio ad Deum, quem honoris cauſa ita appellat Tara.* אביא *volo ego.* Jer. 3. 4. Verſ. 19. Pſal. 89. 26 2. Sam. 7. 14. Rev. 12. 7.

Queſt. *What may be obſerved hence?*

A. 1. All true Chriſtians have the Lord of Heaven and earth to their Father, *I will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord God Almighty. I aſcend to my Father and your Father*, ſaith Chriſt: There is no diſtinction of *Jew* or *Gentile*, bond or free, rich or poor, male or female, weak or ſtrong: but all that believe with *Abraham*, they are the children of God, as was *Abraham*, *Behold, what love the Father hath ſhewed us, that we ſhould be called the ſons of God.* There is none ſo weak or unworthy in his own eyes, who is not allowed to call God Father. He is no reſpecter of perſons, no more the Father of the rich than of the poor, of the noble the not of the baſe. The ſtrong Chriſtian muſt not deſpiſe the feeble, for they have one Father; nor the weak deſpaire of audience, for he is a child. In adverſity we muſt not fear, for our Father will provide for us: nor in proſperity be proud, for what we enjoy is our Fathers gift.

2 Cor. 6. 18. Jo. 20. 17. Gal. 3. 28. 1 Jo. 3. 1.

2. In outward ſtate, office, and meaſure of grace one Chriſtian may excell another, but in the common priviledges of Chriſtianity they are all equal. For they have all *one God*, *one Father*, *one Mediator*, *one Spirit*, live under one Covenant of, and have like free acceſs to the throne of Grace. What

Eph. 2. 18. Eph. 4. 3, 4, 5.

ſucceſs any of the Saints did ever finde, that may all the faithful look for.

3. All the faithful are of one ſpiritual ſociety, and have ſweet communion in Spirit with each other. They are children of one Father, members of one body, knit together by one Spirit. And all that would pray acceptably, muſt hold communion and good agreement with their brethren, as the children of ſuch a Father, by the ſame right of mercy and free liberality. For if we have all one Father, from whom comes every good gift which we enjoy; we ſhould be ready to communicate to others, as uſe requires, whatſoever is under our hands. We muſt in prayer to God come with love to the brethren; if thou art about to offer thy ſacrifice at the altar, and remembreſt thou haſt any thing againſt thy brethren, go, reconcile thy ſelf firſt, then do thy duty after, otherwiſe the Lord will turn away from thy prayers. If one ſhould give the King a petition, and carry in his hand or about him, ſome ſtinking ſavour which the ſenſe of any abhorred, could he think but the King would turn from him? So he that cometh petitioning to God with wrath and malice, which ſtinketh odiouſly in Gods noſtrils, muſt look that God will turn his countenance from him. *Lift up pure hands without wrath.* Wherefore *Peter* exhorts man and wife to exerciſe all mutual love towards one another, that *their prayers be not hindred.* Let us therefore labor to be of brotherly affection one towards another. Should our parents know that we are faln forth with our brethren, durſt we come in their ſight? would we look for other then to be checked from them? Even ſo the Lord will turn his back to our prayers, while our affections are turned againſt our brethren. How ſhould he call God his Father with affiance, who will not take the child of God to be his brother in affection? He that intirely affecteth the Father of the Family, loveth the whole houſe and family: in like manner the affection we bear towards our heavenly Father, muſt be ſhewed towards his whole family, houſe, and inheritance which he hath choſen.

Mal. 2. 10. Heb. 13. 3. Gal. 6. 1, 2. Mat. 5. 23, 24. 1 Tim. 2. 8. 1 Pet. 3. 7.

4. We muſt not, becauſe we pray alone, be careleſs of joyning with others in prayer. Chriſt teacheth his Diſciples jointly to pray, *Our Father*, &c. And hath promiſed his preſence to *two or three that meet together in his name.* Look as if a ſingle priſoner ſhould ask us ought, it hath his force; but when all in the houſe lift up their voices at once, it is much more piercing; ſo in this matter, which letteth us ſee how wide ſuch are, who will make light of praying with others, they hope they may pray for themſelves, and like the old ſaying, *Every man for himſelf, and God for us all.*

Mat. 18. 20. *Dum ſinguli orant pro omnibus, ſequitur, ut orent pro ſingulis.*

5. In our prayers we muſt be mindful of others as well as of our ſelves. For as he teacheth them to pray, and to ſay, *Our Father*, becauſe they were more then one jointly before him; ſo in this regard that he might make them mindful of all their brethren, called or uncalled, that belong to the election of God, *Watch unto prayer for all Saints*; not that we may not make a prayer wherein we muſt not mention others, but becauſe we muſt not fail at convenient times in the exerciſe of prayer, to mention others, as well as our ſelves, ſeeking their peace with God. We are members of one body; and therefore muſt help one another; and ſuch as have learned love and mercy, cannot but ſeek at God the proſperity of their brethren, whoſe conflicting ſtate they know by good experience in themſelves; wherefore we muſt ſtir up our ſelves to the faithful performance of this duty. He were a graceleſs child that would never pray for his mother, and we would think he would do little for us, that would not lend us a good word here or there: ſo when we remember not the Church, and will not open our mouthes one for another to God, What love is there? Let us therefore frequent this duty, not in word or ſhew, but in deed and truth. From the practice of this duty it cometh to paſs, that a Chriſtian man is like a rich Merchant, who hath his Factors in divers Countries: ſo a Chriſtian man hath

Eph. 6. 18.

in

in all places of the world ſome that deal for him with God (that never ſaw his face) who are petitioners for him unto God.

6. Hereby all true believers are diſtinguiſhed from infidels and unbelievers: for they cannot call God Father: he hath created and doth preſerve them, but they are not children by adoption in Jeſus Chriſt.

Queſt. *Is it not lawful to pray ſpecially for our ſelves or certain others?*

A. It is: yet ſo as the mind may not depart from the beholding of this community, but refer all things thither. For though they are ſingularly conceived, yet becauſe they be referred to that ſcope, they ceaſe not to be common. The commandment of God touching the relief of the poor, is general, yet they obey this commandment, who to this end ſuccor them that they know to be in need and want, though they paſs by others that are oppreſſed with as great neceſſity, either becauſe they cannot know all men, or be not able to ſupply their needs: In like manner, they that in ſpecial words commend to God the neceſſities of themſelves or others well known unto them, minding with all the publike ſociety of the Church, do not reſiſt the will or break the commandment of God?

Q. *How is God ſaid to be in Heaven?*

A. By manifeſting the effect of glory; otherwiſe the heaven of heavens is not able to contain him, he filleth Heaven and earth, yea all the creature is with him as a moat within the light of the Sun: But look as a King, who by his authority and power ruleth over all his Kingdom, is at the Court more eſpecially diſplaying there the glory of his Majeſty; ſo God whoſe eſſence and preſence of power is every where, in the heavens as in the Court of his Majeſty, doth manifeſt his glory more excellently. As heaven is called the Palace, Seat, Habitation, or Throne of God, in compariſon of the earth, which is his ſoot-ſtool, from which he doth manifeſt his glory more oft and excellently then from any other place, and in which he mainfeſteth himſelf moſt gloriouſly to the bleſſed Saints and Angels; ſo he is ſaid to be in Heaven, not that he is far from us when we call upon him, as the heaven is diſtant from the earth, but that he is of divine, infinite Glory and Majeſty, ruling and over-ruling all things, which he manifeſteth from and in the heavens.

1 Reg. 8. 27. Jer. 23. 23. Math. 18. 10. Pſal. 11. 4. Eſ. 57. 15. Iſ. 66. 1. Act. 7. 49. Jo. 14. 2. Mat. 5 34,35. Pſal. 57. 3. Rom. 1. 18. Pſal. 2. 4. Pſal. 145. 18. Deut. 4. 29. Mat. 18. 20. Jer. 23. 24. Eſ. 66. 1. Pſal. 139. 7.

Queſt. *What things are ſignified thereby?*

A. 1. It noteth the incomprehenſible glory, majeſty, immortality, and power of God, whereby he is able to do whatſoever he will in heaven or earth. *The Lord is in heaven, and doth whatſoever he will.* To this effect is that deſcription of God, which the Apoſtle ſetteth down at large, calling him, *Onely potentate, King of Kings, Lord of Lords, Who onely hath immortality, dwelling in the light which no man can approach unto.* 2. The Divine providence of God is noted by it, whereby ſitting in his high watch-Tower, he doth at once behold all things here below, take notice of the neceſſities of his ſervants, attend unto their prayers, help and ſuccor them in their diſtreſſes, confound their enemies in their deſigns, and order, diſpoſe and govern all things to the ſetting forth of his glory. *Who is like unto the Lord our God, who dwelleth on high, who humbleth himſelf to behold things in heaven and earth. The Lord hath looked down from the height of his Sanctuary, from the heaven did the Lord behold the earth. The Lords throne is in heaven, his eyes behold, his eye-liddes try the children of men. The Lord will hear from his holy heaven, with the ſaving ſtrength of his right hand. Then hear thou in heaven thy dwelling place, and forgive and do. Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory.* 3. It ſignifieth the ſupream dominion and ſovereginty of the Lord, ruling in all places, over all things in great wiſdom diſpoſing the actions of all creatures, and affecting his own works in their fitteſt ſeaſons. *Art not thou God in heaven? and ruleſt not thou over all the Kingdomes of the heathen? and in thine hand is there*

1 Tim. 6. 15, 16

Pſal. 115. 3. Pſal. 121. 1.

Pſal. 113. 5, 6. Pſal. 102. 19. Pſal. 11. 4. Pſal. 20. 6. 1 Reg. 8. 39. Iſ. 63. 15.

2 Chro. 20. 6.

not

not power and might, ſo that none is able to withſtand thee? The Lord hath
Pſal.103.19. *prepared his Throne in the Heavens: and his Kingdom ruleth over all. Maſters,*
Col.4.1 *give unto your ſervants that which is juſt and equall, knowing that ye alſo have a*
Eph.6.9 *Maſter in Heaven.*

Q. *What may be obſerved from this part of the Deſcription?*

A. 1. God to whom Prayer is made, who is the Father of all true Believers is an heavenly Majeſty, perfect and infinite in power, goodneſs and
Iſa.57.15. glory. *Thus ſaith the high and lofty one, that inhabiteth Eternity, whoſe Name is Holy, I dwell in the holy place, with him alſo that is of a contrite and humble ſpirit.* The Apoſtle calleth him, *King Eternal, Immortal,*
1 Tim.1.17. *Inviſible, and only Wiſe God.* And he doth call Chriſt, who is one with
1 Tim.6.15, 16. the Father, *Bleſſed and only Potentate, the King of Kings, Lord of Lords, who only hath immortality; dwelling in the Light which no man can approach unto.* 2. In coming to God we muſt ſet before us his heavenly Majeſty, power, goodneſs, omniſcience and ſovereignty clothed with his love, for this encourageth to pray, ſtirreth up reverence, and ſtrengtheneth faith. Majeſty without love may terrifie; love without Majeſty may breed contempt: but when they are coupled together, the one allures, the other ſtrikes with awe. The gliſter of the pompe of earthly Princes doth move the ſubject to all humble regard of them, to all ſeemly ſubmiſſneſs in their behaviours towards them: and doubtleſs, the not being ſtriken with any conſideration this way, doth make us ſo looſe and heedleſs when we approach to God. Again, it confirmeth us in our faith, that God ſeeth our wants, is of ſtrength and power to effect our deſires, is of unſearchable wiſdom to know perfectly what is beſt, and when it is beſt to help his Children. Parents earthly, who have large hearts, have ſhort hands, though they
Pſal.27.10. wiſh us well, yet they have no power to effect what they would, or ſmall wiſdom to know, when help is fit. Were it thus with our Father, faith were ſhaken: but when he wanteth not will as a Father, nor wiſdom and power as a heavenly Governour, our faith is firmly underpropped. Gods glory is infinite, his love everlaſting, his truth heavenly and perfect, his power incomprehenſible:
Rom.11.23. Why then ſhould we fear when we ſeek unto him? He is both able and willing to graft in again the hard-hearted Jews: He is of power and willing to confirm and eſtabliſh the rude and weak in faith. How then are we to accuſe our ſelves, who know not how ſufficiently to admire and adore an earthly majeſty, a mortall man, and yet are ſo reſpectleſs of the High excellency of God? How ſlow of heart are we, that we are not raiſed up higher then theſe earthly things, when we are to deal with our God glorious in the Heavens? Why do we dread and truſt in the power of man, not awing nor having confidence in his power, when the power of every creature higher then the earth, is unreſiſtable by it? As what power of fleſh can ſtieſt the leaſt Cloud from dropping his rain, the leaſt Starre from ſending forth his light and influence? What a power is this of the Creatour of all theſe things, who dwelleth in glory above them? Let us therefore conſidering this heavenly glory our Father
Pſal.61.2. Apoc.5.6. hath, grow up to more reverence, devotion, and affiance towards him. 3. God can hear in every place, therefore we need not tire our ſelves with going on pilgrimage to any ſpeciall place to ſeek him: for if we can but go to our hearts, and lift them up towards Heaven, we ſhall find him. God is as nigh to his people in one place as in another: We may find him in the deſert, in the dungeon,
2 Chro 32.20. upon the bed of ſickneſs, if we ſeek him with all our hearts. 4. Prayer is an act of the heart, not of the lips. It is not the ſound of the voice that can peirce

In publicis precibus neceſſaria eſt vox. In privatis autem precibus, non tam voce opus eſt, quam cogitatione, non tam manuum extenſione, quam mentis intenſione. Nonnius Deum ibi exaudit, ubi habitat: Habitat autem in animo, & ſpiritu, non vox ducit orationem ad Deum. Alſt *fid. theol.* lib. 2. cap. 9.

the

the Clouds, and enter into the eares of the Lord of Hosts, but the sighes and groanes of the spirit. The bruised heart makes the loud cry. 5. This doth admonish us to be heavenly-minded, if we will have any conjunction with God: for as he that would speak to the King at Court, must bodily move himself thither where the King bideth: so we that would speak with God, who dwelleth in heavenly glory (above all this visible frame of the creature) we must in spirit by faith move our hearts thither, where he is. Besides, where our Father is, there our Countrey is: and therefore as pilgrimes and strangers do long after their native soiles, so must we after that glorious Inheritance, which our Father in the Heavens reserveth for us. Yea, For as much as we have chosen God to be our heavenly Father, we are therefore to renounce all earthly things in comparison of him, and to cleave unfeignedly unto his Commandements. The little child is never well but when it is in the Fathers lap, or under the Mothers wings: and the Children of God are never in better case, than when in affection and spirit they can come into the presence of their heavenly Father, and by Prayer as it were to creep into his bosome. *Unto thee, O Lord, do I lift up my soul.* Psal. 25. 1. 6. Christians must not in heart or voice utter any thing rashly before the Lord, nor use any vain or idle repetitions: for God is in Heaven, and we are on earth. Rashnes is a bad Counsellour, and no better Petitioner. Many words without zeal, and repetition without fervency, is an empty and odious sound. Eccl. 5. 1. 7. God can speedily send help to his Children, and they can quickly dispatch their suits unto him. Holy thoughts ascend into Heaven, and heavenly graces, blessings, assistance descend from above. Intercourse betwixt Heaven and earth in this kind, admitteth least delay. Psal. 102. 19, 20. 8. The practises of ungodly against the Church and Children of God, are all in vain: for God, *who sitteth in Heaven, will laugh them to scorn.* Psal. 37. 2, 3. & 18. 16. It were ridiculous for a Dwarf with speare of bulrush to threaten the Sonne in the Firmament: so is it for sinfull man that creepeth on the ground, to resist the living God that ruleth in the Heavens. For be they never so strong, and knit in firme combination, the Lord can soon destroy and fire them, as bushes of thornes that be platted together. Psal. 2. 4. Psal. 11. 4. Psal. 59. 13.

CHAP. III.

The Rules to be Observed in the Exposition of the several Petitions in this Prayer, *and how they are to be distinguished. Of the first Petition, wherein is shewed what is meant by* Name, *and by* hallowed. *The Ground of this Petition, what we desire of God therein; And how God is glorified of us in spirit, word, and workes.*

Question:

WHat Rules are to be observed in the Exposition of the Petitions in this Prayer?

A. 1. Each Petition hath a certain and firm ground, which must be known, acknowleged and believed. 2. Each Petition doth imply some confession or acknowlegement in respect of our selves. 3. Where we pray for any good, we pray against the contrary evils, and give thanks for the good things bestowed, or evils taken away, bewailing our defects and sins with grief and sorrow. *Christus non præscripsit formulam precandi, quia finis præscribitur, non debemus gratiam agere. Nam precatio est de futuris seu tandis gratiarum actio pro præteritis seu tandis.* Alst. *ubi supr.*

4. If

4. If one kind or part of any thing be expressed in any Petition, all kinds and parts of the same thing are to be understood. 5. Where any good thing is prayed for in any Petition, the causes and effects thereof, and whatsoever properly belongs unto the said thing, is understood to be prayed for in the same Petition: except they fall out to be the expres subject of some other Petition. And so when evils are prayed against, there causes, occasions, and events also are prayed against. 6. What we pray, we ask not for our selves alone, but for others, specially our Brethren in the faith.

Q. *How may the Petitions of this Prayer be distinguished?*

A. For the number of Petitions, Divines of good antiquity have reckoned seven, making two of the last; others of no less authority, have not regarded the number at all: Some of the Antient, and many of the Orthodox later Writers have reckoned but six: because the conjunction [*but*] knitteth, *lead us not into temptation*, and *deliver us from evil*, together into one sentence. But whether there be six or seven, it is no matter of our faith, and doth not deserve any heat of disputation to decide the controversie. If we respect the different persons whom the matter of the Petitions concerns, they are thus divided: the three first concern God only; the three last concern man. Again, if we respect that which ought to be the chief end of every mans desire, and the means to compass the said end, they have this order, and are thus divided: the first expresseth the desire of the chief good; the means whereby this end is attained, are the matter of all the rest. Others divide them thus: In these six Petitions we ask either the end of our life, or the means which lead to this end. The end is either principall, the glory of God in the first Petition, or subordinate, our salvation, in the second Petition. The means are either leading to the end, or seducing from the end. The former we pray for, in the third and fourth Petitions, *viz.* piety and sustentation: the latter we pray against, in the fifth and sixth Petition, *viz.* sin past and present. Many such like divisions are made, but I will not stand to recite them at this present.

Fansen. har. cap 41.

Basting. Catech. 9. 112.

Alsted. in orat. *Dom. Martin.* sim. verb. Del.

Q. *What is the first Petition?*

A. Hallowed be thy Name.

Nomen est id quo quis agnoscitur & ita passim in Sc. usurpatur. Mol. in Psal. 20. Psal. 23. 3. Psal. 22. 22. Psal. 116. 13. 1 Reg. 5. 5. Psal. 5. 12. Psal 115. 1. Isa. 29. 23. Psal 44. 5. & 68. 4. & 86 9. Prov. 18. 10. Psal. 118. 10, 11. & 20. 7. 1. Joel 2. 26. Exo. 34. 5, 6. Exo. 3. 14. & 6. 3. Lev. 19. 12. Deut. 32. 3. Act. 9. 15. Isa. 42. 4 Mat. 12. 21. Mal. 1. 11, 12. Act. 21. 13. Mic. 4. 5. Mat. 28. 19. Act. 2. 15. Isa. 26. 8. Rev. 3. 4. & 11. 13. 1 King. 5 5. 1 Pet. 4. 14.

Q. *What is meant by* thy Name?

A. *Name* hath reference to God, and *thy Name*, signifyeth God himself, the Person named. More plainly, *Name* is put here for God, by Name or any other waies notifyed, that is, by Titles, Properties, Works, Ordinances, Mercies, Judgments, or Signes of his presence and glory made known unto us. *Name* is put for the Person named, and so named, one kind of manifesting a Person for all other.

Q. *What is meant by this word* hallowed?

1 Cor. 6. 10, 11. 2 Cor. 7. 1. 1 Pet. 1. 16. Exo. 20. 8. Isa. 13. 3. 1 Cor. 7. 14. 1 Tim. 4. 4. Gen. 2. 3. Lev. 10. 3. 1 Pet. 3. 15. 1 Pet. 4. 11.

A. 1. To hallow, is to make a thing holy, which by nature was common or prophane, as the faithfull, by nature unclean, are sanctified by grace. 2. It signifies to separate or sever a thing in it self unholy, or common to an holy or singular use civil or sacred, and that in efficacy, word or deed, by sanctification only or appropriation also. So God sanctified the Sabbath, the Temple, the Sacrifices, and the Priests. 3. To sanctifie is to declare, manifest, acknowledg, and profess the holiness of a thing that is holy already. In the first sense, the word Hallow must not be taken in this Petition: for God and his Name alwaies was, is, and for ever shall be of it self most holy: But we pray, that

Isa. 29. 23. Act. 11. 18. 2 Thes. 1. 12. Ezek. 38. 23.

this

this holineſs of God may be declared, manifeſted, acknowledged, and holily profeſſed more and more; as *Wiſdom is juſtified of her children*: ſo declared to be, and approved of thoſe that embrace her. This word *Hallowed* is ſet down in ſuch a form of ſignification, as includeth all perſons or things which are capable of ſetting forth and acknowledging his holineſs. As, let thy Name be hallowed by thee; ſo ſaith Chriſt, *Glorifie thy ſelf.* And, Make me to hallow thy Name, in acknowledging thy holineſs. And let all others acknowledg thee to be holy and the only true God. Thus *Elias* prayed, *Let it be known this day that thou art God in Iſrael.*

Pſal.96.8. Mat.11.19. Joh.12.28. 1 Reg.18.30.

Q. *What is the ground of this Petition to be believed?*

A. That God is in himſelf moſt holy, wiſe, ſtrong, good, gracious, juſt, mercifull, and of incomprehenſible glory; that his Name is moſt excellent, wonderfull, and glorious, worthy to be praiſed, excelling above all thankſgiving and praiſe, moſt dear to God, and to be magnified of all his Saints.

Pſal.148.13. Pſal.95.1,2. Pſal.96.4,5. Pſal.99.3,9. 2 King.19.19. Rev.15.4.

Dan. 5. 23. Neh. 9. 5. Iſa. 29. 23. Job 1. 21. Exo. 8. 1, 2. Pſal. 72. 18. Pſal. 113. 3. & 111. 9.

Q. *What do we acknowledg in reſpect of our ſelves?*

A. We acknowledg that we were created ſuch, as might worthily ſanctifie the Name of God: but that ſince the fall of man we are ſo corrupt and wicked of our ſelves, ſo blind, hard-hearted, prophane, and poyſoned with ſelf-love, that we more regard our own credit and reputation than the glory of God; yea, that we cannot without the ſpeciall grace of God, deſire, think or do the things that pertain to his glory.

Ezek.36.21,22. Jer.23.27. Rom.2.24. Amos 2.7. Mal.1.6.

Q. *What deſire we of God in this Petition?*

A. The ſumme is, that God would ſo work, that himſelf howſoever made known by Titles, Word or Works, may be diſcerned of us as holy, and ſo confeſſed, and accordingly reſpected of us; that God would ſo effect this, that himſelf may be more and more honoured of us, who are his choſen, and in all others that are the Children of deſtruction. In brief, we pray that Gods infinite excellency and holineſs may be declared and acknowledged amongſt us, in us, and with us.

2 King.19.19. 2 Sam.7.26. Pſal.40.16. & 115.11. 1 Chro.16.35 36. & 17.24.

Q. *What things do we ask more particularly?*

A. Firſt, Here we ask that God would work all ſuch things as may be matter of his praiſe, whether they be good things towards his Children, or judgments upon the wicked. For thus God doth honour himſelf, when he doth ſuch things before us, upon which we take occaſion to honour him. Hence it is that he will winne honour to his Name in delivering his Children, and inflicting judgments upon them that walk rebelliouſly, and be enemies to his Church and people. The Lord ſpeaking of the bringing back of his people out of captivity, and deſtruction upon their enemies, ſaith, *I wrought for my Names ſake, that it ſhould not be polluted before the Heathen, among whom they were, in whoſe ſight I made my ſelf known unto them in bringing them forth out of the Land of Ægypt. Behold I am againſt thee, O Zidon, and I will be glorified in the midſt of thee, and they ſhall know that I am the Lord, When I ſhall have executed judgment in her. And I will ſanctifie my great Name, which was prophaned among the Heathen, which ye have prophaned in the midſt of them; and the Heathens ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before their eyes. I will rain upon him* [ſc. *Gog*] *and upon his bands, and upon the many people that are with him, an overflowing rain, and great haile-ſtones, fire and brim-ſtone: Thus will I magnifie my ſelf, and ſanctifie my ſelf, and I will be known in the eyes of many Nations. I will cauſe the captivity of Judah to return, &c. And it ſhall be to me a Name of joy, a praiſe, and an honour before all the Nations of the earth.* The Prophet foretelling what Judgments the Lord would bring upon the diſobedient, ſaith, *The Lord of Hoſts ſhall be exalted in*

Iſa.8.13. Iſa.41.20. Pſal.67.1,2. Exo.9.16. Pſal.25.3. *Janſen har.* 45. p. 41. Exo.15.1,2, 3, &c. Ezek.20.9,14, 41. verſes. Ezek.39.7. Ezek.28.22. Ezek.36.23. Ezek.38.16, 22,23. verſes. Pſal.145.4, 5, 6, 7. Jer.33.7,9. Iſa.5.16. Pſal.76.1,2,3. Iſa.64.2.

 judgment,

Psal.83 9,18. Psal.106. 8, 47. Lev.10.3. Exo.14.18. Numb.20.13. Psal.9.16. Jer.9.23. Jer.31.32,33. Col.1.15. Heb.1.2. Joh.17.3. 2 Cor.3.18. 1 Cor.1.24. Joh.1.18. Rom.16.27. Eph.3.21. 1 Pet.4.11. Josh.7.8,9. Ezek.36.22, 23.

Judgment, and God that is holy shall be sanctified in righteousness. And when he inflicted that judgment on *Aarons* Sonnes, he said, *He would be glorified in such as come near him.* If he might not have it from them, he would have it in them, by sending such Judgments on them, as might be matter of his glory. Secondly, We pray that God would make himself known unto all Nations in and through Jesus Christ, who is the Image of the invisible God, the engraven form of his Person, the brightness of his glory. For in Christ we behold the glory of the Lord as it were with open face. What we know of God by the works of creation and providence, is little in comparison of that we see of his goodness, mercy, wisdom, grace, long-suffering, and clemency in Jesus Christ. And as God glorifieth himself by the revelation of his Son; so do the Saints glorifie him in and through Jesus Christ. *To God only wise, be glory through Jesus Christ for ever. Unto him be glory in the Church by Christ Jesus. If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ.* Thirdly, We ask of God to refrain the bringing of such things upon us, which might make wicked ones take occasion to prophane his Name. For when God saith, he will not pullute his Name among the Heathen, by the utter extinguishing of his people; he doth teach us that the giving occasion to wicked ones to crow against his people, and himself their God, is a dishonour of his Majesty: and therefore here we pray it may be prevented.

Psal.74.10,18. *Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy Name.* In this respect, God is pleased both to spare his people, not bringing upon them deserved wrath, and to deliver them out of misery after he hath humbled them for a season. *I said, I would scatter them into corners, I would make the remembrance of them to cease from among men; Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely. Our Fathers understood not thy Wonders in Egypt, they remembred not the multitude of thy mercies: but provoked him at the Sea, even at the red Sea; Nevertheless, he saved them for his Names sake. Now therefore what have I here, saith the Lord, that my people is taken away for nought? They that rule over them, make them to howle, saith the Lord, and my Name continually every day is blasphemed.* Yet if it so fall out, that the state of Gods people is incorrigible, and they will not be reclaimed from prophaning Gods Name, it is better that the open enemy should blaspheme them, than that he should receive such intollerable indignity from his own people. *Because thou hast forgotten me, and trusted in falshood, Therefore will I discover thy skirts upon thy face, that thy shame may appear. Thy sorrow is incurable, for the multitude of thine iniquity: because thy sinnes were increased, I have done these things unto thee.* Fourthly, We ask that God would make us grow up to acknowledge him, in all means and waies of his, wherein he manifesteth his glory. For as the Sunne shining brightly, should be glorious in it self, but if eyes were not opened to behold it, it should not be had in account as glorious with man; so the Lord, glorious in all his waies, hath not that glory in his creature, till, the eye of the mind opened, this be discerned of them. This is to be prayed for, because the dimme sight of the most holy men being unable to comprehend the high acts of God, hath driven them to stagger in themselves. When *David* beheld the prosperity of the wicked, and considered the manifold afflictions wherewith the godly are exercised every day, he was somewhat moved at it, untill *he went into the Sanctuary of the Lord, and there understood the end of these men.* Fifthly, We ask that he would enable us more and more in spirit, word and work, to give him glory from our selves, and seek that others may do the same, moved by our word and works; that as we discern him to be holy and glorious

Jer.13.25,26. Josh.7.12. Jer.30.14.

Jer.9.23. Psal.67.2 & 100.3. Hos.6.6. Joh.17.3. Psal.67.2.

Psal.73.3.4, 5,6. Jer.12.1. Hab.1.13.

1 Cor.10.31. 1 Cor.6.20. Psal.71.17,18.

2 Sam.7.26. 1 Chron.16.35. Rom.11.36. & 16.27. Phil.4.20. Rom.1.21. Luk.5.26. Act.3.10. Psal.63.2. & 132.7.

every

every way, ſo we may accordingly glorifie him; that we might be zealous of his glory. Sixthly, We deſire that God would dwell amongſt us in the ſignes of his preſence, that in them we might behold his ſtrength and glory.

Q. *How is God glorified of us in ſpirit?*

A. 1. By an inward and faithfull acknowledgment, admiration, and conſideration of his power, goodneſs, grace and holineſs revealed in his Word, and manifeſted in his works above the capacity, contrary to the expectation of men in this world. *O Lord, how great are thy works, and thy thoughts are very deep! A brutiſh man knoweth not: neither doth a fool underſtand this; When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh: it is, that they ſhall be deſtroyed for ever.* 2. By our ſound affiance and confidence in the Word of God, reſting upon his grace, ſtaying upon his power and faithfulneſs, adhereing unto his Commandements. *Abraham* ſtaggered not at the Promiſe through unbelief, but was ſtrong in faith, giving glory unto God. 3. God is glorified by us when we ſtand in awe of his greatneſs, and fear before him continually. *Sanctifie the Lord in your hearts, and let him be your fear, and let him be your dread. God ſhall bleſs us, and all the ends of the earth ſhall fear him. I know that whatſoever God doth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it: and God doth it that men ſhould fear before him.* 4. By intire love, and ſound joy God is glorified, whereby we ſincerely cleave unto him for his goodneſs, and heartily rejoyce in his favour. *I love thee dearly, O Lord, my ſtrength. Rejoyce in the Lord, ye righteous.* 5. Humbleneſs of mind, and ſpiritual poverty fitteth the ſoul to glorifie God. For he that in all things denyeth himſelf, will give God the praiſe of all his works. *What am I, that thou ſhouldſt do ſo great things for me!* 6. Ardent zeal for the glory of God is here begged alſo. *Thy zeal hath even conſumed* or eaten *me up.* 7. He that acknowledgeth his ſinnes, and offereth praiſe to God for his general goodneſs or particular favours, glorifieth him. Theſe as they be internall Operations of the ſoul, muſt be referred to this Head.

Pſal. 8. 1. Pſal. 48. 10, 11. Iſai. 67. 2. Col. 1. 10. Pſal. 92. 5, 6, 7. Iſa. 33. 9, 10. & 28. 23, 24, 25. & 42. 14. Joh. 3. 33. Rom. 4. 20. 2 Chron. 16. 8, 9. Iſa. 8. 12, 13. 1 Pet. 3. 15. Pſal. 22. 23. Pſal. 63. 7. Eccl. 3. 14. Jer. 5. 22. Pſal. 119. 120. Iſa. 66. 2. Pſal. 63 8. Pſal. 139. 17, 18. Pſal. 19. 10. & 119. 97. Pſal. 116. 1. Pſal. 33. 1. Jer. 9. 23.

1 Cor. 1. 31. Pſal. 22. 26. Pſal. 115. 1. 2 Sam. 7. 18. Pſal. 8. 5. & 144. 3. Luk. 1. 48. Pſal. 69. 9. Joh. 2. 17. Iſa. 29. 23. Exo. 15. 1, 2. Iſa. 42. 12. Pſal. 50. 23. Jer. 32. 17. Pſal. 103. 1, 2. Deut. 8. 10. 1 Theſ. 5. 8. Pſal. 79. 9. Pſal. 8. 1, 2.

Q. *How is God glorified in word?*

A. By confeſſion of our ſinnes; juſtifying God in his Judgments, though hidden and above our reach; celebrating his works, confeſſion of his truth, and ſpeaking good of his Name to others. But all this muſt proceed from an heart truly, ſincerely, zealouſly affected to the praiſe of God. *My heart is inditing a good matter: I ſpeak of the things which I have made, touching the King: my tongue is the pen of a ready writer.* The Prophet would ſignifie, that being enflamed by the Spirit, and provoked by the ardent love of the Meſſias and his Kingdom, he could not refrain his tongue and hand.

Joſh. 7. 19. 1 Sam. 6. 5. Pſal. 119. 75. Neh. 9. 33. Pſal. 51. 4. 1 Sam. 3. 18. Ezra 9. 10 Iſa. 39. 8. Dan. 9. 7. Lam. 3. 22. 2 Chro. 12 6.

Job 36. 24. Pſal. 145. 1, 2, 3, 4, 5, 21. Pſal. 116 12. Deut. 32. 3. Pſal. 51. 15. & 40. 9, 10. Pſal. 50. 23. Hoſ. 14. 3. Pſal. 34. 1. Act. 4. 21. Pſal. 29. 9. Pſal. 45. 1, Pſal. 106. 47. Gen. 14. 20, Ruth 4. 14. 1 King. 1. 48. Pſal. 63 3, 4. Pſal. 51. 15. Pſal. 71. 8. Rom 14. 11. 1 Pet. 3 15.

Q. *How is God glorified in workes?*

A. 1. By ſincere worſhip, when we approve, eſteem, and exerciſe the holy Ordinances of God according to his appointment. *If ye will not hear, and if ye will not lay it to heart, to give glory unto my Name, ſaith the Lord of Hoſts, I will even ſend a curſe upon you.* 2. By reformation of our lives, if we have gone aſtray. *Give glory to the Lord your God before he cauſe darkneſs.*

Mal. 2. 2. Jer. 13. 16. Hoſ. 6. 1.

neſs. 3. By fruitfulneſs in good works, walking before God in holineſs and righteouſneſs. *Hereby is my Father glorified, that ye bear much fruit. Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven.* 4. By patient ſubmiſſion to the will of God, neither deſpiſing his corrections, nor deſpairing under them, nor fretting againſt him. *Why doeſt thou ſtrive againſt him? for he giveth not account of any of his matters. I will bear the indignation of the Lord, becauſe I have ſinned againſt him, untill he plead my cauſe.* 5. By conſtant undaunted profeſſion and ſuffering for the Name of Chriſt, if we be called therennto. *I will ſpeak of thy teſtimonies alſo before Kings, and will not be aſhamed. If ye be reproached for the Name of Chriſt, happy are ye, for the Spirit of glory, and of God reſteth upon you:* On their part he is evil ſpoken of, but on your part he is glorified. 6. By diligence, faithfulneſs and honeſty in our callings; as it is ſaid of *Daniel* he was ſo faithfull, that no fault could be found in him. But all theſe muſt proceed from lively faith and ardent zeal to the glory of God. *Mine earneſt expectation and hope is, that in nothing I ſhall be aſhamed: but that with all boldneſs, as alwaies; ſo now alſo Chriſt ſhall be magnified in my body, whether it be by life or by death.*

Joh. 15. 8. Mat. 5. 16. Phil. 1. 11. 1 Pet. 2. 12. 2 Theſ. 1. 12. Prov. 3 11, 12. Iſa. 39. 8. Job 2. 20. Job 33. 13. Iob 13. 15. Mich. 7. 9. Iob 1. 21. 2 Sam. 16. 11. 1 Sam. 3. 18. Pſal. 119. 71. Mat. 10. 32. Pſal. 119. 46. 1 Pet. 4. 12. Ioh. 21. 19.

Dan. 6. 5, 6. Tit. 2. 10. 1 Tim. 6. 1. 2 Tim. 4. 5. Phil. 1. 20.

CHAP. IV.

Wherein is ſhewed, what we ask for others *in this Petition, what the* evils *are that we pray againſt, and the* wants *that we bewail, with directions how we may devotionally make this Petition; And what the eſpeciall bleſſings are for which we muſt give thanks according to this Petition, and the practicall concluſions that are to be drawn from thence.*

Queſtion.

WHat do we ask for others in this Petition?

A. For others as yet uncalled, they are two-fold, belonging to the election of grace, or otherwiſe. Now for the former we intreat that God would daily bring them home to glorifie him with us; yea, that he would give them godly ſorrow for ſuch things as before their viſitation they heedleſly neglected. *Let thy people praiſe thee, O Lord, let all the people praiſe thee. Give unto the Lord (O ye kindreds of the people) give unto the Lord glory and ſtrength.* For other we pray, that God would reſtrain them from their high prophanation of his Name, and that he would turn their rage (and ſo by proportion all their other ſinnes) to the praiſe of his Name. *Surely the wrath of man ſhall praiſe thee.*

Pſal. 67. 3, 4. Pſal 22. 31. Pſal. 96. 7. Pſal. 77. 10.

Q. What are the evils that we pray againſt?

A. All prophanation of Gods moſt holy Name. 1. Ignorance and folly, whereby we diſcern not, neglect, or diſregard the power, goodneſs, grace and holineſs of God, ſhewing themſelves brightly in his Word and Works. *Who is blind but my ſervant? or deaf as my meſſenger which I have ſent? Who is blind as he that is perfect, and blind as the Lords ſervant? Seeing many things, but thou obſerveſt not: opening the ears, but he heareth not.* 2. Unbelief and wavering,

Lev. 18. 21. & 19. 12. & 21. 6. & 22. 32. Hoſ. 8. 12. Iob 21. 14. 2 Pet. 3. 5. Pſal. 14. 2. Iſa. 42. 20. Jer. 4. 19, 22. Iſa. 27. 11. Hoſ. 4. 1, 2. 2 Theſ. 1. 8. Jer. 10. 25. 1 Cor. 15. 34. Mat. 22. 2, 29. Ioh. 4. 22.

when

when the heart is divided from the Commandement, and ſtaggereth at the Promiſes. The Lord ſpake unto *Moſes* and *Aaron*, *Becauſe ye believe not, to ſanctifie me in the eyes of the children of Iſrael, therefore ye ſhall not bring this congregation into the Land which I have given them.* 3. Carnall and wicked confidence, when we build upon ſandy foundations, or reſt upon rotten poſts which cannot uphold. *Truſt ye not in lying words, ſaying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are theſe. Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord.* 4. Wicked, vain, ſuperſtitious and ſlaviſh fear, when we fear the loſs of pleaſure, honour, or profit more then Gods diſpleaſure; when we dread the ſignes of Heaven, the malice of ungodly men, and what they can do unto us, as to doubt of Gods protection and grace; when we fear his threatnings in ſuch ſort as we fly from him, or make obſtinate reſiſtance to his good will and Commandement. *Be not diſmaied at the ſignes of Heaven, for the heathen be diſmaied at them. Fear ye not their fear, nor be afraid.* 5. Carnall love and rejoycing in outward things, whereby the heart is withdrawn from God. *If I rejoyced becauſe my wealth was great, and becauſe my hand had gotten much riches.* 6. Pride and ſelf-ſufficiency, whereby we are puffed up in conceit of our own excellency, truſt in our own ſtrength, and ſeek the approbation and applauſe of men, more then the praiſe of God. When our firſt Parents were tempted in Paradiſe, the Devill told them they ſhould be *as Gods*: which leſſon, not only they, but we have learned: for we conceive of our ſelves as gods, though in words we deny it. This hidden pride appears in vain thoughts, ſecret applaudings of our own courſes, ſpiritual fulneſs, and lofty imaginations which continually upon every occaſion aſcend in the mind. 7. Hardneſs of heart whereby we are hindered from knowing God aright, from making right uſe of mercies and judgments, and from diſcerning the glory and majeſty of God in his works and creatures. The Diſciples through the hardneſs of their hearts, could not ſee Gods power in the Miracle of feeding many thouſand with a few loaves though themſelves were inſtruments of it, and the food did increaſe in their hands. Our Redemption what a wonderfull work is it, but how few conſider of it, or regard it? 8. Luke-warm indifferency in matters of religion; which is a temper that the Lord hateth. *Ephraim, he hath mixed himſelf among the people. Ephraim is a cake not turned* 9. Ingratitude or forgetfulneſs of Gods benefits, when we neither ſeriouſly think upon them with our ſelves, nor make mention of his goodneſs before others to ſtirre them up to magnify the Lord. *Iſrael hath forgotten his Maker, and buildeth Temples. Our Fathers underſtood not thy wonders in Ægypt, they remembred not the multitude of thy mercies.* 10. Prophanneſs or diſobedience in ſpeech or life, whereby the Name of God is polluted, and pure Religion diſgraced. *Through breaking of the Law diſhonoureſt thou God? For the Name of God is blaſphemed amongſt the Gentiles through you.* 11. Impenitency, when men harden their hearts in ſinne, and will not return unto the Lord, notwithſtanding they have been often admoniſhed, lovingly invited, and ſeverely chaſtened. *And men were ſcorched with great heat, and blaſphemed the Name of God, which hath power over theſe plagues: and they repented not to give him glory.* 12. Murmuring, impatiency, fretting at the hand of God upon us. *Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.* 13. Obſtinacy and incorrigibleneſs, whereby the Lord is compelled to give his people into the hands of their enemies to be ſcourged, becauſe no admonition, long-ſuffering, or gentle correction will work to ſound and true amendment. Becauſe *Judah* would not hearken to the Prophets of the Lord, whom he ſent unto them, riſing early and exhorting them to repentance: therefore he brought upon them the King of the *Chaldees*, who ſlew their young men with the Sword in the houſe of their Sanctuary, and had no compaſſion upon young man

Numb. 20. 12. & 27. 14. Deut. 32. 51.
Jer. 7. 4, 8. Amos 6. 13. Pſal. 62. 10. Ier. 7. 5. Amos 6. 1. Pſal. 27. 1, 2.
Jer. 10. 2. Iſa. 8. 12.
Job 31. 25.
Prov. 8. 13. Iſa. 2. 11, 12, 17. Job 5. 44. & 12. 43. Prov. 3. 7. Job 31. 27. Rom. 12. 16. Prov. 26. 10. Hab. 1. 16. & 2. 4. Dan. 4. 27. Act. 12. 23. Luk. 18. 11, 12 Mar. 6. 52. & 8. 17, 18.
Pſal. 71. 18. Hoſ. 8. 14. Jer. 23. 27. Rom. 1. 21, 28. Pſal. 106. 7. Pſal. 78. 19. 2 Pet. 3. 4, 10. Jer. 34. 16. 1 Tim. 6. 1. Exo 20. 7. Numb. 11. 6. Rom. 2. 23, 24. Ezek. 36 20, 23. Tit. 1. 16. Ezek. 20. 27. 2 Sam. 12. 14. Rev. 16. 9. 1 Cor. 10 10 Exo. 16. 2, 3. Rev. 11. Jer. 36. 24. 2 Chron. 36. 15, 16, 17. Ezek. 9. 9.

man or maiden, old man or him that stooped for age. 14. Denyall of the truth before men, or starting aside from our holy profession in the daies of
Mat.10.33. persecution. *Whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.* 15. Presumptuous arrogating or giving to any other, what is proper and peculiar to the Lord of Glory. The Angel of the
Act.12.23. Lord smote *Herod*, that he was eaten of wormes; because he gave not God the
Dan.5.23. glory. Lastly, We pray that God would not take from us the signes of his
Psal.78.61. presence and glory, nor suffer the arrogant enemies of his truth to prevail and
Exo.33.15,16. prosper to the dishonour of his Name.
Ezek 9.3.
Jer.18.17.

Q. *What are the wants that we bewail in this Petition?*

Psal.27.9 & 102.2. *A.* 1. We bewail all the evils that we pray against in our selves or others, as knowing that God is thus dishonoured by men on earth. 2. We must not forget to confess with grief and sorrow, our dulnes and deadnes of heart, that we
Psal.7.9. do not earnestly and constantly pray that Gods Name be glorified; that we consider not the greatnes and excellency of the things we crave; that what we ask in words we deny in deeds, what we pray against we pluck down or hold upon our selves by our carelesnes, forgetfulnes, indulgence to sinfull passions, rushing into the occasions of sin, and works of darknes; that we weigh not our Petitions and root them in the heart, to expres the power of them in life and
Isa.1.2,3. converſation; that our affections are not stirred and moved according to the
Jer 5.7,8. quality of Gods works and Word; and that we consider not as we ought, the
Psal.78.32. wisdom, power, justice, and mercy of God appearing in his Works.
Mar.6.12.

Q. *How should we stirre up our selves devotionally to make this Petition?*

A. To say this Petition feelingly, we must consider, First, How necessary a thing it is that God should have his glory. It is his right, and if we yeeld it not
Rom.11.36. unto him, he will be glorified in us. For to this end all things were made, we
Rev.4.11. live, move, and have being from him to no other purpose. Secondly, Though this is so necessary, yet how little God is honoured by us, who are his, he passing by us in many parts of his providence, we not seeing him, nor taking any heed to him in the things we do see; not affected with fear, joy, thankfulnes as they require, little thinking on him, not speaking of him to his praise, not ordering our works in such sort as they might be to the glory of him our heavenly Father. It is God that hath formed us in the womb, brought us into the world, provided for us ever since, spred our Table, protected us against all dangers, laid us to sleep, raised us up again, dressed, undressed us, led us by the arms, and taught us to go. He hath given his Son to redeem us, revealed himself unto us in his Word, regenerated us by his Spirit, freely justified us from sinne, adopted us for his Sonnes, and sanctified us unto holy obedience. But we seldom think upon these blessings, we prize them not according to their worth, we walk not as becomes them that have received such favours from the Lord. How many waies do we take Gods Name in vain? Thirdly, We must consider how our
Joh.12.43,44. & 5 43. hearts are so poisoned with love of our own names, estimation, and that glory which is from man, that we are altogether careles of Gods glory. Hence it is, that if we circumstantially so fail, that it craseth our reputation in any kind with men, it doth sting us, but when we be faulty towards God, we pass it over without trouble. Hence it is, that if one put the least contemptuous behaviour upon us, using a term of any disgrace, it doth kindle coales presently; but we can hear Gods Name dishonoured, and not be affected, and moved with it. We had need therefore to pray unto God, that he would heal this matter. Fourthly, To marke how fearfully with wicked ones not yet called, Gods Name is prophaned. Doth it not pity us when we hear that our friends have such servants as do twenty dishonest parts, which will redound to their discredit? Did we see their giving no regard to their Master, rioting his goods otherwise then he command-

eth,

eth, drinking themselves drunk in his Cellers, would it not grieve us? Thus that Lord of us all, that Master in Heaven is used by those that should be servants unto him; which if we well weigh, we cannot but cry to him for help, that those deluges of his dishonour might be stopped and diminished. Fifthly, We should seriously consider how forward we have been to dishonour God in thought, word and deed, before our conversion and calling out of the Kingdom of darkness. Were not our hearts set upon evil works? Did we not devise abhominable things? Were not our deeds sinfull and odious? What good thing did we receive from God, which we abused not to the dishonour of his Name? How contemptuously have we slighted mercy profered in the Gospel? And should we not zealously affect the glory of God now we be called to the participation of grace, when in former times we prophaned his Name very wickedly? Sixthly, Gods Promises to such as seek his glory, and threatnings to such as do otherwise; *He will honour such as honour him, and such as despise him, shall be dispised.* Seventhly, Let us consider that this is no common honour which God vouchsafeth us, when he commendeth unto us the care of his glory, and doth so farre abase himself, that he will make account of that honour which we give unto him, and desire to have it maintained and kept safe and sound. Eighthly, Let us remember how great his wisdom, goodness, righteousness, power, and all Vertues that are in him are, which whosoever shall deeply weigh with himself, cannot but be ravished in great admiration of him, to praise and magnify him in thought, word and deed. These things pondered, will ingender some more feeling when we preferre this Petition. Lastly, We have the example of Christ our Saviour, the holy Angels, and many of the Saints of God to incite and provoke us to glorifie God. *I seek not mine own glory, but I honour my Father. Holy, Holy, Holy Lord of Hosts, the whole earth is full of his glory. My mouth shall speak the praise of the Lord: and let all flesh bless his holy Name for ever and ever. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.* Who is not awakened with this heavenly melody? Who is not stirred up to sing and rejoyce, at the hearing of those triumphant Songs of praise?

Psal. 119. 139.

Deut. 32. 51. 1 Sam. 2. 30.

Ioh. 8. 50. & 17. 4. Isa. 6. 3. Psal. 145. 21. Rev. 4. 11.

Q. What are the special blessings for which we are to give thanks according to this Petition?

A. 1. God is to be magnified for his excellent Works of creation and providence, whereby as he formed, so he governs all things in most excellent order. *The glory of the Lord shall endure for ever: the Lord shall rejoyce in his Workes. He looketh on the earth, and it trembleth: he toucheth the hils, and they smoke. I will sing unto the Lord as long as I live.* 2. He is to be praised, that he hath manifested his glory in Christ Jesus unto the Church, and make known unto them his incomprehensible wisdom, mercy, compassion, love, and long-suffering. *Blessing, glory, honour and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.* 3. We must bless the Lord that he hath shewed his power and goodness in the protection of his Saints, and confusion of their and his enemies. *Fear God, and give glory to him, for the houre of his Judgment is come. Great and marvellous are thy workes, Lord God Almighty, just and true are thy waies, thou King of Saints. Who shall not fear thee, O Lord, and glorifie thy Name?* 4. Thanks and praise must be returned unto God for his gifts and graces freely vouchsafed unto us: that he hath enlightned our eyes to see and discern things pertaining to his glory; that he hath enriched our hearts with any measure of faith, love, reverence, hope, zeal; strengthened us to walk unblameably, given us grace to reform our evil course of life, and called us to the profession of the truth, and made us constant in manifold persecutions.

Psal. 104. 31, 32, 33. Rom. 11. 36

Phil. 4. 19, 20. Rev. 5. 12, 13.

Ier. 33. 9. Apoc 14. 7. Apoc. 15. 3, 4. & 19. 2, 3.

2 Cor. 2. 14. Eph. 5. 20. 1 Tim. 1. 12, 13, 14, 15. 2 Tim. 4. 17, 18.

Q. What

Q. *What conclusions may be drawn from this Petition?*

A. First, Barely to use the Titles of God is not to pray, but therein we must lift up the heart to his excellency, either to crave and beg some blessing we stand in need of, or to give thanks for some benefit received. Secondly, The chief thing that we are to desire, is, that God may more and more be honoured. This is more worthy then all the creature besides. The end is more worthy, than that which serves to the end; as meat and drink which serve to maintain the bodily life, are not so good as the body. So when all the creature and all the actions of us, are to tend hither, that God may be glorified, it is sure that Gods glory is farre more excellent; which must make us seek that he be more and more sanctified of us. It was *Joabs* praise, so to order the Battell, that his Lord and King might have the glory of the day, and not himself; Ought not all Gods subjects to respect their God, more then he did, or could respect his King? Excellently spake *Joseph*, when, that the honour of interpreting Dreames might not be given unto him, he saith, *It is not in me, God shall give Pharaoh an answer of peace.* In like manner *Daniel* would not assume to himself the power of revealing secrets, but saith, *There is a God who revealeth secrets.* These examples are for our learning, so that we must alwaies say with the Psalmist, *Not unto us, O Lord, not unto us, but unto thy Name give glory.* We see that servants of honourable personages they are all for their Lords honour; they will runne into Books, and out of good Inheritances sometimes, to maintain a kind of gallancy, which graces, as they think, the personage they serve: shall not we to our great good honour our God? If God be glorified by us, he also will glorifie us. O! let us seek his glory. Who will keep a servant no way to his credit? no more will God let us retain unto him alwaies, if we be so careless to him this way. Set and consider the dreadfull Judgments of God upon them, that in pride of heart have trampled upon his glory. Did he not honour himself upon *Pharaoh* and his Land, by his wonderfull Plagues which he sent amongst them, till he made *Pharaoh* himself and the *Ægyptians* to know that he was the Lord? Did not the Lord make *Senacherib* an example to all that should reproach the holy One of *Israel?* Did he not abase the pride of *Nebuchadnezar*, whilest he vaunted himself in his glory and greatnes? For the like sinne was *Belshazar* weighed in the ballance, and found too light. These things are registred for our warning, that if we would not perish with them, we should not sinne as they did 3. No glory or honour should be given to any thing in the world, but to the Name of God, further then they are instruments, whereby we may arise to glorifying of it. For God will not give his glory unto any, no not to the manhood of our Saviour Christ. Fourthly, It is a singular benefit of God to be admitted to the sanctifying of his Name, and as it were to set the Crown upon his head, and to hold it there; especially seeing he is able himself to do it: and when he would use others hereunto, he hath so many Legions of Angels to do it; yea, he can raise up stones to that purpose. Fifthly, When we seek this at God, we confess it is God that teacheth and enableth us to honour him. Our Children have no behaviours more civil, to our credit, which we do not train them unto. None by nature understandeth, none enquireth after God, nor yet care to glorifie him as God. As he is the God that teacheth us to profit in all points, so in this. The use of it is to teach us to referre all unto God, that we do prosperously this way, who worketh it in us, not our selves. As also to teach us on whom we must hang with conscience of our own wants, that we may more and more be enabled this way. Sixthly, Hence we see what care we must have neither to dishonour God our selves, nor to partake with it in others: for so doing we seem to mock God, and deny in deed, that which we beg in words. He that asketh his daily bread, and is careless to get, or save any thing by

Psal. 145. 6, 7 9, 10, 11.
Psal. 71. 15, 22, 23, 24.
Psal. 63. 4, 5.
Nihil petimus Deo intrinsecus accedere quod antea non habuerit: sed exterius aliquid fiet quo ejus gloria innotescat ad hominum utilitatem optamus. Nec enim regnum, obedientia non sunt in illo intimo Dei bono, sed assumuntur extrinsecus.
1 Cor 10. 31.
2 Sam. 12. 28.
Gen. 41. 16.
Dan. 2, 20, 28.
Psal. 115. 1.
Ioh. 13. 32.

Exo. 14. 4, 17.
Rom. 9. 22, 23.
Ezek. 28. 22.
Isa. 37. 23, 36.
Dan. 4. 30, 31.
Dan. 5. 23.
Lev. 24 15, 16.
Second causes are but the hands of God filled for our use, whereby he is pleased to reach forth good things unto us.
Isa. 42. 8. & 48. 11.
Psal. 79. 9.
Psal. 14. 2.
Rom. 3. 10, 11.

by ſome lawfull calling, ſhould deride and tempt the living God. Seventhly, From hence we perceive, that ſpying Gods diſhonour, we muſt be grieved: for who can deſire that truely, but it will grieve him to ſee the contrary? Yea, we muſt by ejaculation of our mind renew our requeſts (when we ſee ſuch Spectacles) that God himſelf would provide for the maintaining the honour of his own Name. *Ariſe O God, plead thine own cauſe: remember how the fooliſh man reproacheth thee daily. Forget not the voice of thine enemies, the tumult of thoſe that riſe up againſt thee, increaſeth continually.* Eighthly, Holineſs is the higheſt Title of honour and glory that can belong to any perſon, yea, to the moſt high God. As any perſon or thing is more holy: ſo is it more honourable. It was the honour of *Jeruſalem* to be an holy City. It is the glory of the third Heaven, to be the high and holy place. As men were more holy: ſo did *David* count them more excellent. When Chriſt Jeſus will preſent his Church unto God a glorious Church, *he will ſanctifie it, and preſent it holy and without blemiſh. Mary* magnifyeth the Lord in her ſong, thus; *He that is mighty hath done great things for me, and holy is his Name.* The four living creatures ſay, *Holy, Holy, Holy, Lord God Almighty.* The Saints ſing, *Who ſhall not fear thee, O Lord, and glorifie thy Name? for thou only art holy.* When the Seraphims would gie God the greateſt honour and glory, they cry, *Holy, Holy, Holy, is the Lord of Hoſts.* Holineſs in God is the rectitude and perfection, and ſo the glory of his power, mercy, juſtice, and all other his attributes: which are all moſt holy, and ſo moſt glorious. And as for other things, the more they partake of holineſs, the more like they are unto God, and therefore the more excellent.

Ier. 9. 1, 2. Ezek. 9. 4. Iob 1. 5. Pſal. 119. 136. Pſal. 74. 22, 23. Pſal. 16. 3. Eph. 5. 26, 27. Luk. 1. 49. Rev. 4. 8. Rev. 15. 4. Iſa. 6. 3. *Non eſt omnino idem ſanctificari quod glorificari ſed glorificari veluti ſpecies comprehenditur in ſanctificari, an ex eo ſequitur, ſicut cauſa ex effectu. Zanch.* har. 41. cap. Lev. 11. 44. 1 Pet. 1. 14, 15.

CHAP. V.

Of the Second Petition, what the word Kingdom *doth ſignifie, and in what ſenſe it is to be taken in this Petition, concerning the King, the Subjects, the Lawes, and the Degrees of this Kingdom; Why we are to pray for the coming of Gods Kingdom; The ground of this Petition, with the particular things that we therein deſire.*

Queſtion.

WHat is the ſecond Petition?

A. Thy Kingdom come.

Q. What doth this word Kingdom ſignifie?

A. Kingdom in the largeſt ſenſe ſignifieth the government and rule of a people under one Head or Governour. But in this Petition it is limited by particular reference to God, ſaying, *Thy Kingdom*, which importeth that adminiſtration of government, which God doth exerciſe in ordering all things, ſo as may ſet forth his ſovereignty.

Urſin. Catech. q. 123. explic. *Regnum eſt talis politiæ forma, in qua ſumma poteſtas.*

Q. How many waies is the Kingdom of God taken in Scripture?

A. Two waies. Firſt, For that adminiſtration whereby he governeth all creatures, even the Devils themſelves; which is called his univerſall Kingdom, or the Kingdom of power and providence. Secondly, For ſuch an order or eſtate, wherein God hath all ſupremacy, and men acknowledg themſelves liege-men to his Majeſty, to their great benefit temporall and eternall.

Pſal. 29. 10. Iſa. 6. 5. Pſal 95. 3. *Omne ſub rege graviore regnum eſt.* Sen. *Thyeſt.* act. 3.

Psal. 110, 1, 2. Psal. 103. 19. & 45. 13. & 97. 1. Apoc. 11. 15. God governeth his Kingdom by his Vice-roy Christ Jesus, whom he hath ordained Lord of all things in Heaven and earth, and peculiarly King and Head of his Church and chosen people.

1 Cor. 15. 25. Psal. 110. 1. Rom. 14. 17. 1 Cor. 6. 9. 1 Cor. 4. 20. Phil. 2. 9, 10. Heb. 2. 8. Eph. 1. 22. Heb. 1. 6. Col. 1. 18. Eph. 1. 23. Psal. 2. 6. Hos. 3. 5.

Q. *In what sense is the word Kingdom taken in this Petition?*

A. The Kingdom of power is not here meant under which the Devils themselves live, for that goeth through all things most powerfully, nor can any creature exempt himself from it: But that Government in which God most graciously ruleth, and we willingly obey, to our everlasting happiness: which is called the *Kingdom of God*, the *Kingdom of his dear Sonne*, the *Kingdom of Heaven*, and the *world to come*; and by Divines, the speciall Kingdom. This Kingdom is confined to no certain place: out of this Kingdom we cannot go, if we abide in Christ. The Kingdom of Heaven, is the Kingdom of Christ, *Dan.* 2. 44. Or, the state of the Christian Church opposed to the Jewish; Called heavenly in respect of the 1. King. 2. The Seate. 3. The Subjects. 4. Government. And 5. Conversation.

Mat. 4. 23. & 9. 35. Dan. 2. 44. Psal. 22. 28. Exo. 19. 6. Job 10. 30. Col. 4. 11. Rom. 14. 17. 1 Thes. 2. 12. Luk. 17. 21. Col. 1. 13. Mat. 3. 2. & 11. 11. Heb. 2. 5. Mat. 18. 20. 1 Tim. 2. 8.

Q. *How many things are to be considered in this Kingdom?*

A. Four things. 1. The King. 2. The Subjects. 3. The Laws whereby the Kingdom is governed. 4. The Degrees of it.

Luk. 19. 12, 15.

Q. *Who is the King?*

A. In this Kingdom Christ is the King: it is he to whom the Father hath given all authority in Heaven and earth.

Zach. 2. 9. Joh. 17. 2. Mat. 28. 19, 20. Joh. 18. 36. Psal. 2. 6. Hos. 3. 5.

Q. *Who are the Subjects?*

A. In this Kingdom all are not Subjects, but such as are willing to give free and frank obedience to Gods Word. Every particular man is not a member of this Government: but only that company of mankinde in Heaven or earth, which is called from the world to the participation of eternall life through Christ.

Psal. 22. 23. 1 Pet. 1. 9. Eph. 5. 23. Eph. 1. 10. & 3. 15. Col. 1 20. Rev. 15 3. Rom. 8. 30. Act. 4. 12. Job 22 22. Psal. 45. 10. Mar. 1. 14. Rom 3 27. Isa. 53. 1. Mat. 13. 24. Mat. 13. 19. Mar. 1. 13. Isa. 11. 4. Isa. 53. 1. *Ursin.* Catechis. q 123. expl.

Q. *What are the Laws of this Kingdom?*

A. The Gospel is both the meanes whereby men are gathered to this Kingdom through the powerfull operation of the Spirit, and the Law by which it is governed. As a King by his Laws brings his people into order, and keeps them in subjection: so Christ by his Word, and the preaching of it, as it were by a mighty arm, draws his elect into his Kingdom, and fashions them to all holy obedience. Therefore it is called the *Kingdom of Heaven*, the *Gospel of the Kingdom*, the *rod of his mouth*, the *arm of God*.

Q. *What are the Degrees of this Kingdom?*

A. This Kingdom is but one in substance but divers in Degrees. For Christ the King now reigneth, but not without enemies, without warre: but at the day of judgment, having abolished sinne and death, and trampled all his enemies under feet, he shall reign peaceably for evermore. In this life he governs his Church by his Spirit and Word, Officers and Ordinances: but in the life to come, *God shall be all in all*. And as for the Subjects of this Kingdom, some are militant here on earth, others are glorified in Heaven with Christ their Head, though in soul only; and at the day of Judgment both the one and other shall be glorified in soul and body.

1 Cor. 15. 28.

Of this Kingdom then there be three Degrees. 1. The Kingdom of grace, in

in which Christ doth govern his Church militant in this life by his Spirit, Word and Ordinances, daily warring against his and their enemies, This is an entrance and preparation to the Kingdom of Glory. Great are the Priviledges of the Saints under this Government of Jesus Christ; they are qualified with eternall graces; they are comforted with the daily refreshings that flow from the sense of Gods favour; they are confirmed in the assured peace with Angels and good men; they are estated into an everlasting Inheritance; they daily reape the benefits of Christs Intercession; they often sup with Christ, and are feasted by the great King; they live alwaies in the Kings Court, in as much as they are alwaies in Gods special presence; they partake of the Priviledges, Prayers, and Blessings of all the righteous; and they have the Spirit of God in them, to unite them to God and Christ, to lead them in the pathes of holy life, to comfort them in all distresses, to warn them if they go out either on the right hand or on the left, and to help them in their Prayers, making request for them. The second is the Kingdom of Glory begun or inchoate, in which Christ reigneth in the world to come with the spirits of just men in glory, being perfectly freed from sinne, and admitted to the clear, immediate Vision and fruition of God their bodies abiding as yet in the grave, expecting full redemption and deliverance. The third, The Kingdom of glory consummate, when sinne and death being utterly abolished, the Elect being perfectly separated from the reprobate, and all the enemies of God and his Saints being wholly subdued, the Lord only doth rule with his Saints in most perfect glory. This is the consummation and perfection of the former Degrees of this Kingdom, and shall never have end. In the Kingdom of grace we slip and fall often: but when the light of the Kingdom of glory, which is perfect, shall shine upon us, we shall stand firm and stable, all infirmity shall be done away.

Rom. 14. 17. Col. 4. 11. Mat. 4. 23. & 9. 35. Luk. 19. 12, 15. Rom. 8. 36. Rom. 14. 17. Joh. 14. 27. Psal. 45. 11, 12, 13, 14. Psal. 65. 4. Joh. 12. 2. & 14. 3. & 17. 26. 1 Cor. 13. 10 Eph. 5. 5. Mat. 26. 29. Mar. 9. 47. & 10. 14. 1 Cor. 13. 10. 1 Cor. 15. 28. Mat. 25. 34. Luk. 12. 32. Jam. 2. 5. Luk. 1. 33. Heb. 12. 28.

Q. *What is it to come?*

A. Come, properly is an action of such creatures which have the power of moving, whereby they being absent or farre off, do approach near, and become present: whence the metaphor here is taken, but with much enlargement of the sense. Here it signifieth five things: First, The coming and being of that which yet is not come. Secondly, The continuance of so much of the Kingdom as is already come. Thirdly, Growth towards perfection of those things which are come in truth, but not in perfection of Degrees. Fourthly, The consummation and perfect coming of all things that belong to the glory of Gods Kingdom. The last is, When things concerning this Kingdom are come in their being, that they be revealed and come to our knowledg, for without this coming also we cannot glorifie God, in hallowing his Name. Therefore it is, that every speciall manifestation of Christs glory when it appeares to men, may be called a coming of his Kingdom. Thus Christs revealing some glimpse of his glory, is called the *coming of the Kingdom of God with power.*

Luk. 13. 35. & 19. 38. Apoc. 12. 10. Christs Kingdom is said to come. First, In regard of means, *Mat.* 12. 26. & 13. 19 *Mar.* 3. 15. Secondly, In regard of efficacy, *Rom.* 6. 17 Thirdly, In regard of perfection, and by increase of grace, *Mat.* 13. 8. translation into Heaven, *Luk.* 23. 42. and full redemption, *Mat.* 25. 34. *Apoc.* 22. 20. Mar. 9. 1. 2.

Q. *What great need is there that we should pray for the coming of Gods Kingdom?*

A. We had need to pray that the Kingdom of God may come, because Satan hath his Kingdom upon earth, all men by nature being his bond-slaves, living in ignorance, errour, impiety, and disobedience: which opposeth strongly against the Kingdom of Christ. All men in words and shew detest the very Name of the Devil, but when they do his will, live under his Laws, delight in his works of darkness, subject themselves to the *Pope* and other his instruments, they are found indeed to love him as their Father, and honour him as their Prince,

2 Cor. 4. 4. Luk. 11. 18. Mat. 12. 24, 25 Eph. 2. 2, 3. Eph. 4. 18. Col. 1. 13. 2 Cor. 6. 14, 15, 16. Psal. 2. 9.

Prince, whom in words they would seem to abhorre. As men may approach unto God with their lips, when their hearts are farre from him: so may they in their lips be farre from Satan, when in their hearts they are near him.

Mat.15.8.

Q. *What desire we of God in this Petition?*

A. We pray that God would that the honour of his Name may be amplified, make his Government spread in the hearts of men, that the number of his subjects may be increased, and subjection augmented in all who are brought under him, till they be perfected in the Kingdom of glory. In a word, we pray, That Christ would convert and bring home his chosen as yet living under the tyranny of Satan, rule in the hearts of them that are already called, and perfect the salvation of his people, and the glory of his Kingdom in Heaven hereafter.

Q. *What is the ground of this Petition?*

Psal.68.34. Psal.2.6. Mat.28.19. Psal.110.2. Eph.1.10. Psal.66.3. & 67.4.

A. That Christ is the universall, most powerfull sovereign Lord of all things in Heaven and earth, the King, Head, and Saviour of his people that he hath redeemed, and will bring home unto his Kingdom, whose government is opposed by Satan, the flesh, the world, not yet perfected by the absolute peace and glory of his Subjects.

Q. *What do we herein acknowledge?*

2 Tim.2.26. Col.1.13. 1 Tim.1.13.

A. We acknowledge, that by our first creation we were under the Kingdom of Gods bounty and kindness, and grieve that by sinne we fell from it, and so came under the tyranny of Satan, and the revenging justice of God.

Q. *What are the particular things that we desire?*

Rom.5.17,21. Col.1.13. Act.26.18. 2 Tim.2.26. Psal.21.13,14. Luk.10.18. Psal.110.2. Rom.16.20. Psal.87.2. Cant.8.8. Luk.17.21. Isa.54.2,3. & 60.3,4. Gen 9.27. Joh.10.16. Mat.8.11. Isa.60.1,2,&c. Rom.11.25, 26. Psal.2.8. Col.4.3. Eph.6.19,20. Mat 9.37,38. Eph.4.11. Mar.1.14. Mat 4.23. Isa.11.4,10. 2 Thes.2.13. Psal.110.2. 2 Cor.10.4,5.

A. The things that we ask, are, First, That God would cast down the Kingdom of Satan, and all the props and pillars of it, where yet it is unshaken. In this God is glorious as a lawfull King in subjugating usurping Tyrants. *I beheld Satan as lightning fall from Heaven. Rule thou in the middest of thine enemies. The God of peace shall tread Satan under your feet shortly.* Secondly, That God would plant both outwardly and inwardly the externall face, and inward substance of his Kingdom where yet it is not. *Other sheepe I have which are not of this Fold, them also must I bring, and they shall hear my voice. Ask of me, and I will give thee the Heathen for thine Inheritance.* And to this end we pray, that God would send forth his word into those people that as yet *sit in darkness and the shadow of death*; that he would powerfully accompany it by his Spirit, to bring his chosen from the *power of Satan unto God*; that he would give them Pastors according to his own heart, to feed them with knowledg and understanding; that he would erect his own Ordinances, and establish an holy order amongst them, and link them together in mutuall love and holy profession of the faith. Thirdly, For the Churches already planted we pray, that God would supply unto them what is wanting, and mercifully continue and encrease what good they enjoy; that he would preserve purity of Doctrine, that the Word may be preached purely, freely, with power and authority; that the Sacraments may be administred purely according to the institution of Christ, that the House of God may be governed according to the heavenly policy of that Kingdom, that comely order may be observed amongst the Saints, each man with all diligence, patience, meekness and zeal, doing the duties of his place; that the censures of the Church may be rightly executed; that the good may be encouraged, the evil may be shamed, and so brought to

1 Thes.1.5. Eph.1.17,18. Act 26.18. Jer.3.15. & 23.2. 1 Cor.15.23. 1 Cor.5.5,6,9. Heb.3.2,3,4,5,6. Act.2.44,46. & 4.32. Psal 51.11. & 53.6. Isa.62.7. Psal.3.8. & 67.1,2. & 126.8. 1 Cor.2.4,5. Gal. 2.5. 2 Cor.2.17. & 11.3. Deut.33.11. Col.4.3,4. 1 Thes.3.1,2. 1 Thes.2.4. Col.2.5. 2 Cor.5.4,5. 2 Cor.2.10,11. Act 13. Mat.1.19.

amendment, or elſe cut off from the communion, and that to the working of true aweſull credit to the Church, and advancement of the Kingdom of Chriſt Jeſus. *We* pray alſo, that the graces of the Spirit, with the fruite thereof, may plentifully grow and encreaſe, and that God would bleſs his people with inward and outward peace and proſperity, that being freed from jarres, contentions, and externall perſecutions, that they may walk in the comfort of the Holy Ghoſt, and mutually edifie each other in their moſt holy faith. And to this end we pray, that God would bleſs his Church with Chriſtian religious Magiſtrates, which may be as nurſing-Fathers, and nurſing-Mothers to his *Iſrael*, which may ſo govern, that their Subjects may live in all godlineſs and honeſty, which may rule for the praiſe of them that do well, and for the terrour of them that do evil: which may advance and defend the only one true Religion among their Subjects. Again, we ask that God would furniſh his Church with Eccleſiaſticall Officers, who might both govern and aſſiſt according to his will; men furniſhed with wiſedom and grace to diſcharge their duties, ſuch as be of unblameable converſation, enſamples to their Flocks in good works, whoſe hearts are ſet for the building of Gods Kingdom. We pray alſo for Schooles of Learning and Piety: for they are the ordinary means to maintain the Miniſtry, and ſo the Church of God. A man that hath divers Orchards, will alſo have a Seminary full of young Plants to maintain it. Schooles, they are as Seminaries to Gods Church, without which the Church falls to decay: becauſe they ſerve to make ſupply of Miniſters. And becauſe *Paul* may plant and *Apollos* water, and all in vain, unleſs God give the increaſe; therefore we pray, that the holy Spirit would work effectually by his outward Ordinances, for the building forward of them that be already called, and the effectually calling of them that be members of the Church by outward profeſſion only. As in the time of the Law, not the Ark alone, nor the Mercy Seate covered with Cherubims, but the anſwers from the Ark given immediately by God, were the undoubted evidences of his moſt glorious preſence amongſt them: So not the externall ſound of the Goſpel, nor the bare miniſtry of the Word, but the powerfull work of the Spirit in every man ſoul and conſcience, is the moſt evident demonſtration of the ſame glorious preſence in the daies of the Goſpel. The mighty and wonderfull works of the Holy Ghoſt, pricking ſome at the heart, caſting down others at the ſight of their vileneſs, converting, quickning, comforting, diſcovering the thoughts, inflaming with burning zeal, aſſuring the heart of the truth received: this is an infallible witneſs of the moſt gracious preſence of Chriſt amongſt us. And for the members of the Church we pray, that they may live together in love, being of one mind and one judgment, yeelding free and willing ſubjection to the ſovereignty of Chriſt Jeſus, accepting the ſervice and labour of his faithfull Meſſengers, and walking in holineſs without offence. Fourthly, For the Church in perſecution we ask, that the Miniſters of the Goſpel may be inabled to preach, and others to profeſs the truth with all courage and boldneſs, as they ought to do; that they may be faithfull unto death, not fearing what the adverſary can do unto them, that they may be delivered from unreaſonable men, or protected againſt them; that the rage of the enemies and conſtancy of the Saints may turn to the encreaſe of the Church: and that in due time, he would put an end to the miſery and tribulations of his Saints. Fifthly, For the Elect of God already converted we pray, that God would ſtrengthen the weak, comfort the afflicted, recall the wandering, uphold them that ſtand, and lead them forward by his bleſſed Spirit into all truth and holineſs. Sixthly, For our ſelves converted and all others, we ask, that God would root out the relicks of darkneſs in us, which are as yet not ſubdued to grace; that he would preſerve us to abide

Joh. 14.23. Rom. 14.17. 1 Pet. 5.10. Eph. 1.17, 18. 2 Cor. 1.10. Joh. 17.11. Act. 2.46, 47. Eph. 4.3. Iſai. 22.6. Act 4.32. Phil. 2.1,2,3. & 1.27. Act. 9.30, 31. Gal 2.9. Deut. 6.7. Rom. 16.3, 9. Philem. 24. Col. 4.11. Iſa. 49.23. Eccl. 10.16, 17. 1 Tim. 2.2. Dan. 6.26. 2 Chro. 19.5. Iſa. 60.3. Tit. 1.6,7. 1 Tim. 3.2,7. 2 King. 6.1. 2 King. 2.3, 15. Pſal. 122.6. Iſa. 59.21. Iſa. 62.7.

Act. 2.37, & 9.4,5. Joh. 1.12,13. Act. 16.14. & 2.16,17. 1 Cor. 14.24, 25. Iſa. 11.6. Pſal. 122.3. Phil. 2.2. Jer. 32.39, 40. Rom. 15.31. 1 Theſ. 4.9, 12. Act. 4.29. Eph. 6.19. Rev. 2.10. 2 Theſ. 1.4. 2 Theſ. 3.2. Rom. 15.31. Phil. 1.12, 13, 14. Rev. 6.10. 2 Theſ. 2.17. Luk. 22.31, 32. 1 Cor. 12.8,9. Pſal. 51.12. Cant. 1.5. Pſal. 119.17. Pſal. 38.21. Joh. 17.15. Jam. 5.15, 16. Iſa. 61. 1,2. 2 Theſ. 2.77. Pſal. 5.8. Gal. 5.24.

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Cant.1.2,3. Eph.3.16,17. Isa.44.3,4. 2 Thes.2.17. Isa.11.14,15,16. Psal.42.1,2. Mat.8.11. Eph.2.19. Psal.63.1,2. & 84.1,2. Col.1.12. 2 Thes.1.5. 2 Tim.4.18. 2 Pet.3.12. Luk.12.39,40. 2 Pet.1.11. Rev.22.20. Col.3.4. 1 Joh.3.2.

in his Kingdom, and continually increase and quicken in us all those heavenly vertues that he hath begun of his mercy; That he would subdue all the enmities and impediments, which Satan raiseth to hinder us in this way; That he would give all meanes serving to this end; as that we may live under his Ordinances in his Church, enjoying the fellowship and society of the Saints. Seventhly, Concerning the Kingdom of Glory we pray, that we may be made meet to be partakers of the Inheritance of the Saints in light, be accounted worthy the Kingdom of God, and be preserved unto his heavenly Kingdom; that we may love, desire, and hast unto the coming of that Kingdom of Glory; that we may be prepared for the coming of that Kingdom; that Christ would bring us to his Kingdom of Glory: and that he would come to judgment, to magnifie himself in his just vengeance upon the wicked, and to glorifie his Name in the perfect salvation of his people, when death and sinne shall utterly be abolished, and all the enemies of Christ and his Saints be put under feet and subdued wholly. Lastly, For such as are uncalled, not belonging to Gods mercy, we pray, That in this life Gods power may bring them on their knees, and that they may be crushed with a rod of iron.

Dan.2.44. Psal.2.9. Apoc.2.27. & 12.5. & 19.15. Psal.69.24.

CHAP. VI.

The Evils that we are to pray against, the wants that are to be bewailed, the special Blessings for which we are to give thanks, with sundry usefull Conclusions, that are to be drawn from this Petition.

Question 1.

WHat are the Evils that we pray against?

Rom.7.14,24. Eph.4.17,18. Rom.6.12. & 16.20. Psal.79.6. Jer.10.25. Act.4.25. & 12.21. Lev.10.3. 2 Cor.2.17. Col.2.20,23. Mat.15.9. & 16.6. Phil.3.2. Joh.9.22. Joh.3.10. Mat.12.25. 1 Cor.2.3. Jam.4.3. Judg.21.25. & 19.1. Act.18.17. Exo.2.13. Prov.29.2. Act.4.17,18. & 12.1,6.

A. 1. The tyranny of Satan, dominion of sinne, overspreading of false religions, and cruelty of Antichrist. *Let not sinne reign in your mortall bodies. Poure out thy wrath upon the Heathen that have not known thee, and upon the Kingdoms that are not called after thy Name.* 2. The corruption and mixture of heavenly Doctrine, and pollution of Divine Ordinances with vain devices, carnall rites, and unprofitable traditions. *We are not as many which corrupt the Word of God. Ye worship me in vain, teaching for Doctrines the traditions of men.* 3. The abuse of Church-censures, when they be committed into the hands of unworthy, unmeet, unlawfull Officers, or preverted for the maintenance of errour, and disgrace and molestation of the best members of the Church; as did the Pharisees, who made and executed this ungodly Canon, *That if any did confesse that Jesus was the Christ, he should be thrust out of the Synagogue*: Or, as *Diotrephes*, who cast men out of the Church; for receiving the Brethren. 4. We pray against disorders, scandals, jarres and contentions in the Church of God. *Whereas there is among you envying, and strife, and divisions, are ye not carnall, and walk as men?* 5. We pray against Anarchy, when none reign, but every man liveth as he lusteth. Also against evil government, when Magistrates maintain false religion or irrelegion, or tolerate them to the corrupting of the true, or persecute the Gospel of Jesus Christ. 6. We pray against having no ministry and government in the Church; also against a false ministry; as that of Pope, Cardinals, Priests, Jesuits, and such as Christ

Dan.3.4,5.

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never instituted; also against ignorant, idle, negligent, scandalous, proud, covetous Ministers and Officers, who either cannot or will not teach or govern according to their place; teach idly, rule remisly; teach corruptly, flatteringly, vainly, erroneously, without authority; rule with tyranny, inequally, not according to truth and honesty. 7. We pray that the Spirit of God be not grieved, resisted, or withdrawn. *Ye stiffe-necked and uncircumcised in heart, and ears, ye do alwaies resist the Holy Ghost: as your Fathers did, so do ye. Quench not the Spirit.* 8. We pray against all lets and impediments whatsoever do hinder the gathering or progress of Christs Kingdom, the means of grace, and free passage of the Gospel. *We would have come unto you (even I Paul) once and again: but Satan hindered us. I would they were cut off which trouble you.* 9. We pray that we may not be cast out of Gods presence, nor deprived of his holy Ordinances. *Cast me not from thy presence. If they be the Children of men that sed be they before the Lord: for they have driven me out this day from abiding in the Inheritance of the Lord, saying, Go serve other gods.* Lastly, We pray against all decaies of grace, enormous and foul sins that hinder the building forward of Christs Kingdom, and revoltings from the way of truth. *I hate the workes of them that fall away, they shall not cleave unto me. Oh forsake me not utterly.*

Hos.4.6. Cant.5.7. Mat.23.13. Isa.29.11. Isa.28.7,8, 11. Isa.56.10. Ezek.34.3,4. 2 Cor.3.6. 2 Tim. 2.16. 1 Cor. 14.2,3. Jer.23.16. Ezek.13.3,4. 1 Tim 5.2. Eph.4.30. Act.7.51. 1 Thes. 5.19. Isa.11.15,16. Gal.1.7. 1 Thes.2.16, 19. 2 Thes.3.2,3. 1. Psal. 101. 3.

Gal.5.12. Psal.51.18. Jer.7.15. & 52.3. 1 Sam.26.19. Psal.119.136. Mar.3.5. Luk.19.41. Psal.119.8.

Q. *What are the wants which are to be bewailed?*

A. 1. The evils which we pray against, are wants for which we must mourn; as the tyranny of Satan under which the most do live; the reliques and remainders of sinne which abide in the best; the want of good means which serve for the furthering of the Kingdom of Christ, as preaching, Sacraments, and Discipline. When we shall see a people without knowledg, and without good guides and teachers, or when we see one stand up in the congregation, not able to teach, here is matter for mourning. So when we see disorders, scandals, abuses in the house of God, then it is time to pray, *Let thy Kingdom come.* Our Saviour wept over *Jerusalem*, because they knew not the things which belong to their peace. It is a thing also much to be bewailed, that there be so many impediments and hinderances of the Kingdom of grace, as the Devil and all his Angels, their instruments, the Pope, the Turke, and all the rest of the professed wicked of the world, which by subtile inticements and tyranny keep back and repell the means, whereby Christ ruleth as King in his Church. It is a thing to be bewailed that the people of God do fall before their enemies, or be slain by the sword of the ungodly. When the Devil sees one that was sometime of his Kingdom, but to cast a look towards the heavenly *Jerusalem*, he straight-way rageth against him, and labours quite to overthrow him. These and all other evils are to be lamented, as we shall see them to abound in the world, or in the Church. 2 We bewail our dulnes and sloth, that we cannot pray for, and desire the coming of Christs Kingdom with that attention we ought; that we neglect in life and endeavour, what we seem to desire in Petition; that we strive not to beat down the power of sinne in our selves, nor to bring others to the Kingdom of Jesus Christ, nor to walk in love and unity with them that profess the truth sincerely, when we make this Petition; nor submit our selves to bear the yoke of Christ, and to be guided by his Laws.

Luk.9.11. Rev.17.16. Psal.44.9, 10.

Q. *What Motives are there which might move us to the devout asking of these things?*

A. First, To consider the breadth of the Devils Kingdom and Possession, how potent and numbersome his subjects are upon earth, where we dwell. Who could see the King holding some shire within his Kingdom, and enemies spread

spread like Grashoppers over the face of all his Countrey? Besides, what good Subject that loved the honour of the King, could think on this, or view it with drie eyes? What true-hearted Israelite was not moved to see *David* fly out of *Jerusalem* with ashes upon his head, weeping as he went, a small company following him, when the Traitour possessed the chief places of the Land, and great troupes resorted daily unto him with shouting and great joy? Secondly, We must weigh what glory it is to God, and security to us, when true-hearted Israelites are increased; as a Prince-like Diadem, such is the multitude of well-ordered Subjects. *In the multitude of people is the King's honour.* Multitude of obedient children is the glory of Parents: the praise of a Shepherd is the number of his Flock. In externall beauty the first Temple farre excelled the second, but in glory it came behind it, because the multitude that resorted thither to worship God, was greater. Thirdly, We must consider the strong Battell which this strong man armed, the Devil and his Angels make, (hindering the entrance of Gods Kingdom nationally or personally (to all sincere Ordinances of God, to all the more full conformity and subjection of those who are already converted from Satan to God. If the Thief watch to steal, will not the House-Keeper wake to save himself? If a City be besieged, will it not seek aid, and stand upon defence? When Satan and his Instruments thrust sore against the Kingdom of Christ to overthrow it, we must seek unto God by earnest Prayer to be defended against their malice: If our enemies be ever waking, we should not slumber. Fourthly, To observe what a deal of darkness, and lusts of darkness remain, like *Canaanites*, as pricks and thornes in us. *What communion hath light with darkness, Christ with belial?* How should the Child of God patiently endure to feel the stirrings of sinne and motions of the flesh within him? Heat and cold may agree in one subject and make a middle temper: so cannot grace and corruption, which mutually contend, and seek to expell each other. Fifthly, How prone we are to fall away and be brought back again, and how farre we are from being fully subdued to God. All creatures keep their course and standing: but men renewed by grace do slip often, seldom prosecute what they have well devised; that which erewhile pleased, doth now displease; and good actions undertaken they cast away, and contemn. Being conscious of our own weakness, we should fly to the Lord to be strengthened and supported by his might, who only is able to uphold us. Sixthly, What miseries we are here subject to, what blessednes we want, because the Kingdom of God is not fully come. The happines of Saints is not compleat, till the Kingdom of Christ be perfected. In this world, so long as they be sojourning towards the heavenly *Jerusalem*, they be compassed with many miseries, lyable to many assaults, pressed with many infirmities, encumbred with sinfull motions, oppressed with manifold afflictions, never in quiet till they come to Heaven the place of rest. In Heaven their happines is not every way consummate, till the Day of Judgment. Seventhly, Consider how precious is the Pearl of Divine Grace, and how excellent the Treasure of Divine Glory?

Isa. 54 2,3. & 60. 2,3. Prov. 14. 28. Hag. 2. 7,9. Rom. 7. 24.

Q. *What are the speciall Blessings for which we are to give Thanks?*

A. Thanks must be given to God, that he hath erected a Kingdom of Light contrary to the kingdom of darkness; that he hath called us unto it; that he doth continually preserve it, protect it, build it forward, bless it with his Ordinances, enrich it with his graces, and keep it by his power against the rage of all his malicious enemies, untill the time of happy deliverance. *We give thee thanks, O Lord, God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.*

Mat. 11. 25. Eph. 1. 3. Phil. 1. 4,5. Col. 1. 3,6,11. 1 Thes. 2. 13. & 3. 9. 2 Thes. 1. 3. & 2. 13. 1 Tim. 1. 14. Apoc. 11. 17.

Q. *What Conclusions may be drawn from this Petition?*

A. First, It is God alone that can trample Satan under our feet, and dissolve the works of the Devil. It is he that must turn us before we be turned out of the

the Kingdom of darkneſs. Prayer preſuppoſeth both want of that we aſk, and impotency in our ſelves to attain it, or that it is out of our power. Again, the ſtrong man holds poſſeſſion till a ſtronger cometh. Now who is, of any other creature, ſtronger than Satan in ſuch degree as to caſt him out? The Papiſts give ſome place in this work to the liberty of our will: But though it be true, we turn becauſe we will turn to God, yet (we will turn) doth note, not the principall cauſe, but a cauſe ſubordinate, working by way of free diſpoſition, which diſpoſition it receiveth from God, not from natural ſtrength; ſo, ſtill all is by him. Men turn not, becauſe they will not convert; [becauſe] here noteth the fundamentall, radicall, prime cauſe of impenitent not converting, which the will doth by way of diſpoſition, which it hath by nature of it ſelf unto ſin: But it is otherwiſe when we ſay, This man converts to God becauſe he will convert, for here God is preſuppoſed the principall Agent; man is a ſecondary and inſtrumentall; the habit diſpoſing him to do this, being grace received from God, not derived to him with his nature. Away therefore with Papiſts Doctrine which make the will of man in a manner almighty. God offers grace like as a Merchant ſetteth his wares to ſell, leaving it to our will whether we will buy or no. Were this true, if you aſk what diſcerneth me from another unconverted? The anſwer is, my will; I by the freedom I had of will, took that proffered, which another by the ſame liberty refuſed. Thus by the Doctrine of mans freewill the grace of God is trampled under foot, and the pride of man advanced. Secondly, Marke who muſt ſtrengthen, confirm, and perfect all things begun in us, even God *the giver of every good and perfect gift.* He ſanctifyeth us throughout, and makes us perfect in every good work. He confirmes us unto the end, and makes us to increaſe and abound in that which is good. Even as the Sunne firſt bringing light, doth more and more ſubdue all the darkneſs of the aire, till it come to full ſtrength: ſo the ſame God that firſt diſpelleth the darkneſs of ſinne and ignorance, doth more and more perfect the light begun, till it come to Glory. And as the ſame Phyſician, which firſt recovereth us from ſome deadly lingering evil, muſt after reſtore decayed ſtrength and cleanſe all relicks of ſick matter, by ſuch diets as Art adviſeth: ſo God, *&c.* What then if we ſee all weak, ready to overturn; many graces in a manner utterly wanting, ſo weak they are in us? God that calleth the things that are not, as if they were, is the beginner and perfecter of his Kingdom. Thirdly, That Gods Kingdom is but in part come unto us; we ſee not all things as yet put under him; many not called, many enemies and evils unſubdued, many works of darkneſs hanging about us: which muſt comfort us though we find theſe things; We could not ſay this Prayer, were there not enemies ſtill oppoſing us, in our conflicting courſe. The Kingdom of Chriſt were not to come, but already come, if we were perfectly freed from the moleſtation of the fleſh, and the ſuggeſtions of Satan. We are ſaid to be tranſlated out of the Kingdom of Satan, in regard that we do not voluntarily ſuffer under him as a lawfull King, but unwillingly as under an uſurper too ſtrong for us. Or rather, becauſe he is begun to be, and certainly ſhall be caſt out. Now that is ſaid to be done, which a while is ſo in doing that it certainly ſhall be finiſhed. Fourthly, All Chriſtians muſt unfeignedly deſire that God would ſhew himſelf the abſolute Sovereign Lord God, in ſetting up and eſtabliſhing his Kingdom of grace, to the utter overthrow of his enemies, and bringing of his Elect in Chriſt to the Kingdom of Glory. *Do good in thy good pleaſure unto Sion. O that the ſalvation of Iſrael were come out of Sion.* The holineſs of Gods Name in his Attributes, do ſhew themſelves moſt manifeſtly in the coming of this Kingdom. The coming of his Word to any man, and the work of converſion by the Word, do ſhew the infiniteneſs of his wiſdom, power, mercy, juſtice, patience, grace and goodneſs in gathering and ſaving the Elect; alſo his wiſdom,

1 Cor. 1. 7. 1 Theſ. 5. 23. Heb. 13. 21. 1 Cor. 1. 8. 1 Theſ. 3. 12.

Pſal. 25. 22. Pſal. 51. 18. Pſal. 14. 7. & 53. 6. Pſal. 28. 9. Pſal 63. 2.

power, hatred of sinne, and justice in overmastering sinne and Satan, and revenging himself upon the disobedient, are thereby most manifest. Again, the publishing of the Word, whereby this Kingdom is erected, is the means of revealing the will of God, and of making men able to do his will. Therefore the coming of this Kingdom is to be desired. The Subjects of this Kingdom do yeeld free and willing obedience unto God, they set forth his praise, and magnifie his Name: in which respect it is to be asked earnestly, that God may have the glory that is due unto him. *In his Temple doth every one speak of his glory. O worship the Lord in the beauty of holiness. Thy people shall be willing in the day of thy power, in the beauties of holiness.* God glorifies himself in the confusion of the wicked, and by his over-ruling providence so chaines them up, that will they nill they, they do what his counsell hath determined: but the faithfull, and none but they, do freely submit themselves to his good pleasure, and celeberate his greatness. *Thy Saints bless thee, they speak of the glory of thy Kingdom, and talk of thy power.* What, that the glory of Christ our King is manifested, as his Church and people do increase and multiply. The brightness of his glory doth shine forth when putting his enemies to flight, and treading down their might, he spreadeth the borders of his Kingdom from one end of the earth to the other, and mightily protecteth his people against their Adversaries. And this is the glory of the Church, that she beareth many Children to God, which walk before him in holiness, and live together in peace. *His rest shall be glorious.* The glory of Christ and his Church do both suffer and shine together: When the glory of Christ shall appear, his Church shall be glorified: and when his Church is glorious, the glory of Christ filleth the world. The diminishing of the Church is the obscuring of his glory, and the breaking forth of the light is the deliverance of *Sion*. It may further be added, that the coming of this Kingdom doth much tend to the comfort and security of every faithfull soul. The way to Heaven seems more safe and delightfull, when many travell together, each one calling upon and encouraging other; The power of the Adversary is repelled, and his assaults borne off with more ease, when multitudes combine mutually to aid and succour one another; The powerfull presence of God in his holy Ordinances doth much glad and rejoyce a Christian heart; The Prayers of the faithfull are the more effectuall, and the Ordinances of God more powerfull, when many joyn in the same Suits, tender the same Petitions before the Throne of grace. And the society of them that fear God, is many waies comfortable and beneficiall to good men, to the strengthening of their faith, quickning of their grace, setling of their doubts, kindling of their zeal, and encouragment in the waies of holiness. Moreover, the Elect of God, till they be converted and brought to the Kingdom of Christ, do lie under the power of wrath and tyranny of Satan. They that actually are beloved to be made Heires of grace, be yet actually under wrath, till they be renewed by grace, and grafted into the body of Christ. For these Reasons then we must cry to God, that his Kingdom may come. Doth not every good Subject wish the enlargement of the Kings Territories, the rooting out of all opposites, that set themselves against the prosperity of his Kingdom? So must we, if we be true subjects to the Kingdom of Heaven. Did we border upon the *Turkish* Empire, so that we were often forraged would it not make us cry to God for help? and shall the Devill still sinke us in our persons, every where invading, and shall we be silent? What tyranny to Satans and sinnes tyranny? What wants to the wants of righteousness, peace, joy, *&c.* in which things Gods Kingdom cometh? We should seek it so farre as it is wanting, and joy in it so farre as we partake in it. To be naturalized into our Kingdom is a benefit great Ones esteem: but to be within Gods Kingdom, O how blessed!

Psal. 67. 3.
Psal. 66. 3.
Isa 60 6.
Psal. 29 9.
Psal. 96. 9.
& 89. 7.
Psal. 110. 3.
Psal. 65. 1.
Psal 145. 10, 11, 12.
Isa. 60 21, 22,
Isa. 11. 10.
Isa. 60. 7. 13.
Psal. 99 2.
Isal. 72. 19.
Psal. 122. 1.
Psal. 42. 1, 2.

Fifthly,

Fifthly, Christ is the King of holy and just men that live in his Church, whom he doth protect, defend, and govern with singular care, love, and tenderness. *The Lord is my Shepherd, I shall not want. The Lord is our Judg, the Lord is our Lawgiver, the Lord is our King, he will save us. He shall feed his Flock like a Shepherd: he shall gather his Lambs with his arm, and carry them in his bosome, and shall gently lead those that are with young.* The faithfull are the Inheritance of Christ, which he hath purchased to be his peculiar people; they are his choice and select Treasure, which he will keep charily, and preserve with diligence. Sixthly, Every true Christian must seek with his utmost endeavour, that both himself and others be in subjection to God. We should with *David* and *Jeremy* bewail the averseness of others, and rebellions they live in against God: and like *Paul*, bemone the laws of evil, which dwell in us, &c. If we desire that God would save us, should we not heartily desire that he would rule over us? If Christ be our Saviour, he is our Lord; if he hath redeemed us from death, he doth rule in us by his Spirit. The price of our ransome is already paid to the full, but it hath not full effect in us, till our corruptions be subdued, and our hearts brought to perfect subjection unto the Lord in all things. How would a naturall Subject grieve to spie in himself, or see in others much falshood, much rebellion against his Sovereign? So must we grieve that we and others have hearts so false and rebellious against God. And not only so, but we must endeavour to set up the Sovereignty of Christ in our own hearts, and amongst others more and more. How do men profess perfect conformity and totall subjection to men? How do Papists seek to propagate the Popes Kingdom? They find out new words, rather then his Subjects should not be made up: Should not we stirre up our selves to seek the enlargement and building forward of Christs Kingdom? This is one principall end of the preaching of the Gospel, that the Elect unconverted might be added to the Kingdom of Christ, and the faithfull converted brought to more perfect conformity. Heavenly graces are the true riches, with which as every man is best stored, he is most blessed. Seventhly, All Christians must here on earth set themselves to seek Heaven and perfect happiness with God in the Kingdom of glory. Prayer is not a windy asking, but a reall seeking of the good desired: be taught to pray, *Thy Kingdom come*, we are informed to seek it with all our hearts. We have no way of getting any good thing, but by flying unto the grace of God in Christ, which is done by hearty supplication: but our Prayers must not be idle, as though bare desires were all that is required. *Seek first the Kingdom of God. Seek the things that are above.* *Abraham* is set before us as an example of this thing, who did acount even the Land of Promise a strang Countrey, *looking for and seeking after a City which hath a foundation, whose builder and maker is God.* Heavenly glory is the highest of all good things that are to be desired, the Pearl of inestimable price, to be valued above thousands of gold and silver. In this world we are but strangers, Heaven is our native Countrey, where our heart should be, whilest in body we are kept here below. Would not an English man (by any case exil'd) much long to smell the smoke of his own native Countrey? Thus, if we be heavenly creatures, we cannot but in desire aspire thither, while we are here on earth as exiles and pilgrims from our heavenly Father. All creatures have an inclination to the place where they were bred, and where they may rest; the stone falleth to the earth, Birds delight in the woods. Heaven is the Habitation and rest of the Saints, and an affection towards it is given to every Christian that is borne of God. This seeking of the Kingdom of God implieth or presupposeth the knowledge of what it becometh us to know or to do about this Kingdom, or at least an enquiry of the way that leadeth to this Kingdom. Look as a man seeketh

Psal. 67. 4. *Curam prorsus maternam in tuendo & servando gloriam sibi despexit.* Psal. 23. 1. Jer 23. 5. Ezek. 34 23. Isa. 33. 22. Isa. 40. 11. *Deum Regem dissimum, velim omnia necessaria nobis praestare.* Psal. 2. 8. Psal. 97. 1. Mal 3. 17. Psal. 119. 136. Jer. 9. 1. *Feild* of the Ch. lib. 3. cap. 16.

Eph. 4. 11; 12. Luk. 4. 43.

Jer. 29. 13. Mat. 3. 4. & 4. 17. Psal. 34. 4. Mat. 6. 33. Col. 3. 1. Phil. 3. 20. Heb. 11. 9, 10.

earthly things, when he goes out to the Cryer to learn of them: and look as Clyents seek their earthly Inheritances, when they go forth to advise with their learned counsell: thus when we come forth to be instructed by the Word of God, which is the *Word of the Kingdom*, we are said to seek this Kingdom. *In those daies the children of Israel shall come, they, and the children of Judah together, going and weeping; they shall go, and seek the Lord their God. They shall ask the Way to Sion with their faces thitherward.* Secondly, We seek this heavenly Inheritance, when we get sound Title and Interest unto it by faith in Christ Jesus. The Kingdom of Heaven is prepared for the adopted Sonnes of God, who receive Christ, and are united unto him: therefore as we strive more and more to be engrafted into Christ, and rooted in him, we are truly said to seek the Kingdom of Glory. Earthly men seek earthly things, whilst they get their Title to that they shall possess hereafter, made sure and ratified. Thirdly, We may seek this Inheritance of Gods Kingdom in getting something which we may shew for our right and title to it. Now this we do by exercising our faith in some Promises, by which God doth freely pass it unto us; as, *fear not little flock, it is your Fathers will to give you a Kingdom.* Thus men seek their earthly matters whilst they get good Copies for that they hold. Now the Promises of God laid hold on, are the only deed and Instrument which can be shewed for title unto eternall life. Fourthly, We may seek this Kingdom in regard of getting our selves possessed of it: which we do by this means, while we labour to be enriched more abundantly with the graces of the Spirit, and by a sanctified course to draw nearer it and enter it here on earth. Men will not only get right unto the things they seek, but they will endeavour to be possessed, to dig their turf in that Land they purchase. The more the *Israelites* did subdue the *Canaanites*, the more they were possessed of *Canaan*: Thus the more we overcome our sinnes, grow in graces, the more we grow seized of our heavenly *Canaan*. The Pearl of Grace is one part of Heaven. What is Glory, but absolute and perfect Grace? What is Grace, but a lively sparke of Glory? Grace is in proportion to Glory, as the Suburbs to the City, as the Porch to the Temple, as a little sparke of fire to a great flame; the further we proceed in Grace, the nearer we approach to Glory: yea, the more we grow in Glory. Why have we not Heaven upon earth, but for that our graces are imperfect? Fifthly, We may seek it in regard of getting our Title and Possession made sure to our consciences. Thus we seek earthly Inheritances, not only to be seized of them, but by strengthening our selves in them. Hence it is, that we will sue our Fines and Writs, which may in a manner after a certain time, put an end to all claimes which may be made by any, some few persons on just ground excepted. So we must give all diligence to get these things ascertained unto us; which we do chiefly, while we faithfully lay hold on Gods Promises which promise our protection; as, that he is our God, who will keep us from every evil work to his heavenly Kingdom; while we get the Spirit to witness to our spirits this gift of perseverance which is bestowed on us; while we learn to die by faith, and hold Christ as the Author and finisher of our faith, and raiser of us up at the last day; and the Father who is stronger then all, keeping us in his hand even by his Almighty power, as in a strong Tower unto salvation. We cannot be sure enough of earthly things; we desire to see the Bird in the Cage, and have all things so setled as there may be no question. How much rather should we not content our selves with uncertain hopes of our heavenly Inheritance, but travell to have it setled on us, and throughly assured to our soules. Sixthly, We must constantly desire perfect immediate fellowship with God. As the loving Wife longeth to be with her Husband, and to injoy society with him: so doth the Christian soul to dwell with her Saviour, Head, and Husband in happinesse and glory. It will be questioned, Whether it be lawfull for a Christian to desire death.

Jer. 50. 4, 5.

Rom. 8. 17.
Joh. 3. 16.

Luk. 12. 32.
Joh. 3. 18.
1 Pet. 1. 3, 4, 5.

2 Pet. 1. 5, 6, 7, 10, 11.

Catechism. *Tri.* par. 4. c. 11 q. 4.

1 Tim. 4. 18.

The

The answer is easy; for death and departure hence by death, is propounded as a blessing, promised as a blessing, and bestowed as a blessing, and may as a blessing also lawfully be desired. Our deaths-day is our doomes-day, that our going to Christ is as his coming to us. Now a Christian may love, and long after the one, and therefore may lawfully desire also the other. Death in it self considered, is an unnaturall separation of soul and body, and not to be desired: but as it is to the faithfull an end of miseries spiritual and temporall, an entrance into life that shall never change, there is great and good cause why Christians should desire it. Many are the benefits that death brings to good men; It freeeth them from the injuries of the ungodly, the bitternesse of correction, the infirmities of nature, the pain of labour, the fear of death. Death is cured by death, while mortality is swallowed up of life. It delivereth them from the temptations of Satan, from worldly provocations and evil examples, from sinne and corruption, and from Divine desertion. It bringeth unto them consummation of Grace, perfection of Glory, the inseparable company of Christ, and immediate Vision, and Communion with God. For these causes a man may desire death, but he may not hasten his own end. A man may desire many things to be done, which yet he himself may not do. A man may desire the ministry, yet may he not make himself a Minister. He may desire to have some malefactors taken away by the Sword of justice; yet being a private person, he may not do it himself. So a man may desire death, and seek it at Gods hands; but not procure it or hasten it by any meanes of his own. We may desire death, but without impatiency (that was *Jonas* his fault) we may not desire death as weary of Gods work, of doing or enduring what he calleth us unto. We must submit our wils to Gods will, as content to waite Gods leasure, and to abide Gods pleasure for death or life.

Apoc. 13. 14. 1 King. 14. 12. Isa. 57. 1. Phil. 1. 23. Luk. 2. 29. 1 King. 19. 4. Eccl. 12. 2. 2 Cor. 5. 8. Joh. 14. 3. 2 Tim. 4. 8. Heb. 9. 28. 2 Cor. 5. 4. Eccl. 7. 12. Rom. 6. 7. Apoc. 15. 2. & 12. 5. 1 Cor. 5. 10. Rom. 6. 5. 2 Cor. 5. 8.

Mat. 26. 39. 2 Sam. 15. 26.

Eighthly, We are here to note, that the godly must mourn, when the Church is in affliction. *Why should not my countenance be sad, when the City, the place of my Fathers Sepulchre lyeth waste, and the gates thereof are consumed with fire? Oh, that my head were waters, and mine eyes a fountain of teares, that I might weep day and night for the slain of the daughter of my people! If I forget thee, O Jerusalem, let my right hand forget her cunning.* Memorable is the answer of *Uriah* to *David*; *The Ark, and Israel, and Judah abide in Tents, and my Lord Joab, and the servants of my Lord are encamped in the open fields: shall I then go into mine house, to eate and to drink, and to lie with my Wife?* Whosoever was the Pen-man of the 102 Psalm, whether *David*, or some other living about the end of the *Babilonian* captivity, he sheweth himself to be tenderly affected towards the Church in distress. How importunate is he with God, to arise and have mercy upon *Zion*? How doth he put the Lord in remembrance of his Promise to restore it? The time to have mercy thereon, the time appointed is come; How full of passion is that speech, *O Lord, thy servants delight in the stones thereof, and have pity on the very dust thereof.* *Phineas* Wife lamented the loss of the Ark, more then the death of her Father and of her Husband. She wanted not naturall affection to them, but spiritual affection towards Religion more prevailed in her: once the death of her Father-in-law and of her Husband is mentioned, but the thing she insisteth upon, as that which pinched to the quick, was this, *The Glory is departed.* *Nehemiah* found no discontent in his own outward condition, when he sate down and fasted and wept certain daies; he lived in great credit and honour, being Cup-bearer to him, that at that time was the greatest *Monarch* under Heaven: it was the afflicted case of his poor Brethren at *Jerusalem* that pricked his heart, and melted him into teares. The godly have mourned when *Sion* was in misery, and it

Neh. 2. 3. Dan. 10. 2, 3. Jer. 9. 1. Psal. 137. 5, 6. 2 Sam. 11. 11. Psal. 102. 13. Vers. 14. 1 Sam. 4. 19, 22. Neh. 1. 4.

is charged as a foule fault upon the ungodly, That they are not grieved for
Amos 6. 6. the affliction of *Joseph*. The Reasons of this Instruction are evident. First,
God is highly dishonoured when his servants fall before their enemies, be
Psal. 74. 18, 19. led into captivity, or afflicted in any other kind. For then the enemies of
& 79. 10, 11. the Church grow proud and insolent, the solemne worship of God ceaseth
& 89. 50, 51. to be frequented, and such as openly professed the Gospel, are compelled to
Psal. 10. 13. hide themselves in Dens and Caves of earth. Secondly, Christ suffers with
& 42. 3. his servants, and is afflicted with their afflictions. If *Saul* breath out threat-
Act. 9. 6. nings against the Saints, he persecutes Christ. What good Subject is not
1 Joh. 3. 17. grieved at heart to see his Sovereign plunged into heavines and grief? It
argueth want of love to Christ, when men have no commiseration of the
members of Christ, being in want or misery, in distres, danger, or extremi-
ty. For it is not so much they that suffer, especially when they suffer for
Christs cause, as Christ that suffereth in them. It is not so much they that
want, whatsoever the occasion of their want be as Christ that wanteth in
Mat. 25. 35, 36 42, 43. them. It is *I* (saith he) that *was hungry, and thirsty, and sick, and naked, and harbourles.* And, *it was done to me, that was done unto them.* When
men stand thick together in a throng, and one chance to tread on anothers
heeles or toes, Why doest thou tread on me, or kick me, saith the one to
the other? It is the toe or the heel on the foot that is troden on, kickt
or hurt; and the toe is farre enough from the tongue, or the heel from
the head; And yet when the toe or the heel is hurt, the tongue in the
head speaketh and complaineth as if it self were troden on. Such a fellow feeling
there is between the one and the other, that the one suffereth in the other,
and therefore the one speaketh for the other, and complaineth of the wrong
sustained by the other, as done to it self. In like manner when persecuters
spurn against, and tread upon Christs feet here on earth, Christ their Head
cryeth from Heaven to them, *Why persecute ye me?* Christ speaketh for
them; because he suffereth in them. Though our Head be in Heaven in
happines, and his body here on earth, yet hath he a sense of those infir-
mities, that his body is here annoyed with. Though he be freed from all
passion, yet is he not without compassion: though he feel nothing himself,
yet hath he still a fellow-feeling of those miseries and distresses that his limmes
here endure. One *Augustinus de Roma*, was censured in the Councell of
Concil. Bas. Sess. 22. *Basile*, for affirming that Christ was the greatest sinner in the world: and
yet his meaning, it may be, was not amis, though the manner of speech
Gat. sp. to kindle for Sion. p. 24. improper, having an eye to the guilt of our sinnes imputed to him, and the
burden thereof imposed upon him. But *Salvian* an Orthodox Writer stick-
eth not to say, that Christ is the greatest begger in the world: as one that
beareth his part and hath his share in all the wants and necessities, in all the
straights and miseries that all his members in all parts of the world sustain
and endure. For is he not in want saith he, that complaineth of hunger and
thirst, and bareness and poverty, and restraint of liberty? Or who can be
in greater want than he that sustaineth all these, so oft as any godly man
sustaineth them? He wanteth not indeed in regard of misery, and yet he
wanteth in regard of mercy: he suffers not in his Diety of himself, and yet
he suffers out of his pity to his. If the Army be foyled in Battell, the Prince
is said to loose the day: in some sort Christ himself is put to the worse, when
Rom. 12. 5. the adversaries of the truth prevail. Thirdly, the nearnes of conjunction that we
1 Cor. 12. 12. have one with another doth necessarily exact it of us. *We are all members of one body, whereof Christ is Head.* And there is a natural sympathy between the
members of the same body, being quickned all by the self-same soul. *If any*
1 Cor. 12. 26. *one member be honoured, all the rest rejoyce with it; if any one suffer,* (be it never
so base an one) *all the rest suffer together with it.* Thus it is in the natural body

of

of man; and thus it cannot but be in the mysticall body of Christ. *Saul* turned into *Paul*, and become a member now of that body, that he was a persecutor of before; *Who is weak or ill*, saith he, *But I am weak with him? Who is scandalized, but I am burnt with it?* Not to mourn when Sion sitteth in heavinesse, and goeth in sackcloth, argueth want of spiritual life, sincere love of the brethren, and a fellow-feeling of their miseries, is a sure argument of life: the want of it an undoubted sign of death. It is but a rotten limbe, a withered hand, or a wooden leg, that feeleth not, when the head, or but the heel onely is hurt. And surely those that have no fellow-feeling of their fellow-members afflictions, are at the best, but as glass-eyes, or silver noses, or Ivory teeth, that stand for a shew in the face or the mouth, but afford little use, and partake not in pain, because they partake not of life with the rest of that body, which by art onely they are set in, or fastned unto. It is no marvail if a peece of wood, or glass, or metal feel nothing though the head be slashed and cut to the very skull, or the whole man be sick at the heart: But to be a lively member of the body, and not to be affected with it, is impossible. 4. The consideration of our own frailty may enforce it. *All things*, saith *Solomon*, *come alike unto all*, no man can say, this or that I shall never endure. That that befalleth one man, may befall any man; and much more then may that that befalleth many. No person or people have any such armour of proof, as is affliction free, but that it may come home, and pierce even to the heart with them. I have known a good old man, saith *Bernard*, who when he heard of any that had committed some notorious offence, was wont to say with himself, This man is fallen to day, and thus may I fall to morrow; and so bewailed other mens slips and falls as his own. And the like advice, and that upon the self same ground doth the Apostle give us concerning the outward miseries and temporal afflictions of our distressed brethren: *Thinke on those*, saith he, *that are in bonds, as if you were bound with them; and those that are in affliction, as if you were in their body*, say some, that is in affliction with them; but rather, *as being your selves also in the body*, not the body of Christ, or the Church, but in the body of flesh and frailty, subject to the like afflictions which you know not therefore how soon they may befall you. 5. The Church of God is our Mother, the faithful are our brethren, firmely knit unto us by the band of love and profession: which consideration should effectually move compassion and fellow-feeling in their sorrows. If the Mother weep, what child can refrain tears? If one brother suffer, others make lamentation. The daughters of *Sion* will mourn, if *Jerusalem* be led into captivity. 6. We ought to have a fellow-feeling of our fellow-members afflictions, because our sins may have an hand in the procuring of their sufferings. Neither need this seem strange that our sins should be the cause of plagues and judgements upon others, when we the mean while remain free our selves. We see the like in the practice of Physick and Chirurgery. For is not the neck seared and rowelled oft, for the rheum that runneth down into the eyes? A vein opened in the arm or the foot, sometime to turn the course of the blood, spending it self over freely some other way, sometime to ease the pain of the head, and sometime to correct the distemperature of the whole body besides. For *Achans* sin many of the hoast of Israel were slain, and yet was *Achan* still untouched. *Abimelechs* whole household were plagued for his oversight, and thousands of *Davids* subjects destroyed for the trespass of their Sovereign, *Jeroboams* dear son dyed for his Fathers offence. And why may not the sins of our Nation also be in part the cause of those heavy disasters befaln our brethren in foreign parts. 7. The cause of God should be most dear unto us, as the glory of God is most dear unto him. This is that which the blessed Saints of God use ordinarily, as a strong inducement to move the Lord to mercy, in behalf of his Church and children, overborn by their over mighty and mali-

1 Cor. 12. 26. 2 Cor. 11. 29. Heb. 2. 18. 1 Io. 3. 14.

Eccl. 9. 2.

Gal. 6. 1. Ex. 34. 9.

Heb. 13. 3.

Laur. Valla.

Nisi totum corpus bene habeat membra singula laborare necesse est. Moll. in Ps. 25. 22.

Jos. 7. 1. 5. 11. 12. Gen. 20. 18. 2 Sam. 24. 15, 17. 1 King. 14. 13.

malicious enemies; that his name was reproached, when the adversarie prevailed, and his honour thereby impaired: yea, this was that, that most troubled and vexed them in their fiercest afflictions not their own miseries so much, as the dishonor of Gods name, which their adversaries were wont to triumph over in them. And this is it that must force sorrow from us, when the Church sitteth as a solitary woman clad in sackcloth, mourning by reason of the hand of God upon her. 8. The chastisment of the Church is a token of Gods fatherly indignation, wherewith every good heart is much affected. For can a good child see his Father take a staffe in hand to smite one of his servants, or much more the rod in hand to correct some of his brethren, and not be grieved at it, or affecteth at all with it? especially knowing himself not to be wholly free from such faults as he correcteth them for; yea it may be for ought he knoweth by them more faulty. It is by the Prophet made a note of Gods children, that *they tremble at his word.* And if they tremble at his word, sure much more at his wrath, though lighting on others onely, *Then takest away the wicked of the world like dross*, saith *David*; And though he were none of that crew, but one that loved Gods Law; yet, *My flesh*, saith he, *trembleth for fear of thee, and I am afraid of these thy judgements.* And if Gods children be so affected with the judgements of God executed upon wicked worldlings for their rebellions against God, and their oppositions to his truth; how much more with those of his chastisements, that he exerciseth his children with, being inflicted upon them by the hand of his and their adversaries (whom he useth oft as executioners) for the profession of his truth. 9. They that mourn with *Sion* shall rejoyce with her. The Church shall in time cast off her mourning weeds, for the Lord will return unto her in love and compassion; and then all that took sorrow in her contempt and misery, shall rejoyce in her consolation. The ninth observation, God is the onely builder, preserver, defender and redeemer of his Church, *Redeem Israel, O God, out of all his troubles, Build up the walls of* Jerusalem. As the Kingdom of grace is begun by Gods guiding, so by his help it must also grow, be encreased and be preserved, so that the saying of the Apostle is general and most true: *Neither he that planteth is any thing, neither he that watereth, but God that giveth the increase, and who doth adde unto the Kingdom of his Son new Citizens.* Which things although they be so, yet are every one of the faithful exhorted to their power to help forward the Kingdom of God. The Magistrate by his authority promoting the Ministry, the Ministers by teaching faithfully, and with all their power seeking the salvation of the Church privately by praying that the Gospel may have his course, and may spread daily more and more. Finally all the members of the Church according to every one of their callings. God is the protector of his Church; of whom every good blessing pertaining to the welfare of his Kingdom is to be craved: but as we are to pray for, so must we endeavor the furtherance of it, for prayers are not empty wishes, but hearty desires that must be expressed in practice. Lastly, All Christians must desire the coming of Christ to judgement, and untill that glorious Kingdome of Christ be come, wherein he shall reign in most perfect manner, we ought to continue our prayers for the increase of it. *The Spirit and the Bride say, Come Lord Jesu. Henceforth is laid up for me the Crown of righteousness, which the Lord the righteous judge shall give me at that day: and not unto me onely, but unto them also that love his appearing.* 1. The day of judgement is the marriage day of the Lamb and of his spouse the Church, who shall be received into his palace of state to abide with him in glory for evermore. In this life each faithful soul is contracted unto the Lord, but the solemn marriage shall not be till the day of full redemption, which is the general judgement. 2. At that day the faithful shall obtain full and perfect redemption, sanctification and glory. That is the day of refreshing, restitution, and blessed deliver-

Ps. 74. 18, 19. & 79. 10, 11. & 89. 50, 51. Ps. 10. 13. & 42. 3. 1 Sam. 4. 18, 19, 21.

Is. 66. 2. Act. 5. 11. Ps. 119. 119. 120.

Is. 47. 18. & 66. 10.

Is. 49. 26. Ps. 25. 22. Ps. 51. 18. Es. 1. 27. Jer. 50. 33, 34. 1 Cor. 3. 7. Act. 2. 41.

Apo. 22. 20. 2 Cor. 5. 2. 2 Tim. 4. 8. Apo. 19. 7. Jo. 14. 2, 3. Jo. 17. 26. 1 Thess. 4. 17. Luc. 21. 28. Mat. 19. 28. Act. 3. 19, 21. Jo. 5. 28.

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ance unto them. 3. The glory of Christ is never fully revealed untill that day, when the Kingdom of God being perfected, the divel and all ungodly men troden under foot, all offences taken out of the way, and all powers abolished, by which God was after a sort hindred, that he could not rightly appear unto us, as he is in himself, when these things being accomplished the Lord shall clearly and fully manifest his glory unto his Saints. But when we desire that God would hasten the deliverance of his Church, we ask also that the elect which yet remain, might all of them (not one excepted) be gathered quickly: and that the Church might quickly be freed from all calamities, the godly might rest from their labors, that there might be an end of sin and wickedness. 4. That the glory of God in the perfect restitution of his Church and confusion of his enemies might be manifested. It is the good pleasure of God that we should pray for this deliverance of the Church; and freedom from all evils at that day, shall be given to them that groaning under the crosses of this life, do heartily wish and desire it. Col. 3. 4.

CHAP. VII.

Of the third petition, The things therein to be noted, what is meant by the will *of God, by* In earth, *and* As it is in heaven. *The ground of this petition, with the particular things therein desired, and reasons to shew the necessity thereof. The benefits of obedience, with the sin and misery of disobedience.*

Question:

WHat is the third petition?

A. Thy will be done in earth as it is in Heaven?

Quest. *Why is this petition necessary?*

A. 1. The name of God is acknowledged to be holy, when men do his will on earth. For then God is glorified on earth, when those under him finish the work he hath set them to do: which is then done, when the wills of all the subjects of his Kingdom are subject to the will of their Lord and King. 2. Unless God cause that every man do his will in that particular place wherein God hath set him, the Kingdom of Christ cannot be conserved and flourish. 3. We cannot be the Citizens of the Kingdom of God, unless we do his will. But of our selves by reason of the corruption of our nature, we cannot do the will of God. Jo. 17. 4. Ph. 1. 20. Mal. 1. 16. Ps. 40. 7, 8. Ezek. 36. 26, 27. Ph. 2. 13. Heb. 13. 21.

Quest. *What things are to be noted in this petition?*

A. Two things, 1. The matter, that Gods will be done. The thing to be submitted unto, is Gods will, implied in a special emphasis in the praticle [*thy*] importing thus much, not the will of Satan, or the will of men, but of God. For these words *thy will*, must needs have reference to the words of the preface, *Our Father*. 2. The matter of doing, taken from the pattern and samplar of the Angels doing Gods will.

Quest. *What is signified by the will of God?*

A. The will of God [to omit other significations] in Scripture signifieth two things. 1. The decree of God concerning future events. *The Lord doth whatsoever he will. The counsel of the Lord shall stand, and I will do all my pleasure. Who hath resisted his will?* But the petition is not meant of this secret will: first, Ps. 115. 3. Es. 14. 27. Mal. 3. 6. Es. 46. 10. Rom. 9. 19. 1 Pet. 3. 17. Pro. 17. 1. Act. 1. 7. & 4. 28. Ps. 36. 6. Rom. 11. 33.

because no man can know it, nor search it out until it come to pass, whereas to the doing of this will, knowledge is necessary. Secondly, For that it is unresistable and cannot be withstood by any man. Thirdly, for that there are no promises for the performing of it, seeing a man may do the secret will of God, and perish as *Judas*, *Pilate*, &c. Fourthly, A man may do the secret will of God, and yet sin, and purpose what is not agreeable to the secret will of God without sin.

Deut. 29. 29. Rom. 12. 2. Deut. 29. 29. Mar. 3. 35. Pſ. 103. 21. Math. 7. 21. & 12. 50. 1 Pet. 2. 15. Heb. 10. 36. Act. 11. 14. Jo. 6. 40. Jo. 14. 1. 1 Theſ 4. 3. Rom. 6 13.

2. The word of God, which is his revealed Will, setting down what we ought to do, believe, or leave undone, *The Ministers of his that do his pleasure.* And this is meant in this place. Now of the whole revealed Will of God, there be three special points, which principally belong to this petition. 1 To believe in God through Christ. *This is the will of him that sent me, that every one which seeth the Son, and believeth in him, should have everlasting life.* 2. Sanctification of body and soul, *This is the will of God, even your sanctification.* 3. The bearing of afflictions in this life, *Those which he knew before, he did predestinate to be made like to the Image of his own Son.*

Jo. 9. 31. Rom 12. 1, 2. 1 et. 2. 15 Rom. 8. 29. Eph. 3. 10.

Queſt. *What is it to do the Will of God?*

A. To obey it, and that both in prosperity and adversity, *All that the Lord hath said, we will do and obey. Thou shalt therefore obey the voice of the Lord thy God, and do his commandments.*

Pſ. 142. 10. Deut. 6. 1, 2. Deut. 27. 10.

Ex. 24. 7. Deut. 4. 6. & 5. 1. Act. 21. 14. Eph. 6. 6. Heb. 13. 21. Jam. 1. 25. 1 Pet. 4. 2.

Queſt. *What is meant by these words*, In earth?

A. Earth in this place, is put by a Metonymy of the subject, for men dwelling on the earth; as in that of the Psalmist, *Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.* The persons who should do this Will, are noted forth by the place where they live, and where this Will must be done: *viz.* all men on earth must desire that Gods will may be done on earth. Man by nature doth his own will and the will of Satan: but he is to desire and do not his own will, but the will of God.

Pſ. 33. 8. Pſ. 67. 2. 7. Pſ. 65. 5. Pſ. 96. 9.

Queſt. *What is the meaning of the words following*, As it is in Heaven.

A. These words shew the manner how we must pray to do the will of God, that is, readily in all parts, constantly with some resemblance to the heavenly creatures. These persons are pointed at by the place where they are, and where they do the Will of God, *viz.* heaven, and its meant of the Holy Angels, who in heaven, do shew willing, ready, faithful and constant subjection and obedience unto God. And this is signified in the Scriptures when they are said to be winged, and to stand continually beholding the face of our heavenly Father. The particle in which the force of the sentence doth lie, is not here a note of parity, degree or equality, but of similitude, likeness, and truth. In heaven the Angels obey God, in Earth men Living ought to be obedient.

Pſ. 103. 20, Luc. 1. 6. 2 Reg. 23. 25, Pſ. 119. 112 Pſ. 103. 20, 21. Heb. 12. 23. 1 Sam. 15. 22.

Queſt. *What desire you of God in this petition?*

A. That whatsoever God revealeth as his Will unto us, which he would have us do, or by event maketh known as his Will in us, which we must suffer, that we may obey him both in the one and the other; like as the heavenly creatures obey him, that is, speedily, readily, faithfully, and constantly.

Pſ. 143. 10. Jo. 5. 30. Act. 21. 14. Mar. 26. 42. Deut. 29. 29. Pſ. 119. 106. Col. 3. 16.

Queſt. *What is the ground of this petition?*

A. That God is our absolute Sovereign and gracious Father, whose Will is the rule of Justice, most Holy, Equal and Good, whereunto by debt and covenant we must be conformable, and which God of his grace will inable us to do.

Mal. 1. 6. 1 Sam. 3. 18. Rom. 7. 12. Iſa. 39. 8. 1 Pet. 4. 2.

Queſt

Queſt. *What do we acknowledge concerning our ſelves?*

A. Firſt we acknowledge that once we were in that condition, that we might have done the will of God, whereunto we were obliged by the covenant and commandment of juſtice, and the debt of former favours received. Secondly, that ſince the fall we are apt to do our own will, but to neglect, yea reſiſt the will of God, and to caſt off the yoke of Chriſt: with which rebellion is joyned inability to do what is commanded, or to ſuffer patiently what is laid upon us. Tit. 3. 3.

Queſt. *What are the particular things we deſire of God in this Petition?*

A. Firſt, we deſire grace to deny our own wills: becauſe they are corrupt, unjuſt, and dangerous, which may be proved by the corruption of the underſtanding after the fall, from which evil thoughts, devices, counſels, purpoſes and reſolutions do flow: which *Moſes* affirmeth to be evil in man even from his childhood, as alſo *Paul* ſaith, *That the wiſdom of the fleſh is an enemy to God, becauſe it is not ſubject to the Law of God, neither indeed can be.* Now if the underſtanding be corrupt, the will muſt needs be evil: and if we be not able ſo much as to will well, we are much leſs able to work well. Beſides we are not in our own power, but belong unto the Lord: wherefore our own reaſon or will muſt not bear ſway in our counſels and doings, we muſt not ſet before us this end to ſeek what is expedient according to the fleſh. This renouncing of our ſelves is ſo neceſſary, that Chriſt will acknowledge none to be his diſciple, unleſs he firſt deny his own will. Howbeit becauſe nothing is more hard then to renounce our own will, becauſe we are carnal, and love our ſelves, and our own too carefully, we are taught to ask it of God that he will bring this to paſs, and give us power to renounce our own wills. Secondly, we pray that God would not leave us to our ſelves, our own errors and wicked deſires. *I will keep thy ſtatutes: O forſake me not utterly, I am a ſtranger in the earth, hide not thy commandments from me, Incline my heart unto thy teſtimonies, and not to covetouſneſs. Turn away mine eyes from beholding vanity. Order my ſteps in thy word; and let not any iniquity have dominion over me.* Thirdly, we beg the true knowledge of Gods will, ſo much as may direct us in doing well, and guide us in every good motion, deſire, and action: for otherwiſe how ſhall we do it? How can that ſervant pleaſe his maſter, who cannot tell what he would have done of him? Moſt men will have books of ſtatutes in their houſes, and if they be to deal in any great matter they will take counſel of their books: In like manner men ſhould acquaint themſelves with the word of God, which is the rule of righteouſneſs, according to which they ought to walk. Fourthly, we crave increaſe of Faith that might ſeaſon every affection, command every thought, and ſubdue every paſſion into the obedience of Gods will and govern in every action. It is the will of God, that we ſhould live by faith in all eſtates, inſeparably adhering to every commandment, and reſolutely holding faſt every promiſe, though it be far above our apprehenſion. Fifthly, We beg humility of heart and ſpirit, that we might be ready at all times to ſubmit our ſelves to the good pleaſure of God. *Seek ye the Lord, ye meek of the earth, ſeek meekneſs, ſeek judgement.* 6. Truth, ſoundneſs, integrity, uprightneſs, and ſincerity is to be prayed for, that they may be inwardly increaſed, and ſhine forth in all our practice and converſation. *Thou requireſt truth in the inward parts.* *Paul* prayeth in the behalf of the *Philippians*, that they might be ſincere and without offence till the day of Chriſt. It is the commandment of God, that we ſhould be intire and upright in all things: but what he commandeth, that muſt we crave of him by hearty ſupplication. 7. Willingneſs, delight, diligence and fervor in well doing is to be asked of God, that the heart being ſet at liberty, we might be able to ſet upon that which is pleaſing in the ſight of God, freely, with cheerfulneſs, and with

Eſ. 58. 13. 1 Pet. 4. 2. Luc. 9. 23. Gen. 6. 5. & 8. 21. Rom. 8. 7. & 7. 24. Mat. 16. 24. Pſ. 119. 8. Verſ. 19. Verſ. 36, 37. Verſ. 133. 1 Cor. 15. 10. 2 Cor. 3. 5. 1 Cor. 13. 9. Pſ. 119. 18. 33. 34. Col. 1. 9, 10. Eph 5. 17. Deut. 4. 14. & 5. 1. If. 8. 19, 20. Pſ. 1. 2. & 119. 97. Prov. 2. 1, 2. Prov. 19. 2. & 4. 5, 7. Jo. 6. 29. Rom. 1. 5. 12. Heb. 10. 36, 38 Heb. 11. 6. Rom. 14. 23. 1 ſ. 86. 11. Zeph. 2. 3. Pſ. 119 32, 36. Pſ. 51. 6. Tit. 3 8. Phil 1. 10. 2 Cor. 2. 17. Gen. 17. 1. Heb. 13. 18. 1 Tim. 1. 5. Mat. 6. 1, 2. Luc. 18. 11, 12. Pſ. 119. 112. 167, 168. Pſ. 119. 60 Deut. 5. 28, 29.

out delay. *Thy people shall come willingly. It is good to be zealous in a good matter. I will run the race of thy commandments, when thou shalt enlarge my heart. I made haste and delayed not to keep thy commandments. Make me to go into the path of thy commandments, for therein I delight.* 8. We pray that God would give us grace more and more to renounce and die to our own will and works; that he should continually kindle and keep alive in us a desire, care, and endeavor in all things to live honestly in our conversations and particular callings, and strengthen us with grace more fully in all parts to obey him, till we feel not our selves, but Christ thinking, speaking, working in us. *As ye have received of us how ye ought to walk, and to please God, so abound more and more.* 9. That he would inable us wholy to do whatsoever he requireth, and give us not onely to will, but to do his pleasure fully in one thing as well as another. *Hold up my goings in thy paths, that my foot-steps slip not. Lead me in the way everlasting.* 10. That he would establish us to persevere constantly in his obedience, unto the end, and in the end, without starting, fainting, or intermission. *So shall I keep thy Law continually, for ever and ever. Blessed are they that keep judgement, and he that doth righteousness at all times.* 11. That he would give us in all the evils we endure, to make his Will our will, and bless his Name, and inable us with strength of grace aforehand, to bear whatsoever it shall please him to lay upon us. *My brethren count it all joy, when ye fall into divers tribulations.* 12. That he would strengthen us with boldness and courage in well doing, against the fear of persecution, loss of goods, liberty or life. *Grant unto thy servants, that with all boldness they may speak thy word.* Lastly, we pray that God would bring such as belong to his mercy from the snare in which they are taken to do the divels and their own will, to do his pleasure and work in his vineyard.

Ps. 110. 3. Gal. 4. 18. Psal. 119. 45. Vers 60. Ps. 119. 143. Ps. 119. 35. Jo. 4. 34. Col. 2. 7. & 10. Heb. 13. 18. Ps. 119. 36, 37. Deut. 26. 14. Heb. 13. 20. 21. & 6. 1. 2 Cor. 7 1. 1 Pet. 1. 14, 15. 2 Pet. 1. 5. 1 Thess. 4. 1. Ps. 119. 6. Ph. 2. 13. Heb. 13. 21. Ps. 17. 5. Act. 20. 24. Ps. 139. 24. Gal. 6. 9. 2 Thess. 2. 16, 17. Act. 24. 16. Ph. 3. 13. 14. 2 Thess. 3. 13. Ps. 119. 44. 112. Apoc. 2. 10. 1 Cor. 11. 1. Ps. 106. 3. Rev. 13, 10. Col. 1. 11. Eph. 6. 15. Rom 5 p. 2 Sam. 15 25, 26. Luc. 9. 23. Jam. 1. 2. Heb. 12. 7. Act. 14. 21. Mat. 16. 24. 2 Cor. 6. 4. Act 4 15. & 5. 29 1 Cor. 16. 13. 2 Tim. 2. 25. 26.

Quest. *What considerations should move us to the more devout making of this request?*

A. These three. 1. The necessity of making this Petition. 2 The great benefits of obedience. 3. The miserable estate of them that live in disobedience.

Quest. *How may the necessity of making this petition appear?*

A. First if we consider how most live in the open breach of Gods commandments. Would it not grieve a good subject to see men trample down the Kings Laws, and every one run upon his own head? Secondly, if we think how many things daily we offend in our unfruitfulness, which maketh us rather to be utterly idle and pick straws, then gird up our selves to holy thoughts. Our idle light discourse, our inordinate affections, our trespasses every where, and following our own lusts. Thirdly, if we remember and call to mind what unsoundness, insincerity, partiality, unchearfulness, sloth, coldness, we shall find in doing the work of God. We are dull in hearing, slight in prayer, negligent in preparing our selves to the Sacrament, inconstant in our purposes, loose in our thoughts, senceless under the burden of sins, troubled at the sins of word or deed that break forth to our disgrace, careless of what our conscience telleth us to be amiss betwixt God and our own souls. Fourthly, how imperfectly, and in a sorry fashion, we perform our daily dutyes both towards God and one another, what a deal of sin cleaveth unto them, that we cannot perfect the things we desire. Fifthly, our inconstancy, which maketh us no sooner in a good thing, but we are out again: and as little birds leap from pale to sprig, so we are out and in, off and on, and through sloth cannot hold out at these works, which are a dead work to our unregenerate parts. Sixthly, our utter impatience to think, will do, perfect in some sort, and persevere in any good things, and the strength of our natural inclination carrying us another way. Sence of want makes earnest in

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seeking help; the hungry belly will cry for bread. He that feels corruption haling him to that which is evil, cannot but cry to the Lord for strength of grace. Lastly, the manifold discomforts which the divel doth muster against us, that he might keep us from entring into, or continuing on, in any good action.

Quest. *What are the benefits of obedience?*

A. 1. This is the way to gain the honor and reputation of wise men. *This is your wisdom and understanding in the sight of the Nations.* To be wise unto evil is the greatest sottishness: to be wise in obedience the greatest prudence. 2. By doing Gods will we shall come to more knowledge of his will. *If any man will do his will* (saith Christ) *he shall know of the doctrine, whether it be of God or no.* 3. To fulfill Gods will, is to be a man according to Gods own heart. It is to approve a mans self to be Gods child, and Christs brother: *He that doth the will of God, the same is my brother, sister, and mother,* saith Christ. 4. God will mercifully hear the prayers of them that devote themselves to the obedience of his will. *If any man will do his will, him he heareth; and to such belongeth the salvation of God.* 5. All blessings spiritual and temporal are promised, and shall be conferred upon them that obey the commandments, and walk before God in love, *If ye know these things, happy are ye if ye do them.* But to him that is happy, no good thing is wanting, no evil can approach. 6. The Kingdom of Heaven is graciously promised to them that walk in obedience.

Deut. 4. 6. Eph. 5. 15, 17. Jer. 4. 22. Jo. 7. 17. Act. 13. 22. Mar. 3. 35. Jo. 9. 31. Pf. 50. 23. Jo. 13. 17.

Quest. *What is the miserable estate of the disobedient?*

A. 1. They are children of wrath, because they remain children of disobedience. 2. They are yet in the power of sin; for his servants they are whom they obey. 3. These men cannot scape without punishment. He that knoweth not his masters will is worthy stripes, saith our Saviour, But *he that knoweth his masters will, and yet prepareth not, neither doth according to his will, shall be beaten with many stripes.* 4. Disobedience doth exasperate God, he could not else have been so much provoked by *Adam* and *Eves* transgressing his will, for to curse the world in such sort that it groaneth under the burden of it unto this day; and to damne all men in eternal flames, had not the very Son of God by taking the curse upon himself, saved a chosen number of them. How did *Sauls* disobedience provoke the Lord against him? Who because he rejected the Word of the Lord, the Lord rejected him; yet his fact was such, as carnal reason could, and did say much in excuse of it; but it was disobedience. Wherefore let no willing transgressor of Gods Will, deceive himself, nor suffer any man to deceive him: *For such things cometh the wrath of God upon the children of disobedience.* For this is most certain, *That Christ cometh in flaming fire, to render vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.*

Eph. 2. 3. & 5, 6. Rom. 6. 16. Luc. 12. 47, 48. 1 Sam. 15. 23. Eph. 5. 6. 2 Thess. 1. 8.

CHAP.

CHAP. VIII.

The Things that we bewail, the Evils that we pray againſt, the ſpecial Things for which we are to give thanks, with the ſeverall uſefull Inferences that may be drawn from this Petition.

Queſtion.

W*Hat are the things that we bewail in this Petition?*

A. 1. We are to bewail the corruption of our hearts, that we are ſo prone not to regard, will, or do the Commandement of God, but to rebell or diſobey. Put a match to an heap of Gunpowder, on a ſuddain it will be all on a flame; and as long as we adde matter to the fire, it burnes: ſo by nature we are moſt ready to ſin, ſo ſoon as the leaſt occaſion is given; This ſinfull diſpoſition of heart, with all the corrupt motions, deſires and luſts that iſſue from it, are to be bewailed with grief. 2. We are to be diſpleaſed with our ſelves for our ſlack and imperfect obedience to God, and for our hypocriſie, privy pride, ignorance, infidelity, unwillingneſs, preſumption, deadneſs of ſpirit, coldneſs, inconſtancy, murmuring, rebellion, diſobedience, and many other wants which break out when we are in doing Gods will. There is no ſervant of God, but hath wants in his beſt works, which are matter of mourning unto him. 3. We muſt bewail the errours of our life, who forgetting the Word of God, which ſhould have been our counſellour and guid, have often ſtepped aſide after the imaginations and luſts of our evil and deceitfull hearts. In many things we offend all. 4. It is to be lamented, that many times when we pray with the lips, or ſlightly with the heart, *Thy Will be done*, in deed and truth we lean to our affections and luſts, that oppoſe themſelves to the Law of God. 5. We muſt humble our ſelves for our unquietneſs of mind, dejectedneſs, diſcontent and impatience, when God laies any croſs on us, either immediately by his own hand, or by his inſtruments, as diſobedient Children, unkind neighbours, tart or ſoure companions of life. It is Gods will that we ſhould ſuffer affliction, and withall humble our ſelves under his mighty hand. 6. We muſt here bewail the ſinne of the world, as ignorance, pride, hypocriſie, worldlineſs, ambition, ſchiſmes, contempt of Gods Word, oppreſſion, irreligiouſneſs, prophaneſs, wearineſs in well-doing, open rebellion, worldlineſs, murmuring, blaſphemy, ſeeking to Wizards for help, &c. *Lot* was vexed with the unclean converſation of the *Sodomites* from day to day: ſo ought our ſouls to be vexed and grieved continually at the wickedneſs of our time.

Pſal. 119. 18. Iſa. 29. 13. & 48. 1. Ier. 5. 2. Mat. 15. 7, 8. 2 Tim. 3. 5.

Eſt. 3. 5, 6. 1 Reg. 21. 4. Pſal. 43. 5. Jon. 4. 8, 9. Luk. 15 28. Mat. 6. 24. & 13. 22. Rom. 12. 2. 1 Tim. 6. 9, 10. 2 Tim. 4. 10. 2 Chro. 33. 10. Deut. 9. 24. & 31. 27.

1 Sam. 15. 23. 2 Pet. 2. 7. Gal. 6. 9. Mal. 1. 13. Ezek. 9. 4. Jer. 9 1, 2. Act. 7. 51. Rev. 16. 9. Gen. 4. 13. Exo. 16. 23. Numb. 21. 5. Deut. 1. 27. Iob 1. 22. 1 Cor. 10. 10. Iude 16. 2 Sam. 28. 7. 1 Sam. 31. 4. 2 Sam. 17. 23. Act. 16. 37.

Q. *What are the Evils that we pray againſt?*

A. Firſt, We pray againſt ſpiritual deſertions, that we be not given up to blindneſs of mind, the ſpirit of ſlumber or giddineſs, hardneſs of heart, unbelief, inordinate luſts, the carnall deſires of the fleſh, and the aſſaults of Satan, to be inticed, or drawn aſide by them, to do what is diſpleaſing unto God. *Incline my heart unto thy Teſtimonies, and not to covetouſneſs. Turn away mine eyes from beholding vanity.* Secondly, The particular evils that muſt be bewailed, are to be prayed againſt, as being contrary to the will of God, which is to be done of us in faith, according to knowledg, with ſincerity, integrity, cheerfulneſs, ſpeed, humility, diligence and conſtancy, *viz.* the will and

Rom. 13. 13, 14. Pſal. 119. 36, 37, 133, verſ. Zach. 3. 1. 1 Ioh. 3. 4. 2 Pet. 2. 4.

and power of Satan, the dominion of ſinne, *&c.* ignorance, a purpoſe and reſolution to continue in ſin, hypocriſie, prophaneſs, inconſtancy, murmuring, or complaining againſt Gods providence. Rom.8.7. Hoſ.4.6. Heb.5.12. 1 Tim.1.13. Hoſ.6.4.

Deut.10,16. Pſal.95.8. Prov.23.35. Iſa.56.12. Ier.44.16, 17. Rom.2.4,5. 2 Tim.3.13. Ioh.5.35. Gen.30.1. Eccl.7.12. Jud. vers.16.

Q. *What are the ſpecial things for which we are to give thanks?*

A. We give thanks to God, that he hath begun to enlighten our minds with the knowledg of his truth, hath begotten us unto a lively faith, and hath been pleaſed to renew, incline, govern, and effectually move our will, that things ſpiritual and Divine do delight, content and pleaſe it: when as by nature of our ſelves we can ſavour nothing but what is carnall. *Who am I, and what is my people,* ſaith *David, that we ſhould obtain ſtrength to offer ſo willingly after this ſort?* This is a moſt glorious, merciſull work of God, farre more excellent then the naturall faſhioning of us in our Mothers Womb, as ſpiritual life is to be preferred to temporall, and the joyes of Heaven exceed the pleaſures of this world. Rom.7.25. 1Chro.29.14.

Q. *What Concluſions may be gathered from this Petition?*

A. 1. Every Chriſtians deſire, Prayer and endeavour in this life muſt be, that Gods will be obeyed in all things. *Teach me to do thy will, for thou art my God.* Our Saviour ſaith, *I ſeek not mine own will, but the will of my Father which hath ſent me.* For God is an abſolute Sovereign, good reaſon therefore that his will ſhould be the Law of his creature. The will of the Lord alone is good in it ſelf and perfect in every point, as being the will of our moſt excellent and heavenly Father, who commandeth us nothing but that which is good, and layeth upon us nothing but profitable to our ſalvation. And if the heavenly Angels do refuſe to do no Commandement, but moſt willingly execute whatſoever is required of them, it were a ſhameſull and foule thing for us, who by nature are loſt, and yet redeemed by the Sonne of God, and adopted to be his Brethren, to reſiſt the will of God, or draw back from his holy Precepts. How can we for ſhame weary, grieve, and diſhonour him by our diſobedience, who hath in his unſpeakable mercy honoured and advanced us, above all we are able to comprehend? Rather it is our duty to glorifie our heavenly Father by a cheerfull, mild and filiall ſubmiſſion of our ſelves to his will in doing whatſoever ſhall be commanded. *I have glorified thee on earth,* (ſaith Chriſt) *I have finiſhed the work which thou haſt given me to do.* The Apoſtle in all his ſufferings comforted himſelf in this, that he knew *Chriſt ſhould be magnified in his body, whether it were by life or by death.* For this end Chriſt hath redeemed us from the curſe of the Law, the bondage of Satan, and ſinne-revenging juſtice of God, that we ſhould live no longer *according to the luſts or will of men, but according to the will of God.* 2. It is God that giveth us both will and deed, maketh us perſevere in every good Word and work, teacheth us to profit in obedience. Not being able of our ſelves to do what is truly acceptable unto God, we ſue unto him for grace: nor being able to go forward, we intreat him to uphold, incite and ſtrengthen us. This neceſſity of Divine grace we confeſs in this Petition. We are not ſufficient of our ſelves to think any thing as of our ſelves. We cannot move, till God breath into us the life of grace: and when he ceaſeth to ſtirre and carry us forward, we ceaſe to move. *Draw me, we will runne after thee.* In thoughts and words we are like eccho's, we cannot ſpeak inwardly or outwardly till God hath ſpoken firſt to us. In the deeds we do, he prepareth them and worketh them firſt, we after him in nature, as a Boy writing under one who leadeth his hand in that he writeth. *Of me is your fruit found: without me ye can do nothing. I laboured more abundantly then they all, yet not I, but the grace of God that is with me.* 3. No mans obedience Pſal.143.10. Ioh.5.30. Gen.16.5. Rom.7.12. Rom.12.2. Iſa.7.13. Heb.3.19. Rom.2.23, 24. 1 Tim.6.1. Ioh.17.4. Phil.1.20. Luk.1.74,75. 1 Pet.4.2. Phil 2.13. Iſa.48.17. 2 Cor.3.5. 1 Cor.15.10. Cant.1.4. Ier.31.18. Pſal.119.5, 18, 36. Pſal.139.24. Hoſ.14.8. *Mere* in *h.l.* Ioh.15.5. 1 Cor.15.10.

is perfect: for that we pray for, is not yet attained. *In many things we offend all*; Gal. 5. 17. in the good things we do, we cannot perfect them. *The flesh lusteth against the spirit.* Concupiscence and lust doth still warre in our members, not for a time, but as long as we live in this world, and diffuses its poyson into our best actions. Not that our best deeds are sinnes, but that they are sinfull by reason of the corruption that cleaveth unto them: As Wine having some water mingled with it, yet is called Wine: for the best part giveth denomination to the whole. The work of the Spirit in respect of that order and degree which God hath instituted, is perfect: but it is his pleasure only to begin our perfection in this life, and to consummate it in the life to come. But we must remember, that good works are so of God, that they are wrought by us; they are the works of God, but in and by us as his instruments, from whom their imperfection ariseth, and not from him, who is the principall Agent never deficient. 4. Christians must detest the works of the flesh, and take care that they be not misled or over-ruled with corrupt and carnal lusts, though they carry a shew of piety and godly zeal. *If any one will be my Disciple, he must deny himself.* The Disciples were urged with zeal, when they desir'd fire to come from Heaven, Luk. 9. 54. and consume the *Samaritans*, who refused to give entertainment unto our Saviour. *Peter* was carried with love when he perswaded his Master to spare himself, but he heard from him, *Get thee behind me Satan.* Mat. 16. 23. *Take no care for the flesh to fulfill the lusts thereof.* Rom. 13. 14. It is the greatest slavery to be a bond-man to his desires, and to be carried headlong with lust and longing to obtain what we covet. Again, it is much better to wish and desire that which is just and right, then to obtain what is contrary to the Law of God, vertue and sound reason. And he is in worse case, whosoever doth compass that, which rashly, and by impulsion of carnall lust or appetite he desired, though in it self not unlawfull, then he that doth not obtain, what he hath well desired. And if we look into the Scripture, we shall find, that the godly did never follow their own pleasures, or grow indulgent to their affections, but it was much to their hurt or damage. 5. True Christians must be as carefull to have good lives, words, works, as good hearts. We say not only *Thy Kingdom come*, Rom. 6. 5. but *Thy will be done.* 1 Pet. 2. 15. Every man will hope he hath grace in his heart, and yet no man careth for obedience in his life: but the not doers of Gods will deceive themselves. *Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven: but he that doth the will of my Father which is in Heaven.* Jam. 1. 22. Mat. 7. 21. God hath made the whole man, and requireth obedience of soul and body. *Each man shall be judged according to his works, and receive according to that he hath done in this life, be it good or evil.* Rom. 12. 1, 2. The Law of God bindeth the whole man to his good behaviour, and not the heart alone: if it reach to the inclination and thought, much more to our words and actions. What, that it is incredible to think that the heart should be right and honest, when the tongue is perverse, or the conversation dissolute? And because nothing is more excellent, honourable, sweet and comfortable, than to serve God, and to lead our life according to his Law and Precepts, what can a Christian wish or desire more, than to walk in the waies of God, than to conceive nothing in mind, to undertake nothing in action, which is repugnant to the Law of God? It ever went well with the Saints, whiles they walked in their uprightnes: it ever went evil with them, if they turned aside into any by-path. 6. Prayer must be made, and care had that *Gods will be done* in an holy manner. The heavenly manner, as well as the lawfull matter of doing Gods will must be observed. Servants are exhorted to *do the will of God from the heart.* Eph. 6. 6. *Paul served God in spirit.* Rom. 1. 9. The tenour of the Commandement is, *Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy thoughts.* Mat. 22. 37. Isa. 38. 3. The same externall act may be done by the righteous and by the wicked; both

may

may come to Church, hear a Sermon, receive the Sacrament, give an Almes: it is the manner of doing that makes the difference. This is the heart, life and very ſoul of every good action. Actions which are good in the matter thereof, yet do ſtinke, and are very iniquity in Gods account, if they be not done aright. *Jehu* was commanded to execute judgment upon the Houſe of *Ahab*, and rewarded for it: but his heart was not upright, and that fact is cenſured as murther. 7. Every Believer muſt abide in that Calling, wherein he was called, and ſubmit his proper judgment to the will of God, who doth provide better for us, then we can wiſh or deſire. Every man muſt keep his order, and with cheerfulneſs faithfully execute the charge that is committed unto him, and do thoſe things that be proper to his Calling. All Chriſtians have a double Calling; one general, another ſpecial: and it is the Lords will that every one of us in all the actions of our life ſhould look to our own Calling, which is as it were a ſtanding appointeed to every one of God, that we ſhould not runne at random in the whole courſe of our life: to which, whoſoever deſireth to hold a right courſe in doing his duty, muſt needs apply himſelf. This is the direct means to obtain good ſucceſs in the things we go about: for God of his infinite mercy and grace hath promiſed to direct our actions, ſtudies, counſels and endeavours, that none other events ſhall follow them, then which he knoweth to ſerve for his glory and our ſalvation. 8. Chriſtians muſt not content themſelves in any thing they have attained, but muſt ſtrive to perfection. *Let us go on unto perfection* Natural things in their manner long after the perfection of themſelves. Light bodies are not well and quiet, if they be not above, and in their place. An Infant is ſtill growing in the womb till all parts be perfected; and when it is come into the world, it reſteth not till it come to perfect ſtature. So that it may juſtly be doubted, there is not truth of Chriſtianity, if there be not a deſire and longing after the perfection of Chriſtianity. *Be perfect, as your heavenly Father is perfect*: in every thing, and every way perfect. If the beginnings of grace be ſweet, what ſhall the conſummation be? If the firſt recovery out of ſickneſs be welcome and delightſome, who doth not long for perfect health? Can any man take pleaſure in his defects? *I count not my ſelf perfect*, ſaith the Apoſtle, *but I forget that which is behind, and ſtrive hard forward towards the marke*. We muſt ſhoot at the higheſt Mark, though we take up our Arrows ſhort enough daily. When we call men ſtill on, they think we know not what we would have, do they not thus and thus, *&c.*? But he that laboureth not to be better, will grow worſe and worſe: for who gathereth not, ſcattereth. Neither is there cauſe why any man ſhould object, as if Chriſt might ſeem contrary to himſelf, when he teacheth us to ſtrive to attain that perfection of Angels, which we cannot come unto but only in Heaven. For it is not needfull when we pray that the earth may be obediently framed to the beck of God, to examine and ſift every man, but it is ſufficient by this Prayer to teſtifie, that we hate and are ſorry for every thing that we ſee contrary to the will of God, and deſire that it were taken out of the way: not only that it may be the Ruler of all our affections, but that with ſuch cheerfulneſs as becometh us, we may give our ſelves wholly to fulfill the ſame. More plainly, Albeit it be confeſſed that we cannot in this world perform perfect obedience to the will of God, yet notwithſtanding it is required of us to take in hand to do it as well as we can, and to pray God in the Name of Chriſt, that by ſending his holy Spirit, he would bend our minds thereunto, and mercifully pardon whatſoever weakneſs remaineth. For even then the Lord heareth his Children, when according to his will they aſk thoſe things which here they cannot have, and which he hath decreed not to make perfect in them in this life: to wit, when he doth increaſe in them the gift of ſanctification, ſo that they profit every day more and more in the

Iſa. 1. 13.
Hoſ. 1. 4.
1 Cor. 7. 20.
Heb. 6. 1. & 13. 20, 21. 2 Cor. 7. 1.
Mat. 5. 48.
Phil. 3. 12, 13, 14.
Calv. in har. Evang. in Mat. 6. 10.

knowledg and performance of his will, and as for the want of their obedience he doth not lay it to their charge. Besides, the Lord doth require perfection of us in the Covenant of grace, though he be pleased to accept of sincerity: Now what God doth require of us, we must beg of him. S^r *Pauls* Prayer for the Church of *Corinth* was that they might not do any evil, although he knew that no man liveth which sinneth not, although he knew that in this life we must alwaies pray, *Forgive us our sinnes.* It is our frailty, that in many things we all do amiss, but a vertue, that we would do amiss in nothing, and a testimony of that vertue when we pray that what occasion of sinne soever doth offer it self, we may be strengthened from above to withstand it. They pray in vain to have sinne pardoned which seek not also to prevent sinne by Prayer, even every particular sinne by Prayer against all sinne, except men can name some transgression wherewith we ought to have truce. But things impossible must not be asked; as it is for us in this life to do the will of God, as the Angels do. First, This Particle [As] signifieth not the degree, but the kind of obedience, *sc:* sincerity and uprightness. But to ask and obtain this of God, is not contrary to this Decree. Secondly, Things simply and in themselves impossible are not to be asked: but things in some sense impossible, if we have respect to the Decree of God, may lawfully be desired. Now perfection is not simply impossible, but in respect of Divine dispensation; not absolutely, but during this life. For God will give grace to them that ask it, to do his will in respect of inchoation in this life, in respect of consummation in the life to come. Therefore consummation is to be desired, and the impossibility in this life patiently to be born. Consummation is to be desired in this life, that we might obtain it hereafter; for he that doth not pray for it now, shall never possesse it at any time. But it is one thing that we cannot obtain perfection, another, not to desire it. For God will have us to desire it every moment, though he will not give it in this life. It nothing pertains to us to search the Decree of God, and what he hath determined to do: when we have this Rule prescribed, that we should ask according to the will of God. Therefore we ought to subject our selves to the will of God, and to ask those things that God willeth us to ask, whether he hath decreed it or not. In brief, We must desire, strive after, and hope for continuance, increase, perfection of grace, which in full measure we shall obtain in the life to come. 9. In all sufferings that God shall lay upon us, we must be patient, cheerfull and constant. The Lord hath ordained, that by afflictions his servants should be made conformable unto his Son Jesus Christ. It is set down as a Canon, that *by many afflictions we must enter into the Kingdom of Heaven.* And this is a very principall use of this Petition, thereby to comfort our selves against the offences of afflictions, and of this present world. For when being spent with long sickness we pine away, are contemned of most men, suffer injuries and persecutions, finally are tryed with a continuall cross, then do we find how hard and difficult it is to say this from the heart. *If any man will be the Disciple of Christ, he must deny himself, and take up the cross.* We are by profession Souldiers, who must endure hardness. The will of God is good and holy, when he doth afflict, as well as when he doth command or bless. *It is the Lord,* saith *Eli, let him do what seemeth him good. Good is the Word that thou hast spoken,* saith *Hezekiah.* It is a singular honour, that God should call us forth to suffer any thing for his Name sake: and by our patient suffering his Name is glorified. There want not manifold Examples to encourage us in suffering for the truth. When the Brethren besought *Paul* not to go to *Jerusalem,* because he was there like to be delievered into the hands of the Gentiles: *What mean you* (saith he) *thus to weep and to break mine heart: for I am ready not only to be bound, but also to die at Jerusalem,*

2 Cor. 7. 13.

Non enim, angustiæ hujus vitæ spatijs circumscribitur hujus Petitionis effectus. Til. Synt. p. 2. *de orat.* Dom 19

Rom. 8. 29.

Act. 14. 21.

Luk. 9. 23.
2 Tim. 2, 3.
Heb. 12. 6, 7.

1 Sam. 3. 18.
Isa. 39. 8.
1 Pet. 4. 13, 14.

Act. 21. 13, 14.

ruſalem, for the Name of the Lord Jeſus, which the brethren at Caſarea hearing, held themſelves quiet, and ſaid, The will of the Lord be done. 10. In propoſing examples for imitation, we muſt ſet before us the beſt, and ſuch as we know to be good, perfect and heavenly. In following ſuch examples, we ſhall alwaies find matter of humiliation, when we ſee in them how ſhort we come of what we ſhould do, how much we are wanting in our beſt ſervices. Alſo looking upon them we ſhall alwaies have cauſe to proceed on, and grow better and better: for as yet we have not attained the Mark. Heaven is the hope and Inheritance of the Saints, unto which they are born anew and adopted; into which they are admitted by grace, and which they ſhall poſſeſs in glory hereafter: good reaſon therefore that they ſhould ſtrive for perfection, and accuſtome themſelves to walk according to the poſicies of the New *Jeruſalem*. What though they cannot be as perfect as their copy, yet the better the copy is, the nearer they may learn, the more eagerly will they ſtrive to come to perfection. Once man could have obeyed perfectly, and again ſhall poſſeſs ſanctification perfect and compleat in every degree. 11. In Heaven is all perfect obedience. There is neither defect nor failing there in the leaſt circumſtance. No unclean thing can enter into it. When the Angels, who abode not in the truth, had ſinned, they were caſt out of Heaven, never to be admitted into that Manſion again. Heaven is the Throne of God, the Habitation of the holy Angels, and of the Souls of juſt and perfect men: ſo that in it there is no place for ſinne or temptation.

1 Cor. 11. 1.

1 Cor. 13. 12. 2 Per. 3. 13.

Heb. 12. 23.

CHAP. IX.

Of the Fourth Petition, ſhewing the ſignification of the Word Give. *And what is meant by* Bread, *and* Daily Bread. *Why this Petition, for Temporal, is put before others, for Spiritual Things.*

Queſtion.

WHat is the fourth Petition?

A. Give us this day our daily Bread.

Q. *What doth this word* Give *ſignifie?*

A. To Give ſignifies First, To ſell for a full price or valuable conſideration. For as much money as it is worth, *he ſhall give it.* Secondly, To recompenſe according to deſert: *Give them according to their deeds, give them after the work of their hands, render to them their deſert.* Thirdly, To permit or ſuffer. *Thou wilt not give* or ſuffer *thy holy one to ſee corruption.* Fourthly, To conſecrate and offer willingly. *Every man ſhall give according to the gift of his hand. Theſe gave themſelves to the Lord.* Fifthly, To beſtow freely and graciouſly. So *Jacob* vowed, *If God will give me Bread to eat, and raiment to put on. God hath taken away the Cattell of your Father, and given them unto me.* And thus it is taken in this Petition: for God is not indebted to any man, but whatſoever we receive from him, is of free gift. The full ſenſe of the word is, Give poſſeſſion, give right, give continuance, give leave and ability to uſe and keep aright and holy; give a bleſſing to the right and holy uſe of daily Bread.

1. To appoint or ordain. Joſh. 9. 27. Rev. 11. 3.

2. To teach or inſtruct; as receive is to learn. Gen. 23. 9, 13 Prov. 9. 9. Prov. 4 10. Pſal. 28. 4. Numb 11. 31. Pſal. 6. 10. Gen. 20. 6. & 31. 7. Pſal. 55. 22. & 66. 9. 2 Cor. 9 9, 10.

Exo. 3. 19. Deut. 16, 17. 2 Cor. 8. 5. Gen. 28. 20. Pſal. 2. 8. Ioh. 3. 16. Gen. 31 9. Gen. 32. 10.

Q. *What is meant by Bread?*

A. 1. Chriſt is called the true and living Bread that came down from Heaven. 2. The Word of God is compared to Milk, Water, ſtrong Meat, Wine; and we are ſaid to eat or feed upon it: though it be not expreſly called Bread, unleſs it be once in the *Proverbs*. 3. The Sacrament of the Lords Supper is called Bread. 4. Material Bread made of Corne to nouriſh this natural life, is ſignified by it; as when Bread and Water are diſtinctly named, or Bread and Wine, or Bread and Meat. 5. Bread is taken for the grain whereof it is made. 6. It is taken for all kindes of Meats, whereby the natural life is ſuſtained and cheriſhed. *In the ſweate of thy brows thou ſhalt eat thy Bread*, that is, thou ſhalt get thee food. *The Lord will take away the ſtay of Bread, and the ſtay of Water*, that is, of Meat and Drink. *Man liveth not by Bread onely*. Goates milk is called Bread; Honey, 1 *Sam.*14 28. Fleſh, *Job* 6.7. The fruit of Trees is called Bread. The food of Beaſts is called Bread. To ſet Bread and Water before men, is to prepare great Proviſion. To buy Bread is interpreted to buy Victuals. To eat Bread with one, is to dine or banquet with him. And generally all food neceſſary for the maintenance of this life is ſignified by this word Bread.

Iob.6.32,50, 51,55. Iſa.55.1,2. Prov.9.5. Heb.5.14. Jer.15.16. Heb.6.5,6. Act. 20 7 1 Cor. 10.16. 1 King.13.9. Gen.14.18. & 45.23. Gen.47.13. Pſal.104.15. Ruth 1.. Lev.3.11. & 21.6. Numb 28.2. Eccl.9.7. Gen.3.19. & 18.5.

Exo.2.20. & 18.12. Iſa. 58.7. Ezek. 18.7. Iſa. 3.1. Deut. 8,3. Lev. 26.5,26. Mat. 4.4. Prov. 27.27. Jer.11.19. Pſal.147.9. 2 King.6,22,23. Gen.31.54. Mar.6.36. *with* Mat.14,15. Mat 15. 2. Luk.14.1. Prov.31.14. Hag.1.6.

Q. *How muſt it be taken in this Petition?*

A. 1. Some underſtand it of the ſpiritual Bread that cometh down from heaven, and giveth life to the world, even Chriſt himſelf the ſpiritual Manna, promiſed in Paradiſe, figured in the wilderneſs, fore-ſpoken by the Prophets, ſhadowed in the Law, manifeſted in the Goſpel. The reaſons they render of this expoſition are; Firſt, this prayer is a compendiary ſum of all the holy Doctrine concerning God and our ſalvation in Chriſt, wherein it cannot be thought, that he himſelf and our incorporating in him (the root and baſis of all good things we have from him) ſhould be omitted, being that which he ſo preſſeth us to ſeek, and giveth the firſt place unto in all his doctrines. Secondly, the methode and order of the petitions were not ſo natural, to ask earthly benefits before heavenly bleſſings. Thirdly, the Analogy and correſpondence of theſe later petitions with the former three; for as they beginning with the great and glorious name of God, fall afterwads to his adjoynts of the Kingdom, and honour: ſo theſe begin with Chriſt and regeneration through him, the fruits whereof are juſtification and ſanctification, which follow in their place: as the Apoſtle agreeably hereunto reduceth the benefits we have by Chriſt, to theſe three heads, and that in the ſame order: regeneration the root and mother of the reſt: juſtification and ſanctification, the two twins, and noble pair that cometh from it. *There be three that bear record in earth*, to the ſoul and conſcience of every true believer: The ſpirit or part regenerate: Water, whereby we are waſhed and cleanſed from our ſin, and blood purging and aboliſhing both the root and fruits of it; which is attributed to the blood of Chriſt. And that is ſo to be taken in this place, not for expiation, is gathered by that the Apoſtle ſaid before, This is he that came by Water and Blood, that is to ſay, not our juſtifier onely, which all men do willingly imbrace: but to ſanctifie us alſo, which men will not eaſily be brought unto. Fourthly, Seeing it is plain, that by obtaining pardon for our ſins, and righteouſneſs in Chriſt (which is asked in the fifth petition) conſequently we have all the bleſſedneſs that belongeth to it, one part whereof is this, to have all outward things, as additaments and appendances caſt unto us, ſo far as God hath appointed them for our good; and further then that, we have no war-

Jo. 3.3. & 6. 32.&c.

1 Jo. 5. 8.

Heb.9.14. 1 Jo. 1.7,9. 1 Jo. 5.6.

Mat.6.33.

warrant to deſire them: It ſeemeth not ſo likely, that either our Saviour Chriſt would rent theſe things aſunder, and tranſplant one from another, eſpecially to ſet the fruit before the branch that beareth it, or in ſo ſhort a ſum admit of repetition, which muſt needs follow, if being elſe where included, we ask them here by name. And this alſo may ſerve to prove, that no defect or maime can juſtly be imputed to this abſolute form of prayer, though outward things come not within compaſs of the fourth petition. Fifthly, the doubling of the Article, *This our bread this daily*, ſheweth it to be no common Bread, but a Bread of ſome rare and ſingular qualityes; the very like doubling of the Article to that purpoſe, we find in the ſelf ſame argument, the bread the true. And moſt aptly is Bread here taken up, to expreſs our ſpiritual conjunction with Chriſt, beeing that which to the worlds end muſt repreſent him in the Sacrament of the Lords Supper. Sixthly, the word tranſlated daily, which maketh all the doubt, being never read but in this prayer onely, and therefore of an uncertain ſignification, is derived from ἐπὶ, not as it is expounded competent or ſufficient for our nature, that is, for our ſuſtenance and nouriſhment (for of that ſignification of the word, you ſhall hardly find any example, as *H. Stephanus* in his *Greek Theſaurus* noteth) but in that ſenſe which the Scripture uſeth it (and never otherwiſe) as it ſignifieth wealth and ſubſtance: from whence are derived two words of neer affinity, ἐπιούσιος here, and περιούσιος, one noting that, which as the remain and overplus of our ſubſtance, we lay up in ſtore and keep for a Jewel; the other, that which excelleth all wealth and ſubſtance, which (among many other) is one ſignification of the preposition עַל) And ſo doth ἐπιούσιος aptly anſwer עַל חֵזֶק עַל. I rejoyce in the way of thy teſtimonies, as above all ſubſtance. And it ſeemeth that our Saviour Chriſt doth herein allude to that ſaying of *Solomon*, *If a man would give all the ſubſtance of his houſe, for this love, he would be utterly deſpiſed.* Laſtly, It is not probable that in ſo heavenly compendious prayer Chriſt hath taught us to ask any terrene or earthly thing. This expoſition is confirmed by the conſent of Fathers: but amongſt the Papiſts themſelves it is diſallowed for theſe reaſons. 1. We pray *Give us this day*, as though we were forbid to beg for the morrow, as it is explained in the verſes following. But the ſpiritual bread we may ask not for a day onely, but all the dayes of our life. 2. We ask this Bread as a thing neceſſary for us every day, as it is manifeſt by the words, *Our daily bread:* But it is not neceſſary to receive the Sacrament every day. 3. The examples of the Saints, the commandment of Chriſt teach that earthly bleſſings may lawfully be asked. *If God will give me bread to eat, and raiment to put on*, ſaith *Jacob*: *Give me neither poverty nor riches, feed me with food convenient for me*, ſaith *Agur*, *Pray that your flight be not in the Winter*, ſaith our Saviour, *Is any man afflicted, let him pray? Is the heaven ſhut that it doth not rain, pray and the Lord will hear?* We are exhorted to caſt our care upon God, not for ſpiritual things onely, but in all things, making our requeſts known unto him. But if earthly bleſſings muſt be deſired, it is moſt agreeable to reaſon to refer them to this petition, the words themſelves ſounding ſo clearly for it. If the deſire of temporal bleſſings may be referred to any other petition, it is indirectly, not as the proper object of that petition, and that to many as well as one. The reaſons alledged to the contrary are eaſily anſwered, as will appear in the expoſition of the words following. 2. The Papiſts generally, and ſome Proteſtants expound it of bread Sacramental and corporal both. Their reaſons be, firſt the Lords prayer ſhould be very imperfect and maimed, if the meat of the body ſhould be craved ſo diligently, without any mention of ſpiritual meat. 2. In the ſame Chapter the Lord doth prohibite the care of corporal things, therefore it is not probable he would teach us to ask corporal things onely or principally in this petition. 3. The Bread that here we ask is ſuperſtantial, that is, the bread that paſſeth or excelleth

Io. 6. 32.

Luc. 14. 12, 13. Tit. 2. 14.

Rom. 9. 5. Eph. 4. 6. Pſ. 119. 14.

Cant. 8. 11.

Cham. tom. 4. de Euch. l. 9. cap. 11. § 26. Maldon. in Mat. 6. 11. Mat. 6. 34. Jo. 6. 34. & 4. 15. Luc. 11. 3. Bell. tom. 4. de oper. bon. in part. l. cap 6 Gen. 28. 20. Pro. 30. 8. Mat. 14. 20. Jam. 5. 13. 1 Reg. 8 35. 1 Pet 5. 7. Ph. 4. 6.

Bell. ubi ſup.

Rhem. annot in Mat. 6. 11.

leth all creatures. But this reason fighteth with their opinion, as it doth with the truth: For if the Bread we ask excelleth all creatures, how can we beg corporal sustenance under the name of Bread? *Bellarmine* maketh this objection, and returneth such an answer as directly overthroweth the Jesuites argument. The word ἐπιούσιος saith he, if we consider the sound, doth signifie supersubstantial: but if we consider the subject matter, it is no more but substantial or essential, that it may seem to be referred not so much to the excellency, as the necessity of Bread. For the Greek Fathers, who best knew the force of the Greek word, as *Basil*, *Gregory Nyssen*, *Chrysostom*, *Theophilact* and *Euthymius* in their Commentaries upon *Mathew* the 6. do say, ἄρτον ἐπιούσιον to be substantial bread, that is, bread fit for the nourishment of my substance. Whereunto the ancient Interpreter had respect, who renders it Daily, that is, what bread we daily need. And whereas the vulgar edition in this place of *Mathew*, hath supersubstantial; He answereth, first there be many antient books of the vulgar edition who have not supersubstantial, but Daily. As it is manifest that *Cyprian* read it, and the whole Latin Church, which in the Lords prayer, which without doubt it took out of *Mathew*, hath alwayes prayed and prayeth, *Our daily bread give us this day*. Moreover as the Greeks read ἐπιούσιον, and yet having no regard of the preposition expound it substantial, why may not we Latines read it supersubstantial, that Word may answer to word, and yet without regard of the preposition expound it substantial? Add that when the vulgar Latin edition doth render the same word in *Luke* Daily, in *Mathew* supersubstantial, the word supersubstantial must so be expounded, that it may fitly agree with the word Daily. But it will most fitly consent, if by the word supersubstantial, we say that bread is signified which is daily necessary for the nourishing and conserving of our substance. Finally, supersubstantial may be the same that very substantial: as *superabundare* is *valde abundare*. In which signification supersubstantial bread, and daily bread is altogether the same. For therefore it is very necessary, because it is very substantial. Thus far *Bellarmine* directly contrary to the Annotation of the Jesuites. But not the reason of the Jesuites onely, but that opinion of our adversaries is disallowed by *Maldonate*, for the reasons before laid down out of him against the first opinion. To them that object [as in the second reason above mentioned in defence of our adversaries opinion] it is not probable that in so heavenly a prayer Christ would teach us to ask any earthly thing onely or principally: He answereth, that Christ intended not to command us to seek earthly things, to which we are prone by nature: but to instruct whence and how we ought to seek them. For he teacheth us to seek them, not from earth, as brute beasts, but of God, as men; not for all ages, but for the present time. But this is not an earthly, but an heavenly precept; and that so far, that very few obey it though Christ have taught. Thus this second opinion is sufficiently confuted by the adversaries themselves. Further their exposition may be disproved by these arguments. First our Saviour Christ, who condemned vain repetition, and by a form of prayer provided a remedy against the same, is made here of the Jesuites to fault against his own rule: for that which is contained in the second petition, they teach to be asked in the fourth. Secondly, they lodge in one petition things of divers kinds, and far removed in nature, spiritual, and corporal, heavenly and earthly: yea (according to their dotage) the creature and the Creator, which if they were well herbinged should not have lyen so neer together. Thirdly, hereof it should follow, that he taught them expressly to ask that which he had neither instituted, nor instructed them of, and whereof his disciples were utterly ignorant. For the Sacrament of the Supper was not as yet instituted, and the Sacraments of the old Law, they make but bare and naked figures or signes, severed from the spiritual food that they represent. Lastly, seeing it is also quotidian or daily bread

Bellar. ubi supra

In Qu. brev. q. 253, orat. 4. de orat. Dom vide Iansen. har Evang. c. 41. Catech. Trid. par. 4. c. 13. q. 5, 6. Eleven copies of the old translation in Mat. hath daily bread. Francis. Luca. Burgensis. Maldonat. in. Matth. 6. 11.

Vid. Iansen har. Evang. cap. 41. pag. 262, 263.

Iansen. ubi supra.

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as they confeſs it, it ought every day to be asked of the Lord, and conſequently daily to be received, if it may be come by: unleſs men will mock the Lord, in asking that which they will not take, when it is offered. Whereby firſt, are condemned the elder Churches which uſed this great liberty: ſecondly, they bewray their own ſacrilege, that make no ſhew of offer of it unto the people but once a year: whereupon they may better call it their yearly, then their daily bread. Thirdly, they bewray again the fooliſh ſuperſtition of the whole Clergy, to whom it is accounted for an hainous crime, if they conſecrate the Fryday and Saturday before Eaſter. 3. The true and general received opinion is, that by bread in this petition is meant all corporal food, yea all things neceſſary to the maintenance of this life, uſually comprehended under theſe two heads, food and raiment. Alſo by bread are meant the cauſes and good effects of bread, as fruitful ſeaſons, good temperature of air, health and chearfulneſs, as the Apoſtle ſaith, *He filled our hearts with food and gladneſs.* And becauſe in this petition Chriſt would comprehend all corporal things which are neceſſarily required for the paſſing of this life: therefore the word Bread in this place is rightly extended further, to all things which in policy, œconomy, in the fertility of the earth, and ſuch like are required to the neceſſary, honeſt, quiet paſſage of this life.

Gen. 28. 20. Mat. 6. 32. 1 Tim. 6. 8. Act. 14. 16. Gen. 25. 21. Mat. 8. 6. 1 Tim. 2. 2. 1 Reg. 8. 36.

Q. *If this petition concern temporal things, why is it put before the other for ſpiritual?*

A. 1. In the ranking of theſe petitions our Saviour did not intend to note what is firſt or laſt in order. For ſeeing our ſins are as a cloud that hinder the acceſs of our requeſts into the preſence of the Lord, and ſeparate betwixt us and his mercy, it is neceſſary that we ask firſt the pardon of our ſins. 2. If order muſt be reſpected in theſe petitions, we may ſay, that Chriſt did not will to follow the order of dignity, priority or excellency, as if the temporal eſtate of the body were more needful, more excellent, or more to be deſired, than the eternal life of the ſoul: but of nature and infirmity, as the natural life is before the ſpiritual, and a man muſt have a being in nature, before he can have a being in grace; and a comfortable natural life is both the fitter ſubject for the life of grace, and fitter inſtrument by which grace worketh, and doth the will of God upon earth. Righteous life preſuppoſeth life, and to live vertuouſly it is impoſſible except we live. The Apoſtle in exhorting men to contentment, although they have in this world no more then very bare food and raiment, giveth us thereby to underſtand, that thoſe are even the loweſt of things neceſſary, that if we ſhould be ſtripped of all thoſe things without which we might poſſibly be, yet theſe muſt be left; that deſtitution in thoſe is ſuch an impediment, as till it be removed, ſuffereth not the mind of man to admit any other care. For this cauſe firſt God aſſigned *Adam* maintenance of life, and then appointed him a law to obſerve. For this cauſe after men began to grow to a number, the firſt thing we read they gave themſelves unto, was the tilling of the earth, and feeding of cattel. Having by this mean whereon to live, the principal actions of their life afterward are noted by the exerciſe of their Religion. Therefore the petition wherein we are taught to deſire corporal food, is ſet before them that concern the good of our ſoul. Of this order we may give theſe reaſons further. 1. Requeſt to have a comfortable natural life and being upon earth, doth follow immediately upon the requeſt of doing Gods will on earth, becauſe the dead cannot praiſe God. And if a man be not gathered into Chriſts Kingdom before death, there is no hope: *For there is no work, nor device, nor knowledge in the grave.* Wherefore becauſe no man can do the will of God on earth, except God give him a comfortable life upon earth, this petition followeth next the other in a moſt holy order. 2. It is uſual in Scripture, that the thing which is leaſt to be inſiſted upon, is placed firſt in order, before that which

Calv. har. Evang. in Mat. 6. 11. Eſ. 44. 22. & 59. 2. Lam. 3. 44. *Scult. deprecat. cap. 25.* 1 Tim. 6. 8. Gen. 1. 29. Gen. 2. 15. Gen. 4. 2. Gen. 4. 26. Eſ. 38. 18, 19. Eccl. 9. 5.

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is sometimes more excellent that having finished the less worthy subject in few words, it might dwell more largely upon that subject which was more worthy. So our Saviour in one petition, and in few words doth express the desires of a natural life; but spendeth more words about the spiritual life, in the petitions following. 3. Gods indulgence and yeelding to mans weakness might cause this order; giving him leave to ask things more sensible, thereby raising him to ask spiritual. As our Saviour by curing mens bodies, did lead them on to know that he could and would cure their souls: letting it appear to them, he could as easily say, *Thy sins are forgiven thee*, as to say, *Rise and walk*. In like manner, men may by the experiment they have of Gods power and goodness to preserve the body, be led to seek unto him, with assurance that he both can and will save their souls. 4. In this petition Christ teacheth us not to seek bread or things necessary, to which by nature we are prone of our selves without any spur, but whence and in what sort we ought to seek them. For he lessoneth us to seek them, not from earth, as bruite beasts, but from God, as Christians: not for all times, but for the present day. But this is an heavenly, not an earthly precept, and that so far, that few have learned it of Christ our Teacher. 5. It might be added, that when Christ teacheth us to ask bread, he hath not so much regard of the bodie, as of the soul. For he cutteth off the greatest and most vehement affection, from which the greater part of sins doth bud and spring.

Jo. 4. 53. Gen. 28. 20.

Hac petitione cavet, ne peccata fiant, sequens, quomodo facta remittantur. Maldon. in 6. 11.

Q. *What is meant by Daily Bread?*

A. The Greek word τὸν ἐπιούσιον hath bred great difficulty, and not being used in any other place of Scripture, is differently interpreted of Divines. Some render it consubstantial, that is, bread of the same substance with us. *Hierom* writeth that he read in the Gospel of the *Hebrews* מחר *crastinum*, as though there should be some opposition between this day and to morrow, and we should beg for this Day, Bread for to morrow. And the opposition of the words doth well agree, but the sentence doth not agree: for Christ doth not teach, but forbid us to be careful for that morrow. Others translate it *succedaneum*, that is, which succeedeth to bread already spent, and that it succeed the nature of our body requireth, the word being derived of the participle ἐπιοῦσα; of which we say, τὴ ἐπιοῦσα, *sc.* ἡμέρᾳ, that is, the day succeeding, *Ambrose* confesseth and *Hierom* doth not dissemble, that ἐπιούσιον doth signifie that which cometh or succeedeth. *Xenophon* speaketh thus, φυομένου ἐνιαυτοῦ, *vertente seu presente anno*. And ἐπιόντι χειμῶνι *sequente hyeme*. For those things are called ἐπιόντα which are to come. And *Demosthenes* against *Midias*, calleth the assembly that was next to follow ἐπιοῦσαν ἐκκλησίαν. In the *Seventy* it is found used for the time to come. And as *Plutarch* in *Sertorio* speaketh κατ' οἰκίας ἐπιόντας, they went about all the houses in order, or they went about from house to house. So bread ἐπιούσιος may be *adventans* or *advertitius*, which it sufficeth not to have taken once, but which in this vicissitude of changing times, had need to come oft every day. And hereunto agree those compositions, that *Hesiode* calleth that *victum* ἐπίτριτον, which is sufficient and necessary for a year. *Plutarch* in *Pericles* calleth that ἐφήμερον, which is required for every day. It is translated by some *supervenies*, that is, as *Varinus* interpreteth it ἐπιγενόμενος, that we attribute it not to our industry, but to the gift of God. Or, that bread is not the principal thing which is to be desired in this petition, but *adventitium*, *adjectitium*, *accessorium*. It is ordinarily expounded Bread fit for the nourishment of my substance, or agreeable to my condition. Thus *Basil*, *Suydas*, *Theophilact*, and *Euthimius*, and of later Writers, very many expound it. Two words be derived of οὐσία as it signifies substance or riches περιούσιος that signifieth a peculiar select, notable treasure, and ἐπιούσιος that signifies vulgar, frugal, necessary,

Marius Victor. adverss. Arri. Maldon. ubi supra, *Drus. Epist* 26. *Piscat. in Matth.* 6. 11. Act. 7. 26 & 16. 11. & 23. 11. *Lib* 5. *de Sacram. Hieron. com. al Ezek.* 18 *Aug. de verb. Dei. sec.* 29. Deut. 32. 29. 1 Par. 29. 1. Prov. 27. 1. *Gorranus superadditum substantia ad sustentationem. Basil. inter reg.* 252. *Em. Sa. Ad substantiæ nostræ conservationem necessarium.* Luc. 11. 4. *Barradius: Panem ad substantialitatem, hoc est, panem nostræ substantiæ necessarium.*

This is the force of the preposition ἐπὶ, *ut aliquid superadditum designet.* Mat. 6. 33. *In quæst compend. exlicat. def.* 142. Luc. 15. 12.

sufficient.

ſufficient. And ſo this Petition doth excellently conſent with that of *Solomon*: *Feed me with food convenient for me.* And may well be tranſlated eſſential, ſubſtantial, elimentary Bread, not that which is delicate, not ſuperfluous. There be ſome that think it moſt fitly rendered *Daily*, as may be underſtood by that which followeth, *Give us this Day.* For there is no antitheſis of words, but a ſimilitude and likeneſs of the ſentence. And it ſignifies, that God doth give neceſſary food to his ſervants every day. Therefore we ask of God, that he would not ſuffer our Diary to be wanting to us this day. For we ſpeak to God as Children, who going to ſchool in the morning, in the firſt place do require the appointed Portion of Bread for that Day. And then it is an *Hebraiſm*: for as the ſubſtance of the Day is put for the Day it ſelf: ſo the Portion of Bread which anſwereth to the preſent day, may well be called ſubſtantial. The *Syriack* Interpreter for daily Bread, readeth, Bread of our want or neceſſity; whoſe expoſition may well agree with moſt before alleged. Theſe are the ſeveral conjectures of Learned Divines touching the ſignification of this word, who yet agree in ſubſtance, that daily Bread fit for our condition is here begged of God. For the word *Daily* may ſerve for each Interpretation, as it is evident in ordinary uſe of ſpeech; where daily is applied to what doth ſucceed, is vulgur, muſt be received daily.

Prov. 38. 8. *Chemnit.* har. Evan. cap. 51. *Bez.* annot. in Mat. 6. 11. *Mercer.* in Prov. 30. 8. *Janſen.* ubi ſupra.

Gen. 7. 13. Lev. 23. 14.

Jer. 22. 13. Lev. 26. 5. Eccl. 5. 11. 1 Tim. 6. 8.

CHAP. X.

The Reaſons why this Petition is to be made. Who muſt pray, Give us. *How earthly Bleſſings are to be deſired, whether abſolutly, or with condition. In what ſenſe* Bread *is ſaid to be* Ours. *The difference betwixt the Wicked and the Godly in poſſeſſing outward Bleſſings. That it is both lawfull and neceſſary for a Chriſtian to lay up for time to come.*

Queſtion:

WHy *is this Petition to be made?*

A. 1. Such is the frailty of our nature, that we are not able to continue in health one day without theſe helpes, and as it were props to uphold this decayed and ruinous cottage of our mortal bodies; leſs able to forbear them then many Beaſts. For ſeeing there was neceſſary uſe of our meat in the time of our innocency, the neceſſity by our fall is much greater. 2. God would have us to caſt all our care upon him, and not only the care of ſpiritual things: *for our heavenly Father knoweth that we ſtand in need of theſe temporal things.* 3. God will be acknowledged that it is he who giveth us, whatſoever pertains to our daily Bread, and is angry if any think, that he hath received them from any other; and hath commanded us to ask them of him. Nay, it is great impiety to attribute the things which pertain to our corporal ſuſtenance to our induſtry, or to the creatures, or to ask them of the Saints. 4. It is a great portion of piety to ask the food of the body with ſolid confidence of our heavenly Father, when the care of earthly things doth hinder many from embracing and following the truth of Religion.

1 Pet. 5. 7. Mat. 6. 32. Hoſ. 2. 8. Joel 2. 22.

1 Reg. 8. 35.

Q. *Who muſt pray,* Give us?

A. All, both poor and rich, muſt pray, *Give us*: becauſe we have nothing but by Gods free gift, have title to nothing but in Jeſus Chriſt, can keep nothing but

Gen. 28. 20. 1 Cor. 4. 7. 2 Cor. 9. 10.

1 Cron. 29. 12, 14, 16. Hoſ. 2. 8, 9. Deut. 8. 17, 18. Deut. 2. 5. Jam. 1. 17. Heb. 1. 2. Rom. 8. 32.

by the Lords licence, neither can any thing prosper with us but by his blessing. The rich have abundance under their hands, not only for the present day, but the time to come; yet they cannot live of what they have, unless God give them their daily Bread. The begger stands before the door of the rich man, and the rich man stands before the door of the great Lord of all things. Others crave of him, and he craveth himself. For why doth he abound in all things, but because God hath given? What shall he have, if God withdraw his hand? Have not many gone to bed rich, and rose poor? and that he is not in want, it is of Gods mercy, not of his power or ability. Let a man be never so rich in the world, and want nothing that can be desired, yet if he want Gods blessing, in effect he wants all. Gods blessing is riches. Thou maist eat and not have enough, be clothed and not warm, earn wages and put it in a broken bag, if God do not bless thee. The blessing of God is called the *staffe of Bread*. In Bread there be two things, the substance and the vertues thereof proceeding from Gods blessing: this second, that is, the power of nourishing, is the staffe of Bread. For take away from an aged man his staffe, and he falleth: and so take away Gods blessing from Bread, and it becomes unprofitable, and ceaseth to nourish. And the like may be said of all labour and toyl in any Calling, for it nothing availes, unless God still give his blessing. Moreover, We pray that Bread may be given us, not only that we may have what to eat, but that what we eat we may receive it from the hand of God, that the Bread we eat might be sanctified unto us, received without sinne, and made profitable to our body.

Job 1. 12. Psal. 106. 15. & 78, 30, 31. Eccl. 5. 18. Deut. 8. 16. Prov. 11. 4. Isa. 10. 16.

Although we possess outward blessings, yet are we not right owners of them, but by faith, which is declared by Prayer for them.

1 Sam 30. 16, 17. Dan. 5, 5. 2 King. 7. 17.

Quem dies vidit veniens superbum. Hunc dies vidit fugiens jacentem. in Sen. Thy. all. 3. Prov. 10. 22. Hag. 1, 6, 7. Eccl. 5, 12. Numb 11. 33. 2 Reg. 7. 19, 20. Isa. 3. 1. Psal. 105. 16. Lev. 26. 26. Ezek. 4. 16. & 5. 16. Dan. 1. 13, 14, 15. Psal 78. 30, 31. Luk. 12. 15. Dan. 5. 4, 5. Job 20, 22, 23. Psal 127. 2. *Hujus vocationis petitionis adfert hanc causam.* Chryl. tom. 14. oper. imperf. in Mat. *Non solum ut nobis suppetat cibus, sed ut cum suppeditet & nobis Domini manus quæ salubrem atque adeo salutiferam vim inferens pani quotidiano efficit, ut & cibus corpori prosit, & corpus animæ serviat.*

Q. *How are earthly Blessings to be desired?*

A. Corporall Blessings no less then others promised in the Gospel, are to be craved with confidence in Gods Promises, humility, according to the will of God, with that mind, in that manner, and for that end that God requireth that we might serve God and our neighbour, not for ostentation or that we might spend them upon our lusts.

Q. *Are corporall Blessings to be asked absolutely or with condition?*

A. We may desire corporall Blessing, because we are allowed of God: but in the success of our Petitions we must submit our selves to the good pleasure of God, who will not give these things if they be not good for us, nor withold them, if it make for his glory and the furtherance of our salvation to have them. As for the words Absolute and Conditional they may be referred, either to the Thing desired, or to the Event of our desire. In the former sense, earthly Blessings may be prayed for absolutely, as God alloweth us to desire them: but in the latter we must ask them conditionally: That is, We may pray for them in holy manner, because the Word of truth doth warrant us, and the desire of them is engraved in the heart of man by nature, that he cannot but desire them so farre as they be necessary: But we cannot be assured to obtain the particular thing we desire, because God seeth it good for us to lack what we lawfully desire, to whose gratious disposition we must freely submit our selves. Now the secret purpose or determination of God to give, or not to give, is not the rule of our desires, but the revealed will of God, to which so long as we keep our selves, we do well, Nor is it for us to dispute, whether such or such blessings be good for us in particular, but whether they be just, lawfull and good in themselves, whether God allow us to crave them, and we be fitted to receive them: for we must

Judg. 7. 2, 3.

walk

walk by rule, and commit the particular ſucceſs of our ſuits unto the Lord, who knoweth better what is good then we our ſelves, and will keep from us whatſoever might be hurtfull. Moreover, temporall bleſſings are not evil in themſelves, but hurtfull to us by reaſon of our corruption: and ſo grace it ſelf through our ſinne and wickedneſs is turned to our hurt. Whereas therefore it is uſually ſaid, that temporal bleſſings are to be deſired with condition, abſolutely ſpirituall: It ſeems more plain and conſonant to truth, if we ſay; All bleſſings are to be deſired of God in that manner and order that his Word alloweth, and to be expected from him according as he hath promiſed: that is, what God hath ſimply promiſed to do, that in particular muſt be looked for, what he hath promiſed ſo farre as ſhall be for our good, that cannot be hoped for further then will make for our good, whether it be ſpiritual or temporal bleſſing: wherein we muſt referre our ſelves to the wiſdom of God, and not be our own Judges. But in praying for outward bleſſings it is good to obſerve two Rules. 1. Pray firſt for grace, and then for peace and proſperity. 2. Pray not for temporal bleſſings alone, but for grace with them, and the bleſſing of God upon them.

Q. *Why is Bread ſaid to be Ours?*

A. Not that it is a thing in our power, gotten by our induſtry, or due by any right: but that of the bounty and goodneſs of the Giver, it is made Ours by deed of gift. *Ye are Chriſts* (ſaith the Apoſtle) *and all things are yours.* So then by means of Chriſt, Bread is called ours. For God having given Chriſt to us, doth in him and by him give all things elſe to us. It is ours, and yet we pray that it may be given: for it is ours when we receive it, but it is of God who giveth it. Whatſoever God is pleaſed to beſtow upon us out of his Treaſures, and is neceſſary for our life and calling, that by the free gift of God is ours.

1 Cor. 3. 22. Lev. 26. 5. Eccl. 9. 9. 2 Theſ. 3. 12.

Q. *What things are required that Bread may be called Ours?*

A. 1. We muſt be engrafted into Jeſus Chriſt, who is the Heire of all things. 2. We muſt labour in a good and honeſt Calling, profitable to Church, Common-wealth or private family. 3. It muſt be gotten by juſt and honeſt means; as that which is lawfully given us by our friends, or raiſed by painfull labour, and upright dealing in our place and calling. 4. We muſt be juſt and faithfull Stewards to diſpenſe what God hath given us according to his appointment. For the poor have right and title in that which God hath given us, when their neceſſity requireth, and our ability will permit to ſuccour them. Oppoſite hereunto is the Bread of wickedneſs or deceit, hid Bread or ſtolen waters.

1 Cor. 3. 21, 22. Heb. 1. 2. Mat. 15. 26. Eph. 4. 28. Gen. 3. 19. 2 Theſ. 3. 12. Pſal. 128. 2. 1 Theſ. 4. 11. Hab. 2. 6. Prov. 5. 15. Prov. 3. 27. Prov. 4. 17. & 20. 17. Prov. 9. 17. Luk. 16. 12.

Q. *Why are goods lawfully gotten called another mans, and grace our own, by our Saviour Chriſt?*

A. Temporal riches are called another mans becauſe we do not poſſeſs them with full right, when in a ſmall moment they may be taken from us, or we from them, and when we die, we muſt leave them to others, it being not poſſible to take them with us: and alſo becauſe God gives them to men not as their proper goods, but as thoſe which he will have to be diſpenſed by them. There is a double right, *Jus charitatis*, that belongs to the poor, and *Jus proprietatis*, which belongs to the owner. By right of charity, ſo much as may refreſh the poor in his neceſſity belongs to him, though the propriety be not his. But heavenly and eternal Bleſſings are called our own, becauſe they cannot be taken from us, and being obtained make us bleſſed; they do ever profit us, never forſake us. Earthly bleſſings are not born with us, nor we born for them; they pertain nothing to piety, nothing to life eternal: but ſpiritual bleſſings are called ours, becauſe we are regenerated of the Father, redeemed of Chriſt, and ſanctified of the Spirit unto them, they belong to life eternal, and can never be taken from us.

De ſenſu verb. viſe Lively. in Hoſ. 8. 2. Deut. 23. 24. Mat. 12. 1.

Q. *Why are goods lawfully gotten called the mammon of iniquity?*

Luk. 16. 9. Luk. 16. 11. It may be our Saviour calleth them ſo in reference to the former Parable of the Steward beſtowing his Maſters goods.

A. The reaſon is, becauſe they are deceitfull, not able to effect what they ſeemed to promiſe; for unrighteouſneſs is put for deceit: or they do us hurt, and become inſtruments of ſinne. Either they abide not with us, or they puffe us up with pride, draw us to ſecurity. If they be not gotten by fraud, they beget ſinne: if they be not taken from us in this life, they will be ſure to leave us when we ſtand in moſt need.

Beza in Luk. 16. 9. *Down.* 2. part of ſpecial Warfare, lib. 2. cap. 3. ſect. 8.

Q. *If they only that be in Chriſt are lawfull Heires of outward bleſſings, how comes it to paſs that wicked men abound in wealth?*

A. Wicked men poſſeſs outward things as the common gifts of Gods favour and bounty, for which they muſt give account unto his Majeſty: but the godly enjoy theſe bleſſings as gifts of Gods ſpecial love, and part of their Childs Portion; which makes the *little that the righteous hath* to be farre better then the *Treaſures of many* and mighty *rich men*; As the mean fare of a poor ſubject with the Prince his favour, is much better then the large allowance of a Traitour commited to the Tower with his diſpleaſure. Nor yet do we ſay that ungodly men are unjuſt uſurpers of what they poſſeſs, having no title at all unto them: but as God of his bounty in Chriſt doth ſuffer them to live, ſo doth he conferre upon them thoſe things that tend to the maintenance of this life, that he might imploy them in ſome inferiour ſervice that he hath aſſigned them unto: whom he will call to a reckoning for the abuſe of his mercy, after they have run their courſe.

Q. *When Chriſt bids us pray,* Give us this day, *doth he forbid us to provide or lay up any thing for the time to come?*

Eph. 4. 28. Gen. 41. 27. & 50. 20. Prov. 10. 4. Pſal. 37. 5. Act. 11. 28. 2 Cor. 12. 14. 1 Pet. 5. 7. Pſal. 55. 22. Prov. 3. 5, 6. Iſa. 28. 16. Pſal. 37. 5. Mat. 6. 25, 26.

A. It is not only lawfull, but neceſſary to lay up ſomething for the day or yeare to come, as God ſhall give opportunity and means. For *Joſeph* is commended in the Scripture for his wiſdom, and godly provident care: *Solomon* commendeth him for a wiſe Son, that *gathereth in Summer*. This was alſo in the Apoſtles, who when they heard there was like to be a famine, whereof *Agabus* did propheſie, betimes gathered money from all places, which the godly laying up untill the time, might then lay out for the uſe of the poor. Our Saviour gave commandement to his Diſciples, *to gather up the broken meat that nothing be loſt*. *Paul* teacheth it to be the duty of Parents to lay up for their Children. Hitherto belong all the Precepts concerning frugality and parſimony, which ſtands in the gathering and keeping things gotten for our uſe and the behoof of our Brethren. But we muſt ever waite upon Gods providence, both when we have the means, and when we want them, caſting off diſtruſt, exceſſive diſtracting, unprofitable, and needleſs cares.

Prov. 10. 16. & 16. 3.

CHAP.

CHAP. XI.

Shewing what we desire of God in this Petition; The ground thereof. The particular things we are taught to ask under the name of Bread, *and* Daily Bread. *And how we may lawfully pray for riches. The Evils we pray against. The wants we are to bewail. The special Blessing for which we are to give thanks in this Petition.*

Question:

WHat desire you of God in this Petition?

A. That God of his free mercy and love in Jesus Christ will give unto us all such things, which he seeth we may conveniently possess for the present time, even all things necessary and comfortable for this life. Prov. 30.8. 1 Tim. 6.8. Job 23.12. Jam. 2.15, 16.

Q. *What is the ground of this Petition?*

A. That God the absolute Sovereign and Lord of all things in Heaven and earth, in whom we live, move, and have our being, is our most mercifull and loving Father, who knoweth that we stand in need of all these things, and out of tender care will provide whatsoever he seeth to be convenient for us. Psal. 24.1 Dan. 4.29. 2 Sam. 7.27. Mat. 6.32. 1 Pet. 4.19. Job 36.31. Psal. 104.28. & 145.15. Psal. 12.61, 2

Q. *What do we acknowledg herein?*

A. A. That in earthly things all our labour and travell is vain and to none effect, if God give not the increase: That we have no power to use the creatures under our hands, nor they any power to refresh, nourish, or comfort us without his blessing: yea, that we have no title to any earthly comforts to possess or use them, further then it shall please God of his bounty and love to bestow them upon us. And we further acknowledg that our humane frailty and infirmity is so great, that we cannot stand one day in good plight without these props of nature. *Res Dei nostra aeterni cinctus Turbine versat.* Sen. ib.

Q. *What are the Particulars we are taught to ask under the Name of Bread?*

A. Here we are taught to desire, 1. Food and Raiment; as *Jacob* prayed, *If God will give me bread to eat, and raiment to put on.* 2. Health of Body. *I wish above all things that thou maist prosper, and be in health, even as thy soul prospereth.* 3. Bodily vigour and strength. *I am afflicted very much, quicken me, O Lord, according to thy Word* 4. Quiet and comfortable sleep. *Thou shalt lie down and thy sleep shall be sweet* 5. Fruitfull and wholsome seasons for man and beast. *When Heaven is shut up, and there is no rain, because they have sinned against thee: if they pray towards this place, and confess thy Name, and turn from their sin when thou afflictest them: Then give rain upon thy Land.* 6. Gods blessing upon our labours in the fruit of the earth, and such like commodities. *Then shall the earth yeeld her increase, and God, even our God shall bless us. Look down from thy holy Habitation from Heaven, and bless thy people Israel, and the Land which thou hast given us.* 7. Competency of outward blessings, and fit Habitation. *Give me neither poverty nor riches; feed me with food convenient for me.* 8. Good success in lawfull businesses of this life. *O Lord God of my Master Abraham, I pray thee send me good speed this day.* 9. Fitting delights and liberty. For God gives *Bread to strengthen the heart of man, and Oyl to make his face to* Gen. 28.20. 2 Sam. 19.32, 33. Job 7.3,4. Prov. 3.15,15. 3 Joh. 2. Jam. 5.14,15. Psal. 6.2. Isa. 38.3,5. Psal. 119.117, 118. Judg. 16.28. Psal. 119.175. Prov. 3.24. Psal. 3.5. & 4.8. Lev. 26.19. Deut. 28.23. 1 King. 8.35, 36.

Hos. 2.21,22. Jam. 5.17,18. Deut. 28.12. Jer. 5.24. & 14.22. Zach. 10.1. 2 Chro. 7.13. Job 38.26 Psal. 67.67. Psal. 147.8. Joel 1.13,14. Isa. 55.10. Deut. 28.8,12. Zech. 8.12. Deut. 26.15. Prov. 3.16. & 30.8. Deut. 28.11. Gen. 24.12. Psal. 129.8. Psal. 104.15. & 23.5. Gen. 21.8. & 29.22.

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ſhine, and Wine to comfort him. 10. Proſperous Journeys. *Making requeſt, if by any means now at length I might have a proſperous Journey by the Will of God, to come unto you.* 11. Peace and Concord. *Pray for the Peace of Jeruſalem; Peace be within thy wals. Now the Lord of Peace himſelf, give you peace always, by all means.* 12. Favour and protection of the Magiſtrate. *God Almighty give you mercy before the man.* 13. Safeguard and protection from all enemies that might annoy, and all dangers that might befall us, ſleeping or waking, at home or abroad. *Thou Lord only makeſt me dwell in ſafety.* 14. Length of daies to the good pleaſure of God *What profit is there in my blood, when I go down to the pit? ſhall the duſt praiſe thee?* 15. Deliverance out of danger and miſery; as from ſickneſs, poverty, and ſuch like. *O Lord, by theſe things men live, and in all theſe things is the life of my ſpirit, ſo wilt thou recover me, and make me to live.* 16. The life and preſervation of our friends. *Abraham* prayed for *Iſhmael, O that Iſhmael might live before thee.* 17. Valiant Souldiers for the defence of our Countrey againſt the invaſion of all our enemies. Courage and fortitude is promiſed as a bleſſing, and muſt be ſought by earneſt and hearty Prayer. 18. Learned and good Phyſicians, which might miniſter unto us in the time of need, and skilfull Artificers to labour about the things that are neceſſary for our outward good. 19. Proſperity of marriage and fruitfulneſs. Thus the friends of *Rebekah* bleſſed her, and ſaid unto her, *Thou art our ſiſter, be thou the Mother of thouſands of millions, and let thy ſeed poſſeſs the gate of thoſe that hate them.* 20. Victory over our enemies. When *Moſes* held up his hand, *Iſrael* prevailed. 21. A right and happy ſtate politick, domeſticall, ſcholaſticall: as good Magiſtrates, an obedient family, dutifull Children. The Queen of *Sheba* was aſtoniſhed, when ſhe beheld the order of *Solomons* Family. 22. Wiſdom and skill to make good uſe of what God hath given; as Corne, Oyl, *&c.*

Prov. 5. 18, 19. Phil. 22. Act. 12. 5. Rom. 1. 10. & 15. 32. Jer. 29. 7. Prov. 17. 1. Pſal. 122. 6, 7. Lev. 26. 6. Iob 11. 18, 19. Pſal. 144. 4. Zech. 3. 10. 2 Theſ. 3. 16. Col. 3. 15. 1 Tim. 2. 2. Gen. 43. 14. Prov. 3. 4. 2 Chro. 19. 5, 6, 7. Iudg. 3. 28, 29, 30. & 4. 14. 1 Tim. 2. 1, 2. Pſal. 72. 4, 12, 13. Neh. 2. 4, 5. Pſal. 64. 2, 3. Pſal 4. 8. Jer. 23. 6. Deut 33. 28. Numb 23. 9. Pſal. 21. 3, 4. Pſal. 30. 9. Prov. 3. 16. Iſa. 38. 2. Mat. 26. 39. Pſal. 91. 16. Iſa 38. 16. 2 Cor. 1. 4. Pſal. 107. 13. & 119. 152. 1 Sal. 39. 9, 10, 13. Iudg. 15. 18. Exo 17. 4. Gen. 17. 18. 2 Sam. 10. 12. 2 Sam. 23. 8, 9, 10, 39. Iſa. 3. 2, 3. Act. 10. 1, 2, 7, *&c.* Ier. 8. 22. Luk. 10. 34. Col 4. 14. Gen. 4. 22. 1 Sam. 13, 19. Iſa. 3. 3. Gen 24. 60. & 30. 17, 22. & 20. 17. & 25. 21. 1 Sam. 1. 10. Exo. 17. 11. Gen. 31. 26. *&c.* Prov. 17. 2. & 14. 53. Gen. 18. 67. Pſal. 72. 1, 2. 1 King 10. 5. 1 Tim. 3. 4. Ier 13. 20. 1 Sam. 25. 16. Ioh. 20. 19. Deut 4. 5. Gen. 2. 15. & 4. 2. & 27. 14. Exo. 3, 2. 2 Sam. 13. 8, 9. Prov. 31. 13, 19. Act. 18. 23. Eccl. 2. 26. Iſa. 28. 26. Credit and good Name. Eccl. 7. 1. Prov. 22. 1. Pſal. 37. 6. Prov 15. 15.

Q. *What Particulars are we further taught to pray for, in theſe words,* Our daily Bread?

A. Here we pray for, 1. Contentation with our eſtate, though it be mean. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have.* 2. Readineſs in all eſtates of life to reſt on Gods providence whatſoever fall out. *Commit thy way unto the Lord, and truſt in him, and he ſhall bring it to paſs.* 3. Love of juſtice and equity. *I put on righteouſneſs, and it clothed me, and my Judgment was as a Robe and a Diadem.* 4. Diligence, faithfulneſs, and painfulneſs in our Callings. *He becometh poor that laboureth with a ſlack hand, but the hand of the diligent maketh rich.* 5. Title and intereſt in Chriſt to whatſoever we poſſeſs, that we might enjoy them as the gifts of his Fatherly love and compaſſion towards us. 6. Liberty to uſe the things we have without ſcruple of conſcience, and power to diſcern and take a taſte of ſuch comforts, which through his allowance we have liberty of conſcience to uſe. We are like little Children who cannot carve for themſelves when meat is provided: our heavenly Father who prepareth our daily Bread, muſt put it into our mouthes, and give us to taſte it, elſe it will not benefit. 7. Frugality and moderation in the uſe of all outward comforts of this life, that we be not oppreſſed with ſurfeit-

Heb. 13. 5. 1 Tim 6 6. Phil. 4. 12. 2 Tim. 6 8. Eccl. 5. 9, 10. Pſal. 55. 22. Pſal. 37. 5. Prov. 16. 3. & 20. 3. Job 29. 14. Eph. 4. 28. Gen 3. 19. Prov. 16. 4. & 12. 24. 2 Theſ. 3. 12. Prov. 31. 13, 14, *&c.* 2 Tim. 2. 6. Heb. 1, 2. Eccl. 5. 18. & 6. 2. 1 Cor. 8. 7, 8. 1 Tim. 4. 3, 4, 5.

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ting and voluptuousnes, and the cares of this world. *Be not drunk with Wine wherein is acceſs. Gather up the broken meat, that nothing be loſt.* 8. Joy, cheerfulneſs, and comfort, that through the bleſſing of God we may uſe them with gladneſs of heart. *I know there is no good in them, but for a man to rejoyce, and to do good in this life. And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it is the gift of God.* 9. The ſanctification of whatſoever is in our power, and the bleſſing of God upon it for our uſe, that it may ſtrengthen our frail nature, and by his providence be elevated to a ſupernatural uſe. 10. The maintenance of what we have with the ſanctified uſe of it, that it might not take up our thoughts, nor draw our hearts away from God: For he muſt uphold our Lot as well as deal us forth our Portion; he muſt direct to uſe, as well as give the bleſſing, otherwiſe it will ſteal the heart from God, or become unprofitable. We pray for grace to contain our ſelves within the care for the meanes, leaving the events unto Gods only diſpoſition. Theſe things we beg of God in this order. Firſt, For thoſe who are Gods, but yet uncalled, whether having abundance, but without the title of Inheritance; or have neither title nor poſſeſſion of any thing (for many belonging to mercy conflict with extream poverty) we pray in the behalf of theſe, that God would give as a Father to the one, as Children and Heires in Chriſt, the things they have; for the other, God would be pleaſed by a new grant, to furniſh them with neceſſaries, who have juſtly, as we all, forfeited all things. Secondly, We who have ſomething about us, yet find want of others, we wiſh that God would ſupply us ſo farre, as he ſeeth good for us. Thirdly, We who are called, and have for outward things more then we could in modeſty aſk (for God doth for his ſometimes this way, and other, above that they can aſk or thing) we do beg at God to maintain theſe things unto us. And we wiſh alſo that God would give us leave to uſe the things we have; and that he would give us power to take a taſte of ſuch comforts, which through his allowance, we have liberty of conſcience to uſe. Moreover we deſire that with his bleſſing he would make them comfortable to us: And that he would bleſs all means we uſe, tending to preſervation of this preſent life. Fourthly, If we be in Chriſt, and yet poor, having in a manner nothing, we pray that God out of his ſecret love would miniſter to us, and make the fruit of his daily providence a contented Portion unto us, be it never ſo little; and finally make us ſee him by faith our All-ſufficient God, that will not leave us, nor forſake us.

Eph. 5. 18. Joh. 6. 12. Pſal. 21. 3. & 104. 14, 15. Act. 14. 17. Eccl. 24. 25. & 5. 17. Eccl. 3. 12, 13. Deut. 12, 18. & 26. 11. Neh. 8. 9. Prov 17. 22. Iſa. 9. 3. Deut. 8. 3. 1 Reg. 19. 8. 1 Tim. 4. 5. Hag. 1. 6. Lev. 26. 26. Prov. 10. 22. Phil. 4. 6. Pſal 37. 5, 6. Pſal. 16. 5. Col. 1. 17. Pſal. 3 5. Pſal. 119. 91. Job 1. 10. Pſal. 55. 22. & 127. 1, 2. Pſal. 91. 10.

Q. *Is it lawfull for a man to pray for riches?*

A. In regard of the quantity of outward bleſſings to be deſired, they are either neceſſary, ſufficient and plentifull, or abundant and ſuperfluous. The neceſſity of riches either reſpecteth a mans nature or his ſtate: The neceſſity of nature is, that a man have things neceſſary to ſuſtain and preſerve nature, as food, apparel, lodging and ſuch like; with which a man muſt reſt contented if he have no more: according to the Apoſtles Rule, *If we have food and raiment, let us therewith be content.* And theſe neceſſaries every man is bound to deſire and ſeek after, both that nothing be lacking unto him for the preſervation of his life, and alſo that he be not chargeable unto others. The neceſſity of ſtate, place or calling, either reſpecteth himſelf or others. Unto the former is required that a man have not only things fit to ſuſtain nature, but to maintain himſelf according to his place and calling: in which a greater or leſs proportion is neceſſary, according to the dignity or meanneſs of a mans quality or condition. And thus a Noble-man hath need of a large allowance to maintain him according to his Nobility, and a King more to maintain his Royalty. In reſpect alſo of others, riches are neceſſary either to maintain thoſe wich are committed to a mans charge, or others who are not under his Government:

Government: For the former, the Father is bound to maintain, not only himſelf, but alſo his children, the maſter his family, the magiſtrate his officers: of which a man ought have as great a care to provide them neceſſaries according to their ſeveral conditions as himſelf. And this proviſion of neceſſaries ought not onely to be for the time preſent, but alſo for the time to come: for the learning of which leſſon the *ſluggard* is ſent to the *Piſmire* to learn providence, ſeeing ſhe in Summer provideth food for Winter. Neither ought a man thus to provide for his charge, that they may have comfortable maintenance whileſt he liveth, but alſo that they may have a competency for their relief after he is dead. In reſpect alſo of others who are not under our charge, riches are neceſſary, and that both for publique and private uſes: publique, as when we contribute to all good uſes, which either reſpect the Church or Commonwealth: to which purpoſes we are to extend our helping hand, not only out of our ſuperfluities, but out of our neceſſities, pinching both back and belly to perform theſe publique ſervices: private, as when out of that portion which God hath alotted us, we be ready according to our ability to relieve the poor who ſtand in need of our help. The Second degree or meaſure of riches, is to have not only things neceſſary, but alſo to have ſome ſufficiency and reaſononable plenty of them; ſo as a man may have not only wherwith to hold life and ſoul together, and to provide in ſome ſlender manner for his charge and family, but alſo ſuch ſtore, as that together with them that depend upon him, he may live comfortably and cheerfully in his vocation. And not only ſo, but alſo may be enabled thereby, to be liberally helpfull and beneficiall unto others, and to advance their good whether it be publique or private. And in this degree alſo riches may lawfully be deſired: Firſt, Becauſe the Holy Ghoſt doth account this plentifull eſtate in it ſelf, more happy then that of want. Secondly, Becauſe God requireth of us, that we be ready to perform thoſe good duties both publique and private unto others. In Scripture we find many Commandements enjoyning, and Exhortations incouraging us to give unto the poor, and to do the works of mercy to thoſe who need our help; as alſo to give Tribute to the Prince, and maintenance to thoſe who labour in the work of the miniſtry: all which manifeſtly prove the lawfulneſs of deſiring and ſeeking this ſufficiency of riches and convenient plenty, ſo it be with moderation. Thirdly, The Lord in his infinite bounty and goodneſs, hath not only created ſuch plentifull ſtore of theſe his creatures, as are ſufficient for neceſſity, but alſo for honeſt comfort and delight, and hath in many places promiſed this ſtore and plenty to thoſe that fear and ſerve him. The third degree of riches is abundance and ſuperfluity, when a man hath more then is fit for his place and calling, or then he can or will imploy to any good uſes. And this deſire and ſeeking of abundance is unlawfull, not ſimply and abſolutely in it ſelf, but by reaſon of our corruption, as it argues diſtruſt and diffidence in Gods Promiſes, is contrary to the end why riches are to be deſired, will not ſtand with Chriſtian moderation, and is the occaſion of many dangerous temptations.

1 Ti.5.8. Gen.30.30. Prov.31.15,21 Joh.13.29. & 12.6. Prov.6.6. & 10.5. 2 Cor.12.14. Prov.13.22. Prov 30.8. Act 10.35. Deut.28.11. Eph.4.28. Lev.26.5. Deut. 28.2,3, 4, 11. 1 Tim.6.9. Mat.13.12.

Q. *What are the Evils we pray againſt in this Petition?*

A. We pray againſt, 1. Beggery and extream want. *The deſtruction of the poor man is his poverty.* 2. Famine and dearth of corn. *There was a famine in the dayes of David three years, year after year, and David enquired of the Lord.* Under this head may be comprehended, extremity of hunger and thirſt. When *Sampſon* was ſo athirſt, he called on the Lord and ſaid, *Thou haſt given this great deliverance into the hand of thy ſervant, and now I ſhall die for thirſt.* 3. Peſtilence or other ſickneſs and infirmity. *If I ſhall ſhut up Heaven that*

Prov.10.15. & 30.9. Lev.26.19,20 2 Sam.21.1. Joh.1.17. 1 Reg.8.33, 35. Lam 4.9, 10. Pſal.105.16. Iſa.5.13. Deut.32.14. 1 Chro.21.14. Gen.21.16. Exo.15.25. Jer.29.17. Ezek.5.17. Mat.24.7. Jer.19.9. Judg.15.18. 2 Sam.22.16. 2 Chro.7.13.

there

there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people: If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked wayes: then will I hear from heaven, and will forgive their sin, and will heal their land. 4. Wild beasts, which is one of the plagues of God, that he sends upon the world to punish the disobedience of men. 5. Discord and contention, frowardnes and undutifulnes in them that should obey. *As much as is possible have peace with all men.* 6. Ill success in our labors, journeys, or the use of any thing that is put into our hands for good, that it may not be a curse unto us. *He gave them their request, but sent leanness into their soul*, under which head is comprehended barrenness of the ground or cattel. 7. Terrors and anguish that might hold our eyes waking in the night season. *When I say, my bed shall comfort me, my couch shall ease my complaint: Then thou feareſt me with dreams, and terrifiest me through visions.* 8. Oppression. *If thou afflict any widow or fatherless childe, and they cry at all unto me, I will surely hear their cry.* 9. Unseasonable weather, as excessive rain, or immoderate drouth. *O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field.* 10. Unjust war, or annoyance and vexation by wicked men in suites of Law, secret conspiracies, false reports, flatteries, or such like, *False witnesses did rise up: they layed to my charge things that I knew not.* 11. Falling before the enemy in just war, and captivity with reproach and misery that followeth it. *Thou makest us to turn back from the enemies, and they which hate us, spoil for themselves. Thou hast given us like Sheep appointed for meat, and hast scattered us among the Heathen.* 12. Cowardise and faintheartedness in the just and lawful defence against them that unjustly invade and set upon us. *How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up.* 13. Untimely death of good Magistrates, holy Ministers faithful friends, &c. *Remove thy stroak away from me, I am consumed by the blow of thy hand. O spare me that I may recover health: before I go hence, and be no more.* 14. Covetuousness or over greedy desire of earthly things. *Incline my heart unto thy testimonies, and not to covetousness.* 15. Distracting cares. *Take no thought for the morrow for the morrow shall take thought for the things of it self.* 16. Distrust in the providence of God for the things of this life. *It was the sin of Israel, that they believed not in God, and trusted not in his salvation.* 17. Discontent with our estate. *The love of mony is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.* 18. Idleness. *He that will not labor, let him not eat.* 18. Scrupulousness whereby we deprive our selves of the comfortable, honest, and sweet use of what God hath given us to injoy. 20 Superstition, whereby men place holiness in abstinence from meats and drinks, and account voluntary poverty a state of perfection; as the Papists do. *Drink no longer water, but use a little wine for thy stomachs sake, and thine own infirmity. Every creature of God is good, and nothing to be refused.* 21. Vain confidence, when we rest in the means, but look not to the Lord for a blessing upon the creatures. *Man lives not by bread alone.* 22. Mercilessness, cozenage, injustice, when we respect our selves and our own advantage, but have no feeling of our poor brethrens necessity. *There is that scattereth, and yet increaseth: and there is that withholdeth more then is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.* 23. Luxury and riot in the use of meat, drink, sleep,

Pſ. 91. 3. Pſ. 38. 1. Mat. 8. 2. Luc. 17. 13. Mat. 9. 27. Mar. 10. 47. Mat. 9. 2. Pſ. 35. 13. Luc. 4. 38. Jo. 4. 47. Mat. 8. 22. Mat. 17. 14 & 15. 22. 1 Reg. 13. 6. Num. 12. 13. Ezek. 14. 21. Gen. 13. 7, 8. Heb. 12. 14. Deut. 7. 14. Pſ. 106. 16. Hag. 1. 6. Job 7. 13, 14. Exod. 22. 23. Joel. 1. 19. Leu. 26. 19, 20. Pro. 26. 1. 1 Reg. 8. 35. Deut. 28. 18, 24, 40. Pſ. 107. 34. Pſ. 120. 1, 2. 2 Chro. 32. 20. Lev. 26. 25. Deut. 28. 48. Jud. 2. 14. Jer. 5. 15, 16, 17. Iſ. 35. 11. & 10, 18. Pſ. 11. 2. & 12. 2. & 25. 19. & 28. 3. & 36. 3. Pſ. 44. 9, 10, 11, 12. Judg. 20. 23. Contempt and opprobry, I am the ſong of the drunkards. Pſ. 69. 11, 12. Pſ. 71. 7. Deut. 32. 30. Pſ. 39. 10. 13. Pſ. 119. 36. Pro. 11. 27. & 1. 19. 1 Tim. 6 9, 10. Hab. 2 9, 10. 1 King. 21. 4. Pſ. 78. 21, 22. 1 Tim. 9. 10.

Numb. 11. 18, 19. Pro. 18. 9. 2 Theſſ. 3. 10. Mat. 20. 3. 6. Pro. 6, 9, 10. & 10. 4. 5. & 20. 13. Pro. 15. 13 1 Tim. 5. 23. 1 Tim. 4. 4. Mat. 4. 4. Eccl. 9. 11. The race is not to the ſwift, Pro. 14. 7. & 28 8. & 30. 9. Eph. 4. 28. Hab. 2. 6. Pro. 11. 24, 25. 26. Eccl. 11. 1. Iſ. 58. 7.

apparel, recreation, buildings, and such like. *Take heed to your selves, lest at any time your hearts be overcharged with surfeting and drunkennes, and cares of this life, and so that day come upon you unawares.* Lastly, we pray against that prophaneness which naturally possesseth the hearts of men, which maketh them careless of their spiritual title to earthly things, or whether they taste of the special love of God in the use of earthly things, so they may have their fill of vain pleasure, or injoy outward things as they stand in need.

Prov. 23. 20. Luk. 21. 34. & 15. 13, 14, 15, 16.

Quest. *What considerations serve to kindle devotion in this Petition?*

A. The motives breeding devotion this way, are, First, For all that yet find the want of something, for the more comfortable service of God, that they would well weigh the wants of others and of themselves. Secondly, Consider what a sweet thing it is, to feel this, that God of his grace giveth this or that to us. If we sit at board with great personages, if they carve us a bit and give it us, the whole feast is not so sweet to us, as their honorable remembrance of us. All the creature is a deaf Nut, and no better, if the Lord be not perceived in it. Thirdly, For such as have abundance, they must consider, how he that giveth these, is the maintainer of them; how easily God might bring the things they have to nothing, letting riotous servants and children, like back-doors, bring down the house. Fourthly, how many wayes God can keep them from being able to use or find comfort in any thing they take or possess; if he send a scruple into the conscience touching the lawfulness of it, if he send sickness, deep discontents, lingring after that we have not; or otherwise if he should give us to such weakness in using any thing, that we should breed our selves more bitterness in the end, then we take comfort in the first tasting of them. How little things put us out, that for the time all we have is nothing to us? Fifthly, we must consider how all things without Gods blessing are nothing, clothes warm not, meats nourish not, physick heals not, labors prosper not to effect any thing; which those well know, whose false affianced hearts have been well whipped out of all the creature. Sixthly, we must remember the singular use and benefite of earthly blessings, and how many wayes our life would be irksome and tedious, if we should be deprived of them. Nor are they profitable to this life onely, but they are instruments of vertue, furtherances of our Christian course, if used aright according to the will of God.

Catech. *Trid. Exposit. orat. Dom.* in 4. Petit.

Deut. 28. 38.

Q. *What are the wants which are to be bewailed in this petition?*

A. The special things to be bewailed are, 1. Covetuousness, a vice which is naturally engrafted in every mans heart: it is when men over-greedily desire the things of this life, and have their hearts so taken up with the thought of them, that they cannot mind the things that concern the glory of God, the good of his Church and their own salvation. This desire is unsatiable, and men that have enough, would still have more. 2. Diffidence and distrustfulness in Gods providence touching the things of this life. This appears, when men are pressed with adversity: for then they howl and weep, and pierce themselves through with many sorrows. And these two sins do oft carry men to the use of unlawful means, and wicked shifts, to satisfie their desires, or supply their wants. 3. Unthriftiness, that we have consumed or wasted the good creatures of God vainly, riotously, to the maintenance of sin, and the satisfaction of our lusts. 4. Hypocrisie, in making this petition, when we begge of God what we need, but will not wait his leasure, nor trust in his promise; but shift for our selves by hook or crook: when we desire our own bread, but live by oppression, injustice, fraud, cozenage, stealth, the sweat of other mens brows. 5. Sottishness and pride, when we pray God to give us our daily Bread, but are puffed up with outward things as if we had not received them; and in prosperity are so senceless and overly in prayer, as if we needed not the blessing of God to maintain

Psal. 4. 6.

Luk. 15. 13.

maintain our lot, and make what is under our hands to be profitable and comfortable for our use. If our barns be full, and our tables richly furnished, we pray so coldly for a blessing, that it may appear we feel not the infirmity of the creature, we find not want of Gods blessing. 6. Unthankfulness for mercy received, that we have not taken notice of the Lords bounty, nor looked to him by whom we are fed, clothed, laid to sleep, raised again, preserved in health, strength, and safety; who doth keep us in our going out and coming in, and maketh our way prosperous. 7. Unquietness and discontentment, that by froward carriage, unseemly speech, sullen behaviour, we have troubled them that we should have comforted, and been injurious to them whose peace and welfare we are bound to seek. 8. Want of compassion, that when we are fed, we remember not them that want and stand in need. Lastly, we are to be grieved and mourn in moderation for the outward miseries that lie upon our selves or other the people of God; specially, that afflict the Church in general, as war, famine, *&c.*

Quest. *What are the special blessings for which we are to give thanks?*

A. Thankes are to be given to God, that he hath created things necessary for this life and doth daily minister unto us out of his treasure; that he often delivers our life out of dangers, and comforts us in our sorrows, that he hath blessed our labors, and made his benefits useful and comfortable unto us. If we sojourn a week or two with any, how thankeful are we? But we are Gods daily guests all the year long: he layeth the cloth every where.

Deut. 8.8,9 10.
Psal.21.2,3,4.
Psal.65.9,10.
Psal.18.1,2.
Isa.38.16.
2 Cor.1.4.
Joel 2.26.

CHAP. XII.

Several practical Conclusions that may be drawn from this Petition, with directions to know a lawfull from an unlawfull desire.

Question:

WHat *Conclusions may be drawn from this Petition?*

A. 1. God giveth and maintaineth to us all things belonging to this life. *God giveth, God taketh,* saith *Job, His blessing maketh rich,* saith *Solomon. Every good and perfect gift descendeth from him. Mine is all the earth, I gave it to whom I will. He openeth his hand, and filleth every living thing. Silver and gold, and wool and flax, and corne and wine and oyl are mine, saith the Lord.* For as in a house the Master in the Family, keepeth (to the dogs) every creature in it; giveth one greater, another lesser wages: putteth some in honourable place, others in the scullery: so doth God the great Father of all the Family in Heaven and in Earth; neither can any deal us a fit state but he. For as the Physician only can prescribe the diet, so God he seeth where a full and liberall measure, where a more sparing is expedient. The Devil, he taketh upon him that all Kingdoms are his, he giveth them as he will; a loud lie; he cannot touch a hog till God sealeth him a Warrant: and as an executioner that killeth by poyson, serveth the Magistrate: so doth he serve God in giving a deadly sweet poysoned Cup to those God leaveth to his power. Again, though our good friends and our means help us with this or that, yet God is the first Donor; these are instruments conveyghing that which God of grace deviseth

Job 1.21.
Prov.10.22.
Jam.1.17.
Ier.27.5.
Psal.145.16.
Ezek.16.17.
Hos.2.8,9.
Psal.104.27, 28,29,30.
Act.14.17.
Neque potest non esse voluntissimum atque optimum, quod ab optimo parente Deo nobis datur. Deinde, quid potest esse tam difficile, quod non facile

consequamur & obtinamus si Deus ipse objectis petremis, quibus nos manu Dei atque pudore parcellatur, si quæ bona ille tam plane offert: ea negligat, & frustra alibi petatur. Mal. in Iosh.1.1,2. *Dei manu omnia distribuuntur, conservantur & augentur.* Psal.65.9.

to us, and bestoweth upon us. He that sendeth a Present is the giver of it, not the man that putteth it into our hands; which doth teach us to be content with Mat. 20. 15. that we have, and not to envy other mens plenty. We look our Children and Servants should take that of us which we give them, without murmuring, or discontented semblance, be it fair or course. How much more must we be willing to stand to Gods carving, and not dare to quetch against his disposition.

All things needfull to the maintenance and comfort of this life are to be asked of God. It is God that giveth them, and it is his will and pleasure that Psal. 102. 24. we should crave them at his hand. *O my God, take me not away in the midst of* Zech. 10. 1. *my dayes. Ask ye of the Lord rain, in the time of the latter rain.* The necessity of man requireth that he should have supplies for this life, that he may have a right mind in a sound body; else he can neither enjoy himself, nor do good to his neighbour, nor do the service and works which the Lord requireth: He cannot profit man, nor serve his God Witness the condition of distracted and melancholik, of naturals, of deaf, and dumb persons. Also what can men diseased and in pain do, in comparison of what they may do when their minds are free, and bodyes strong and healthy. And God who knoweth that we stand 1 Tim. 4. 8. in need of these things, hath promised to give them as well as spiritual. *God-* Psal. 34. 9, 10. *lines hath the promise of this present life. God will withhold no good thing from them that fear his Name.* But Prayer is the mean whereby we obtain what God hath graciously promised, and will mercifully bestow. God is the only Foun- Act. 14. 17. & 17. 28. tain from whom all good things do flow to us God himself speaketh of himself to Gen. 17. 1. *Abraham, I am God All-sufficient*, or sufficiency it self, as the word *Dai* is Obad. vers. 5. taken elsewhere. Hereupon *Jacob* the Patriarch when he had tried the exceed- Gen. 32. 10. ing bountifulness of God All-sufficient toward himself: *I am less then all thy* Deut. 8. 5. *mercies, and then all thy truth which thou hast shewed to thy servant.* And that the Jews might be perswaded that God alone is the Well-spring of every good gift, therefore we read it was commanded unto them to bring of the *first* of all Deut. 26. 2, 3. their *fruits* in a basket, and profess that they had received them of the *bountifulness* and *mercy* of the *Lord*. Moreover, all our labour and watchfulness are unprosperous: yea, and even his own gifts also, being good in themselves, are yet hurtfull to us, unless he pour his blessing upon them. For the earth being Gen. 3. 17. *cursed* for *mans sake*, which the Lord both in Word pronounced, and in deed declareth, so often as he sendeth upon us scarcity, either by drouth, or by waters and hail, if at any time it yeeld Corne and other things necessary for life, there is no wise man but seeth that these things proceed not from mans travell, but from the special blessing of God. For here that principle hath place: 1 Cor. 3. 7. *Neither he that planteth is any thing neither he that watereth, but God that giveth increase.* Besides, when the very strength of nourishing in Bread, is said to Psal. 105. 16. be of God, and the Lord is he, who sendeth famine, taketh away strength from & 107. 34. such things as should nourish, maketh the earth fruitfull and barren: hereof it 1 Reg. 17. 1. followeth that it is God by whose power and providence, both the fruits come 2 Reg. 8. 1. to ripeness, and serve men for their nourishment. The same is most true in matters belonging both to the Common-wealths and Families, whereupon Psal. 127. 1, 2. saith the Psalmist: *Except the Lord build the house, their labour is lost that build it.* This point Christ proved to his Disciples by one experience, who when Luk. 5. 5. they had wearied themselves all night and caught nothing, being commanded Joh. 21. 6. in his name to cast forth the net, they inclosed such a multitude of Fishes, that their net brake withall: giving to understand by this Miracle, that all our labour dependeth of God, and that it is his only blessing that maketh men rich. All creatures in their kind teach us to call upon God for the supply of our necessities. The young Ravens report their wants unto God. *All* Psal. 104. 27. & 145. 15. *things trust in thee, O Lord, that thou shouldst give them meat in due season,*

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It is the pleasure of God, that we should trust in him for things corporal as well as spiritual: But invocation doth accompany sound confidence; if we trust in God, we cannot but seek unto him by Prayer. Again, God is glorified by our acknowledgment of his Divine providence, and our voluntary submission unto his good pleasure in outward blessings. He will be acknowledged the giver of every good thing, and is angry that we should think we receive them from any other. Love and praise is due to God for his mercies towards us: But we cannot be thankfull for what we ask not. What love shall God have from us for what we have received, if we look not to him for what we want? The sweetness of earthly comforts is lost, when we cannot be assured of Gods favour in them, nor tast his special goodness, and discern his fatherly care. But the heart can never be certified of Gods love and mercy in the enjoyment of these common blessings, if it be not lifted up in Prayer unto his Majesty. Let every Christian then assure himself that he may lawfully desire and pray for the things of this life, only it must be considered of whom, by what means, for whom, for what time, in what right, and in what measure, or wherewith we would have our wants supplied. It will be said, *If we seek the Kingdom of God, all these things for this life shall be ministred unto us.* And that our Saviour saith, *Labour not for the meat that perisheth*; The answer is easie, for it is not said, Seek *only* the Kingdom of God, but *first*, that is, seek it chiefly. And the promise of having all things for this life, doth not exclude the lawfull means to get them: but rather binds us with assured confidence to seek unto the Lord for them. *Thou hast spoken unto thy servant concerning his house for a long time: therefore have I been bold to make this supplication before thee.* Gods promise should embolden us to pray, but not lull us asleep in security. Also the Exhortation of Christ in the last place mentioned, is not absolute, but comparative, namely, that of the two, he would have them rather seek for that which is spiritual and everlasting, then for that which is corporal and perishing. Notwithstanding these places, or any thing else that can be objected; *James* said, the cause why men had not, was because they did not ask. It was *Asa* his fault, not that he did seek to the Physicians for health, but because he sought *only* to the Physicians, and *not to the Lord*. It may be objected, *it is good to be afflicted.* And *Jeremy* saith, *Correct us, O Lord.* But afflictions in themselves are evil; they are fruits of sinne, they also occasion men to sin. Therefore *Agur* prayeth, *that he might not be poor*, that is, so needy, as to be destitute of daily food and cloathing, *lest* (saith he) *I steal, and take the name of my God in vain.* Yet it is most true which *David* saith. But afflictions are good by accident, through Gods gracious working of humiliation and repentance by them: of themselves they are not good. It is no good argument to say; Afflictions work for our good, therefore we may pray for them, or we must not pray against them. For the very sinnes of Gods Children, through the infinite wisdom and power of God, may, and oft do, work much for their good; yet in no case may be prayed for, but alwaies prayed against. The Prophet *Jeremy* doth not pray absolutely that he might be corrected, but as the case then stood betwixt God and his Church, sith God was forced to correct them, he desireth that the correction might be in judgment and moderation, as a fruit of his fatherly love, and not in extremity, as proceeding from his wrath and heavy displeasure. The very words do shew this sense: for he saith, *Correct me, but in judgment*; not in thine anger. He doth in this place only deprecate the greater evil of punishment, and willingly submitteth himself unto the less. Wherefore notwithstanding any thing that can be said against it, *If any man be afflicted, let him pray.* For God himself saith, *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.*

Psal. 37. 3, 4, 5. 10. 16. 23. 25. 34. 40. 84. 112. Luc. 12. Deut. 8. Ioel. 2. 12. Hos. 2. 8. Mat. 6. 33. Ioh. 6. 27. Luc. 12. Iam. 4. 2. 1 Chro. 16. 12. Psal. 119. 71. Ier. 10. 24. Prov. 30. 8, 9. Deut. 8. 17. 2 Cor. 9. 15. Iam. 5. 13. Psal. 50. 15.

3. The

1 Chro. 29. 14. 1 Cor. 10. 26. Pſal. 115. 16. Gen. 32. 10. Luk. 17. 10. *Illud certe ne me, niſi impius negaverit, mera liberalitatis eſſe, quidquid Deus largitur mortalibus: ac proinde nemi-nem unquam; nec robuſtiſſimum quidem, jure expoſtulare poſſe, ſi quid eorum quæ ab ipſo accepit, eximat.* Mal. in Joſh. 1. verſ. 1, 2. Gen. 32. 10. Job 36. 31. Pſal. 145. 15. Pſal. 104. 27. Gen. 33. 5.

3. The leaſt outward thing is the gift of Gods grace to us. *All things come of thee, O God, and of thy free goodneſs. The earth is the Lords, and the fulneſs thereof.* And though he made it for mans uſe, and hath given it to the children of men; yet hath he reſerved the right in himſelf, to diſpoſe of it to this or that perſon, both what he pleaſeth, and as much or as little as ſeemeth good to him. And when he hath diſpoſed of any parcell of his goods to any men, they hold them but as Stewards, to be accountable to him their Maſter; and are but Tenants, at the meer will and pleaſure of him their Lord. The firſt grant of earthly things to man was of bounty, much more the Poſſeſſions of them ſince he hath forfeited his intereſt by ſin and diſobedience. It is the Lords mercy that we are not conſumed; and if life it ſelf, be given of mercy, then all things pertaining to the maintenance of life muſt ſpring from the ſame Fountain. We cannot deſerve one bit of bread or ſup of water. *I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant,* ſaith *Jacob.* Nothing is more free then gift: but whatſoever we receive we ask it on gift, challenge it not as due. *He giveth meat in abundance. Thou giveſt them their meat in due ſeaſon. Theſe are the Children which God hath graciouſly given me.* Such therefore as will challenge Heaven by way of commutative Juſtice, becauſe they have given a penny anſwerable to that penny-worth, were never taught by the Spirit of Chriſt. And conſidering that God of his grace is the giver of bread, and of all other good gifts for this life: this ſhould move all men to get their names entred into his checkroule, and become ſervants to this great Maſter: and being admitted to be Members of his Family and Houſhold of faith, this ſhould cauſe them to approve themſelves good ſervants, by doing their Lord and Maſters will: then may they be aſſured they ſhall want nothing that is good. It is of this God and Father, of whom it is ſaid in the Parable, *His ſervants have bread enough, and to ſpare.* It is therefore good ſerving this Maſter, who will alwaies either give much, or cauſe the little which he giveth to be ſufficient. Whoſoever are good ſervants and children to ſuch a Maſter, ſuch a Father, how can they want? For as he hath wherewithall to give, ſo having commanded us to ask of him, he will give to us liberally, and never upbraid us with what he hath given. And when we have received any thing, we muſt acckowledg this as Gods gift with all thankfulneſs. If a friend give us our Board but a moneth or two, we think our ſelves much beholding to him. How much then are we beholding to God, at whoſe Table we live of free coſt all our time? Let us ſeek our maintenance of God, for *if the Lord do not help* (as the King of *Iſrael* could ſay when there was nothing to be had either out of the Barne-floor, or out of the Wine-preſs) we cannot have maintenance. Prayer is a ſpecial means to obtain good things with a bleſſing, which if they be received with thankſgiving, they are good indeed. *Let us not therefore forget the Lord our God, for it is he that giveth us power to get ſubſtance.* What though we were born to the things we do poſſeſs, or they were given us, or we bought them, or did attain them by hard labour and induſtry? yet it muſt be acknowledged, that Gods gift of grace was in all theſe. For who made our Anceſtours? Who gave them Lands or living to leave us? Who did put it into the hands and hearts of our friends to beſtow any thing upon us? Did not the Lord? Whoſe money or goods was it, wherewith we bought any thing? Was it not Gods? And who gave us wit to invent, and ſtrength to labour? Was it not that God, who doth alſo teach *our hands to warre, and our fingers to fight? All theſe things be of him to whom be praiſe and glory for ever,* Amen. Let no man ſay in his heart, my power or might of my hand hath gotten this wealth: let not any aſcribe praiſe for his maintenance unto friends, falſe gods, or any other means, but to the true God: leſt he teach them to acknowledg that, by his

Luk. 15. 17.

1 Reg. 6. 27.

Deut. 8. 18. 1 Chro. 29. 14

2 Cor. 9. 10.

his taking away of their wealth, which they would not acknowledg by his bestowing it upon them. And as we must be thankfull for what we have received, so we must look unto it, that we do not envy other mens plenty, because it is the gift of Gods free grace. Hos. 2 9,10. Mat. 20.15.

4. As outward blessings are given of grace, so is the blessing and comfort of them. In *Adam* we have lost our right to all things, which in Christ the Heir of the world we only recover: But what we receive in Christ, that is given of favour. Again, we may easily an hundred waies be thrust from the possession of all things, before we come to use them; according to that Proverb, Many things come between the cup and the lip. When men have all things needfull in their possession, yet another gift of Gods blessing must be added, else all they have will not avail them. All the rich fools plenty could not continue his life. Men may taste, and eat, and put on clothes, and yet be neither warm nor satisfied. While the daintiest meat is in the mouthes of men, it may be their bane, and not their nourishment; as it fared with the Children of *Israel*, who while the meat was between their teeth, ere it was chewed, the wrath of the Lord smote them with a very great Plague. Therefore it was the manner of our Saviour Christ, alwaies before he did eat, to bless it, asking his Fathers leave to use it, with a blessing upon it. So did the Apostle, He took bread, and gave thanks to God in the presence of them all. Gods own Children must be remembred, that they trust not in earthly meanes. Many of them are took like *Asa*; who if they have outward helps, they seek to them and not to God, who must give them with a blessing, or they cannot profit those that have them. But let Gods hand upon his servant *Asa* be a warning to all that fear God. His disease was but in his feet, yet because he sought not to the Lord, but to the Physicians, it was his death. Mal. 3.10,11, Psal 8.7,8,9. 1 Cor. 3 22. 1 Sam. 30.16, 17. Dan. 5.5. 2 King. 7.17. Job 20.22,23. Isa 3.1. Hag. 1.6. Prov. 10.22. Dan. 1.13, 14. Psal. 78.30, 31. Mar. 6.41. & 14.22. Luk. 24.30. Act. 27.35. 2 Chro. 16.12.

5. Our faith and invocation must be daily renewed towards God for his care on us in this life. Whatsoever we have, our faith must be no less on him, then if we were stripped naked of every thing; yea, our mouthes must be no less open wide to him. *David* though a King, saith, *The Lord is my portion, and the sustainer of my Lot.* Had we done much for one, if he when he felt himself warm should not respect us, but look at his own strength, would we not count it treachery? If a substantial man, who deserved credit alone, should be less trusted when he layeth down a substantial pawn, would it be well taken? This duty belongs to poor and rich. He that hath store and plenty under his roof, must beg his daily bread of God, as well as the naked and hungry that lie in the street. But what need we every day to do thus? Because all we have, God doth let us no longer leases of it then for the day. Again, this we have of anothers; we cannot use it though we have it without the owners leave; as the servants that keep things under us, we allow them not without our leaves to do their pleasure with them. Besides, God can keep us from touching them, or finding any comfort in them, (though we use them) or feeling his sweet grace, as who is the giver of them. Wherefore let us take heed of the sensual confidence in the creature, and fly up in spirit to him that giveth and maintaineth with us all things; as the Sunne which both bringeth and continueth the light with us, Let us not set down our rest upon things present, and sing with the glutton, *Take thy rest soul*; or with the Priest, *This is my rest*: but by benefit of the things we have, let us, as by wings, fly up higher into belief on our Creatour. God greatly delighteth in this, and often to hear us, doth keep us Tennants at will, as it were, from hand to mouth often, that we might wait on him. *Egypt* had *Nilus* to water it, but the Land of the Israelites, was to expect the first and the latter rain, when God should as a Gardiner with his Spout-pot, so from the bottels of the Clouds pour upon them. Which may serve to put all men in mind of their wretched condition, as well rich as poor, whom,

Assidue petendum est patrem, ut in hac consuetudine amandi & colendi Deum retineamur, roboreque omnino persuadeamus, id quod est, vitam ac salutem nostram ex Deo pendere

whom, without exception, Christ accounteth of as beggars, and biddeth them ask of him their daily bread, without which they cannot continue, no not one moment. And if this Petition for bread must be made every day, then others also. For Gods Glory, Kingdom, and Will are opposed every day: and man hath need of forgivenes and new supply of grace every day. Omission breeds unfitnes, disuse of Prayer doth so estrange the heart from God, that there followeth unwillingnes and difficulty to set about this work of Prayer again any day. He that will pray but now and then in a good mood, may justly expect that God will never hear him. If we pray daily, then shall we hold a gracious familiarity with God our Father; Then will he hear us alwaies, and we shall ever have our requests granted, when it shall be best for us. It may rejoyce a Christian heart to consider, that he hath leave to come to God to preferre his suits to him every day, nay oft in a day. We are loth to put up Petitions to men too oft, lest they should grow weary of us, and we troublesome to them: but the Lord is best pleased with them that come oftnest to him, that crave most at the Throne of mercy. In Courts of requests amongst men, there are certain daies in which one mans suit is heard, at which time other mens suits must be put off to other daies of hearing. Every man cannot have his suit sped every day, no not every Term. But all Gods people may come to him by Christ Jesus, and have their requests heard and granted in the Court of Heaven every day; yea, seaven times, and if need be seventy times seven times in one day.

Psal. 55. 17. Dan. 6. 10.

Pr. 1, 2[2].

6. Christians must depend upon God for provision and maintenance every day. There be innumerable things, which if they be wanting to us, either we lose life, or lead it uncomfortably. Now this necessity of things being known, and the infirmity of nature, we must go unto our heavenly Father, and humbly crave of him all things that be needfull for us: who hath his ears open to the supplications and cries of his people. For whiles he doth exhort us to ask bread, in that he doth promise that he will give largely to them that pray. By teaching how we must ask, he doth exhort; by exhorting, he doth inforce; by enforcing, he doth promise; by promising he doth bring us into most certain hope of obtaining.

Prov. 3. 4. Lev. 26. 6. Isa. 95. 13, 14. Psal. 122. 6, 7. Prov 3. 23. & 8. 10. & 1. 31. Iob 5. 19.

Ob. *But no man can reckon up the particular things he needeth.*

A. When we ask things necessary according to the will of God so farre as we know, God will grant unto us what he knoweth to be expedient, though it be not asked in particular. As God of his common bounty giveth to wicked men what they crave not: so of special love he will bestow upon his Children both what they beg and what they need, though by reason of their ignorance they do not desire it in particular. But if we obtain not our desires in things necessary for this life, we must examine our selves, whether some sin unrepented of do not hinder good things from us, or we have not hurt our selves by sloth and lack of providence: and upon serious humiliation we must conclude, that what God doth deny to give, is not good and profitable for us, who hath more care of our salvation, then we of our own.

7. As Christians must pray, so must they labour by just and honest means to procure the welfare of their natural life. Some things must be desired, so as we fit and prepare our selves for them, but must not labour after them: but the maintenance of this life is of the number of those things that cannot be prayed for, unless they be laboured after, as God hath appointed. Poverty and want is threatned to him that laboureth with a slack hand: plenty and abundance promised to the diligent. *In the sweat of thy brows shalt thou eat thy bread. The hand of the diligent maketh rich.* Now faith believeth as God hath promised, and prayeth according to the Tenor of his Word.

Prov. 22. 29.

8. We

8. We muſt crave of God a good mind, that we might wiſely and juſtly uſe, things well and honeſtly gotten. God hath made us Stewards of his bleſſings to be diſpoſed to the glory of his name, and comfort of our Brethren: which Office cannot be diſcharged without his grace and direction. The good things which we have gotten by our honeſt labour, through the favour of God, are not our own wholly, our poor Brethren muſt ſhare with us therein: But to know what portion is due unto them, and willingly to part with what the Lord hath given them, is a grace that none receive, but they to whom it is given, who do heartily beg it of the Lord. Earthly things ſoon creep into the affection, and ſteal the heart away from love, pity and compaſſion, if they be not kept out by hearty Prayer, and the heart framed to mercy by often and frequent communication with God. The uſe of wealth is a work of grace, no leſs difficult then the getting of it. It is as hard to poſſeſs the world without pride, coveteouſneſs, forgetfulneſs of the poor, and ſecurity, as it is to live contentedly in the want of things, neceſſarily directing the heart unto God for ſeaſonable ſupply. To think we need not ask of God the right uſe of earthly things, is to be groſsly ſottiſh of the ſtate of our ſouls, and extreme mindleſs of that duty we owe to God. Prov. 3. 27.

9. It belongeth to every Chriſtian to deſire and procure the bodily welfare of his neighbour. The Law of charity doth binde a man to love his neighbour as himſelf; His neceſſity doth call for our help; and a merciſull care of our Brother is a ſure proof that we are truly religious. *Remember them that are in bonds, as if ye were bound with them: and them that ſuffer adverſity, as if ye were in their caſe.* Prayers joyned with Almsdeeds are excellent Sacrifices, well-pleaſing unto God. Humanity and Chriſtianity both, do call for mercy at our hands; yea, ſpiritual ſelf-love: for we do our ſelves good in relieving our Brethren. Is not the hand a gainer, when it hath made ſhoes for the feet? Is not the ſtomack benefited by cooking meat for the reſt of the members of the body? We are members one of another. This doing of good to our Brethren, is but lending to the Lord, and he will repay with advantage. The poor are the Lords fertile ſoyl, which through his bleſſing ſhall yeeld plentifull increaſe to them by whom they are dreſſed. To relieve our needy Brethren, is to make *bags which will hold*, and to lay up *Treaſure in Heaven*, and to lay up *in ſtore for our ſelves a good foundation.* Liberality is the beſt riches, the beſt good husbandry to gain riches: *There is that ſoweth, and is more increaſed; but he that ſpareth more then need, ſhall ſurely come to poverty.* Pſal. 35. 13. Jam. 5. 14, 15, 16. Act. 12. 5. Gen. 25. 21. Jam. 5. 17, 18. Iſa. 58. 7. Heb. 13. 3. Heb. 13. 16. Act. 10. 4. Prov. 19. 17. Eccl. 11. 1. 2 Cor. 9. 6. Luk. 12. 33. 1 Tim. 6. 19. *Extra fortunam eſt quidquid donatur amicis. Quas dederis ſolas ſemper habebis opes.* Mart. ep. l. 5. ep. 43.

10. We muſt not trouble our ſelves with diſtruſtfull cares for time to come. *Take no thought for the morrow*: for life it ſelf is in the hand of God, and we have no aſſurance to live till the morrow. It is the good pleaſure of God that his Children ſhould live by faith, as well for the preſervation of their bodies, as for the ſalvation of their ſouls. He hath undertaken to provide for them, and they muſt look to him for it every day. God liketh to ſee and hear his Children oft in his preſence, and hath ſo ordered it, that their neceſſary occaſions ſhould bring them before him day by day. God looketh for new acknowledgment of his gifts every day: and willeth that they have cauſe thereof by new gifts from him every day. Diſtracting cares are very troubleſome, accompanied with great vexation and fear: diſturbing the quiet and peaceable frame of the ſoul, and taking away the ſenſe and comfort of what we have for the preſent, and torturing the heart with fear of what ſhall never fall. Now it is the gracious pleaſure of God to free us from this carking torment, that we might attend more comfortable imployment, and caſting off the thought of earthly things which Mat. 6. 34. Luk. 12. 30.

will disquier, give our selves to the contemplation of heavenly things, which be full of comfort. And surely it is much for our profit and comfort, that God will have us to live at his finding, and he will be pleased to keep our maintenence in his custody. For we may be well assured, if we trust in him, we shall be well provided for. And seeing it is his will, we should ask our maintenance every day of him, we have good leave and good occasion to increase an holy acquaintance with God, by coming oft into his presence, and speaking oft unto him. Besides, if the Thief, or Vermin, or any casualty deprive us of those outward props of our life, we may go to him boldly for more: for if we depend on him according to his Commandement, he is by promise obliged to provide for us. He hath store and great plenty, and will furnish his Children with sweet, and good, and enough. It will not stand with his honour that his Children should want. No man under the Sunne can live more merrily, and more securely then Gods Children may do: for they need care for nothing but to please God. Though there are many things for which they must labour in their Calling, yet there is nothing for which they need to care. The Children of *Israel* might lie down and sleep securely in the Wilderness, when they had not one morsell of Bread against to morrow; for the morrow day brought with it *Manna*, provision for the morrow: this was because God *sustained them*. But conscionable dependance upon God every day is no nurse to idleness, no enemy to providence for the time to come, which falleth within the reach of our daily course, no opposite to thriftiness and frugality. We are sent by the *Ant* to school, that we may learn in *Summer* to provide against *Winter*. *He that sleepeth in Harvest is the sonne of confusion.* God would not have us superstitious *Capuchians*, who think it an offence to have any thing unspent over night; nor prophane Companions that sing care away, and set Cock-on-hoop, whose money burnes in their Purses till it be consumed; nor yet fooliish unprovident ones who buy their fewel when it freezeth; but care of time to come, which cometh from unbelief, and desire to be greater then that we should need to care, is that which the Word condemneth. Care must be for the present, but providence for time to come.

Psal. 4. 8.

11. The maintenance whereupon a Christian may desire to live, must be his own by the gift of God, neither unjustly gotten, nor unlawfully possessed. *Drink waters out of thine own Cistern.* The Apostle commandeth that men should eat their *own bread*. How can any man pray God to bless that unto him, which he hath gotten by fraud or injustice? How can he hope for good to come by any unjust or indirect dealing?

Prov. 5. 15. 2 Thes. 3. 12.

12. Every Child of God hath a true right to those temporal goods which he doth lawfully possess. The meek have right of *Inheritance* unto the *Earth*; For they are one with Christ, who is the Heir of all things: and what they possess, is given them of God in love and mercy. But this right the godly man hath in his goods is limited not absolute; he must not dispose them at his own pleasure, but according to the appointment of God, the Lord of all things. Whosoever hath best right to any thing, hath a chief Lord over him, by whom he must be ordered in all his expences, to whom he must give an account in the day of reckoning.

Mat. 5. 5. Heb. 1. 2. 1 Cor. 3. 22. *Duplex jus: charitatis & proprietatis. Jus charitatis manet semper, sed non pro semper habent: enim jus utendo non pro omni tempore, sed pro tempore necessitatis.* Act. 4. 32.

13. All things are not necessarily common amongst Christians. Each man hath such a propriety in that which he lawfully holdeth, that without his leave, or just cause, no man ought to meddle with it. In the very time when community of goods was most needfull, and when voluntarily

the Saints made their goods common, even then, till a man had passed away his right by his own act, the propriety and right was still in himself. For thus saith *Peter* to *Ananias*, *While it remained, was it not thine own? and when it was sold, was it not in thine own power.* God hath set this order amongst men, that they knowing what they get shall be their own, they may be encouraged to labour. Also that he might trie the liberality of the rich, and patience of the poor. Act. 5. 4. Deut. 15. 11.

14. Our desire must be moderate touching things of this present life. Thus *Agur* prayeth, Lord let me not want, nor abound, *feed me with food convenient for me.* *Jacob* saith, *Seeing thou givest me bread, and raiment, thou shalt be my God for ever*; *Paul*, *Having bread and raiment let us be content.* Nature is content with small things, and grace moderateth the desire of earthly things. *A mans life doth not consist in the abundance of the things which he possesseth.* Nay, it is dangerous to the life: for a Lamp with a little Oyl is maintained: with much extinguished; so is this light, this natural life which the soul causeth in the body. A mans prosperity is not in abundance; for the dinne and tumult which accompany the expences which follow upon it, are more irksome then that exceeding of one ones estate is contentfull. A moderate estate hath more ease and comfort, another more disturbance and ostentation. *The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.* It is an old saying, that more perish *by fulness then by famine.* The way of the covetous is not most compendious to this life, much less to a better life. For out of superfluity doth grow disregard of God and his Works, yea, denyall of God, as he saith, *lest I be full and deny thee.* From thence doth grow confidence in riches, high-mindedness, and contempt of the poor. The heart thereby is stolen away, and wonne to the love of the world, so much, that, either it keepeth men that they come not at all to the means of salvation; or if they do come to the preaching of the Word, and sit with the people of God before the Minister, yet they do not profit; because *their heart goeth after their covetousness*; Or if while they hear, they begin to affect the Word, yet when they are gone, the cares of this world, and deceitfulness of riches choke the Word, and they become unfruitfull. *They that will be rich*, saith the Apostle, *fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition.* For if once men affect and love riches, it becometh a root of all evil, causing shipwrack of faith and a good conscience. Of all estates a moderate and middle estate for maintenance, is freest from surfetings of the body, and temptations of the mind. Contentment and grace have best entertainment among them that have not overmuch. But it is to be marked, that not the having, but the affecting of great things is sinfull. For what God casteth upon us walking within the compass of our waies, we are with thankfulness to embrace it. We are no where commanded to cast away riches, but to look to the good use of them, that the heart be not carried away with vain confidence, and self-conceit. *When thou art full, take heed lest thou forget the Lord.* Let us therefore bridle our inordinate appetites which know not how to say enough. If we have but small things let us learn to be content, and desire no greater. For we must not desire earthly things as our goods, but as our necessaries; not as the only good, so as to rest in them as the wished end, but as helps and furtherances to the Kingdom of Heaven. But how may we know what is a lawfull from an unlawfull desire? First, By their quality, when they are vehement, though about a thing that is good: vehement, so that they work a perturbation in us, and put us so off the hooks, that we are not our selves for the instant; these are sinfull. *Rachel* might lawfully have desired Children: Luk. 12. 13.

Speciosa magis quam tranquilla imperij facies est. Valtur. *de re mil.* lib. 1. cap. 3.

Minus in parvis fortuna furit.

Præbet somnos casa securos. Sen. Hyppol. act. 4. chor.

Tuta sine tecto est domus; Rebusque parvis alta præstatur quies.

Immane regnum est, posse sine regno pati. Sen. Thyest. act. 3.

Miserere tu felicium. Mart. *epig.* lib. 1, 50. Eccl. 5. 12. Isa. 5. 12. Prov. 30. 9. 1 Tim. 6. 17. Psal. 123. 4. Ezek. 33. 32. 1 Tim. 6. 9, 10.

Nec abnuendum est, si das imperium Deus. Sen. Thyest. act. 3. Psal. 62. 11. Jam. 4. 3. Rom. 13. 14.

but when it comes to *Give me Children, or I die*: To this, that she will die of the sullens, if she have them not, this lawfull desire is depraved and become sinfull. Thus we know natural heat from unnatural; the natural heat is so temperately dispersed, that it disturbeth not the sweet content of natures constitution: But these unnatural heats, they make the part to glow to which they shoot, and breed a tedious distemper. So an ordinary desire doth not interrupt the sweet harmony of natures constitution, but whiles it is kept in due order, a man walketh not feeling disturbance by it. Secondly, By the quantity: for if they be excessive and unsatiable, they are sinfull. To have care of business, is lawfull; but when there is no end of it, one draweth on another, this is unlawfull. So to take delight is lawfull: but when men dwell upon it, and unsatiably after one must have a second, after a second a third; this is gross sensuality. So to take a Cup of Wine is lawfull; but when one draught calleth on another, one meeting another; this is inordinate. How is natural thirst known from unnatural? The one is satisfied with a draught or two, that more is not cared for: The other is so kindled by drinking that it still desireth drink: as it fareth in Thirsts caused by Agues, Heates; and in Dropsie-like appetite by salt Rhewmes provoked. Thirdly, by the Object, if they be carried after things unlawfull: as to encrease our estate by fraud, cosenage, oppression. Thus when a womans mind standeth to Ashes, Lie, Pitch, raw Flesh (as such who do long, are subject to these) we know them to be unnatural, because they are after that which is unwholsome, and agreeth not with nature, when she is in her right frame and temper. Fourthly, Desire is unlawfull when it is accompanied with envy, malice, grudging, and repining at the prosperity of others, whom God hath preferred before us in these things.

15. Every daies prosperity and adversity is in the hand of God. Who is there that thinks he cannot provide food for himself for the space of one day, if he be not able to do it for a long time: But the Scripture teaching us to ask our daily bread every day, doth admonish us of our weakness to make preparation for our selves for any little space. Whatsoever we enjoy, we must alwaies behold God in it, and acknowledg him to be the absolute giver, owner, and maintainer of it. Whatsoever be taken from us, we must still observe the hand of God in it, who giveth and taketh away at pleasure. The infinite power of God is in all things to be magnified and adored, for we stand at his disposition to be exalted or to be abased. The Lord himself hath assured us that prosperity and adversity come of him. *The rich and poor meet together, the Lord is the maker of them both.*

Lev. 26. 3. Deut. 28. 12. Prov. 22. 2.

CHAP.

CHAP. XIII.

Shewing what is meant by Forgiveneſs *and by* Debts. *That God doth not* forgive *without ſatisfaction. How many wayes* forgiveneſs *of ſin may be conſidered. And how he is to be qualified that would make this petition. The ground thereof. And what we deſire of God therein.*

Queſtion:

WHat is the fifth petition?

A. And forgive us our debts, as we forgive our Debtors.

Q. What is it to forgive?

A. Forgiveneſs is oppoſed to paiment, recompence, or ſatisfaction, and doth note a gracious and free pardon of mercy. In Scripture many phraſes are uſed to explain what forgiveneſs is, as when God is ſaid to *cover iniquity*, *put it out of ſight*, *not to impute*, or call to a reckoning for it: to *blot it out of his book*, *not to remember it*, to *do it away*, *paſs by it*, do *it away as a miſt*, *ſeal it up*, *caſt it behind his back*. So that forgiveneſs is the pardon of Gods free mercy, when he himſelf doth freely croſs out theſe debts, and imputeth not the puniſhment thereof unto us. More fully it may be defined, an act of free grace, whereby a man is acquitted from the whole guilt, and is releaſed from all the puniſhment of his ſin, in ſuch ſort that nothing can be laid to his charge. In this act of forgiving, alluſion is made unto the acts of creditors to their debtors, which ſtand bound to them in obligations to pay certain ſums of mony, or upon not paiment to forfeit a far greater ſum. Now when the debtor doth make this forfeit, and is no way able of himſelf to diſcharge it, if the creditor doth forbear to ſue the debtor, and doth freely cancel the obligation, and give to him an acquittance of that debt, this act of his is to forgive. It is likewiſe reſembled by the act of a King and Judge towards ſuch ſubjects, as by tranſgreſſing the Law, had confiſcated their lives into the hands of juſtice. Now when the King of his meer grace doth remit the offence and puniſhment, this is to pardon and forgive. Such an act as this, is that of Gods forgiving of a ſinner.

Luc. 1. 79. Dan 9. 9. Num. 14. 19. Act. 5. 31. Pſ. 32. 1, 2. Pſ. 85. 2. Pſal. 51. 2. Act. 3. 19. Iſ. 43. 25. Jer. 31. 34. Mic. 7. 18. Iſ. 44. 22. Pſ. 25. 7. & 79. 8. Iſ. 38. 17. Pſ. 65. 3. Col. 3. 12. Ezek. 18. 21, 22 Act. 13. 38. Rom. 8. 33. *Vox deſignat propriè ſig. aſe amovere. Mar. 4. 20. unde ſumpta*

Metaph. ſig deſerere & dimittere, & permittere, freq. autem rationem alicujus rei non habere Mat. 15. 14. 18. 12. & 23. 23. *χαρίζεσθαι ad omne genus gratificandi pertinet* Luc. 7. 21. Ph. 1. 29. Act. 3. 14. & 25. 11. 16.

Q. What is meant by Debts?

A. Sins, ſo *Luke* ſaith, *forgive us our ſins.* And becauſe it is ſet down indefinitely, by Debts or ſins, we muſt underſtand all ſins, original and actual, greater and ſmaller: the ſmalleſt are not ſo little, that they need no pardon, nor the greateſt ſo hainous that they cannot be pardoned. There is a twofold Debt that man oweth to God; the one of duty that we are bound to pay; as of love, thankfulneſs, worſhip, obedience, the other of ſin and puniſhment, which we are fallen into through the neglect of our duty. Now in this petition we deſire not to be diſcharged of the duty that we owe to God, but to be acquitted from the ſins that we have committed, and to be freed from the puniſhment that we have deſerved. Sins are called Debts by ſimilitude, becauſe man ſtood bound by the law unto perfect obedience, with this obligation, that if he continued not in all things written in the law, the forfeiture was, he ſhould be accurſed; which curſe comprehended in it all miſery in this world, and eternal

Luc. 11. 4. Mar. 11. 25, 26. Col. 2. 13. Luc. 17. 18. Rom. 8. 12. Rom. 13. 8. Mat. 18. 24. Luc. 7. 42, 47. & 11. 2. *Bell. Tom. 4. de oper. partic l. 1. c. 6. pet. 5. Omnis qui peccat injurium facit*

Deo. Omnis qui peccat, legem Dei prevaricatur. Ibid. Deut. 27. 26. Gal 3 10. Ezek. 18. 4. Rom. 6. 23. Jam. 2. 10.

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destruction in the world to come. This forfeit *Adam* and *Eve* did make, and in them all mankind, who daily adde unto this debt by their actual sins: and by reason of sin we are bound over to eternal punishment, if the divine justice be not otherwise satisfied, and a pardon of grace obtained.

Q. *Doth God forgive sin without satisfaction?*

Eph. 1. 7. Rom. 4. 24. *A.* Forgiveness is of meer grace, but that grace might do it justly, that infinite wisdom of God found out a means to satisfie justice. Jesus Christ the eternal Son of God took upon him the condition of man that being God and Man, he might be an Al-sufficient Mediator between God and Man. This Son of God being made Man, stood in the common nature of Man, as a common person, to answer as a surety for man: and was therefore arraigned, condemned, and had the full wrath of God due to sinners executed upon him; which wrath he satisfied, and overcame, and thereby purchased eternal redemption. Thus by his satisfying Gods justice, a way was opened unto Gods mercy, that in saving of man he could be just, and yet a justifier of him that believeth in Jesus.

Is. 53. 5. Rom. 4. 25. 1 Pet. 1, 18, 19.

Q. *How many wayes may forgiveness of sin be considered?*

A. Forgiveness is considered, 1. As it is decreed by God, who in his gracious purpose hath chosen some to life, and ordained that in time they should be partakers of mercy. 2. As it is purchased by Christs death and passion. Christ sustained the person of all the elect, in whom all their sins were virtually forgiven, when he had paid the price of their redemption. All the sons of *Adam* sinned virtually in *Adam* when he transgressed in eating of the forbidden fruit; and all the Elect of God were virtually redeemed in Christ, when he actually laid down his life for their ransom. 3. It must be considered as it is profered in the Gospel of peace, and sealed in the Sacraments. *To you is preached forgiveness of sins,* 4. As it is received by faith and conferred by grace: for when the word of the Kingdom is received, the good thing promised in the word is received also. Now the promise of a pardon in Christ Jesus is received two wayes. First, slightly and superficially by a temporary faith, which tasteth the word of life, but feedeth not upon it. Secondly, Soundly and effectually by a sovereign and well-rooted faith, which firmely knitteth unto Jesus Christ. And according to this double manner of receiving the word, there is a twofold remission; the one inchoate, which is not ratified in heaven, because the promise is not entertained into an honest and good heart; the other perfect and sound, which is confirmed in the Court of heaven, according to that of our Saviour, *Whose sins ye remit, they are remitted, and whose sins ye retain, they are retained.* Whatsoever ye shall loose on earth, shall be loosed in heaven. And this sentence of pardon is considered two wayes: first as it is passed in heaven, when upon the presentment of the merits of Christ applyed to the sinner, believing in him, through the operation of the Holy Ghost, he is actually received into favour, and acquitted from the guilt and punishment of former sins, which sentence can never be revoked nor blotted. This judgement is passed, at what time the Elect in Christ have their names inrolled in the book of Gods effectual calling, and are numbred among the just. For where the holy Ghost worketh in us the grace of faith to believe in Christ, who was raised from the dead, and applieth his grace and merite Christ actually presenteth us unto his Father, who doth most graciously receive us into favour, and freely discharge us from all our transgressions. Secondly, It is considered as made known or manifested to the conscience; which is a second act of the Holy Ghost, wrought in this manner. First, when the Holy Ghost hath by the word convinced the conscience of the peril it stood in by reason of sin, then by the light of the Gospel he sheweth unto man a possibility of salvation, and offereth forgiveness upon condition of believing. Then by the ministery of the same word, he worketh faith in the heart,

2 Cor. 5. 19.

Act. 13. 38.

heart, whereby we obtain and receive forgiveneſs offered. Thirdly, Being enlightned by the Spirit, through the reflexion of the renewed conſcience upon it ſelf, we come to know that we do believe, and that believing our ſinnes are pardoned and done away. Thus the Spirit ſhining about the ſoul, the ſentence of abſolution is made clear to the heart of the ſinner guilty in himſelf, but believing in Chriſt for mercy. This ſentence hath different degrees: it is ſometimes more clear in the apprehenſion of the ſoul, ſometimes more dimme, yea, ſometimes quite blotted out in the counter-pane of our releaſe or copy of our aquittance, ſo that a perſon ſtanding perfectly juſt before God, hath little or no ſenſe or apprehenſion of it in his own conſcience. 5. It muſt be conſidered in reſpect of continuance, not only in regard of the new application of it to the conſcience, but of the Divine ſentence. For pardon is vouchſafed of mercy, as it is promiſed in the Goſpel and received by faith. But God doth not promiſe pardon of ſinnes paſt, preſent and to come, before they be committed and repented of, nor can the believer by faith receive the pardon of them. All Divines grant, that in reſpect of the pronouncing of that ſentence to the heart, it is not actually applied, neither can a particular ſinner be ſaid to be every way actually forgiven, untill it have been committed, confeſſed, and repented of. But if ſinnes to come be actually pardoned to the believer, and that be promiſed in the Goſpel to be received by faith, we deſire to know why it may not be revealed to the conſcience? What is known by the Word, and apprehended by Faith, that may be known to the renewed conſcience. The Word of Truth hath never taught us ſo to diſtinguiſh, and it is not for us to admit what we have not learned from it. Nevertheleſs, we muſt not ſo conceive, as if by every groſs ſinne the perſon juſtified did fall from the ſtate of juſtification, and favour of God: but the ſtate of the perſon ſinning muſt be diſtinguiſhed from the actual pardon of particular ſinnes commited after effectual calling. 6. Forgiveneſs of ſinne is to be conſidered in reſpect of the execution of the ſentence. For ſo long as ſinne abideth in us, and we be ſubject to the diſpleaſure of God, and temporal chaſtiſements by reaſon of our offences, the ſentence of pardon hath not taken full effect. If it be objected, that the remiſſion of the ſinnes of the juſtified is full and perfect: The anſwer is, that the remiſſion of the ſinnes of the juſtified, is full and perfect, not for that they are already freed actually from the inherence of ſinne, and the diſpleaſure of God diſliking it: but becauſe they have full title unto, and right in that mercy of God, which as it hath already delivered them from the dominion and condemnation of ſinne, ſo it will in the end wholly free them, from the inherence of it, the diſpleaſure of God diſliking it, and all the temporal chaſtiſements that do light upon us. 7. The full and perfect conſummation of forgiveneſs is not obtained till the Day of Judgment when we ſhall be diſcharged openly by the Judg himſelf, before the Tribunall of Grace. *Repent, that your ſinnes may be blotted out when the time of refreſhing ſhall come.* The ſinnes which are pardoned in this life, are pardoned in the life to come. Act. 3. 19.

Q. *How is he to be qualified that would make this Petition?*

A. He muſt acknowledg his ſinnes with griefe and godly ſorrow, freely judging and condemning himſelf before God, with hope of pardon in the free mercy of God through Jeſus Chriſt. Confeſſion, ſorrow and faith are required in him, that would crave forgiveneſs of his offences. Joel. 1. 13, 14. 1 Joh. 1. 9. Jer. 14. 20. Pſal 143. 2. Iſa. 53. 5. Ezra 9. 5, 6, 7. Dan. 9. 7, 8. Luk. 15. 21. Act. 2. 37. Luk. 18. 13.

Q. *Are ſinnes called our Debts in the ſame ſenſe that bread is ours?*

A. No: Bread is ours becauſe it is given unto us by the gift of God: Sinnes

are

Act 3.19. 1 Joh.1.9. & 2.12. & 4.9. Apoc.1.5. Jer.31.33.

are ours, because we stand guilty of them, and the blame is justly imputed to us. We therefore sustaining and confessing the fault, do implore mercy of God for pardon. Wherein we do not use any excuse, or lay the blame upon any other: but judge our selves, and fly to the clemency of God in Jesus Christ.

Q. *What is the ground of this Petition?*

Ezek.36.25, 26. Exo.34.6,7. Psal.86.15, 16.

A. That God in Christ Jesus is most gracious and mercifull, ready to pardon iniquity, transgression and sinne, not only giving the penitent leave to ask mercy, but commanding them to pray with affiance to be heard.

Psal.145.8. & 103.8. Dan.9.18,19. 2 Chro.7.14. Hos.14.1,2. Isa.1.18. & 40.2. & 43.25. & 44.21. Psal.130.3. & 27.7. Jer.31.34 Micah 7.19. 2 Chro.6.25,26,27.

Q. *What do we acknowledg in this Petition?*

Gen.1.27. Eccl.7.29. Luk.5,31. 1 Chro.21.17. 2 Chro.6.37. & 29.6. Psal.143.2. Prov.20.9. Dan.9.5. Rom.3.9. 1 Joh.1.9.

A. We acknowledg that God made us just and upright, but that we are most miserable and wretched sinners, corrupt by nature, sinfull by practice. Also we acknowledg that we are starke bankrupts unable to make satisfaction for the least offence, or to discharge the least penny of our debt. For every man is bound to keep the law wholly and continually, so that the breach thereof even once, and in the least point, maketh us debtors: But no man can avoid the breach of it, or when he hath broken it, make amends unto God for it; considering that whatsoever he doth after the breach, is both imperfectly done, and if it were perfect, yet it is due by obligation of the Law, and therefore cannot go for paiment, no more then a man can pay one debt with another. Therefore we are compared to a Child new born, red with blood, not able to wash nor to help himself: and to captives close shut up in prison and fetters, kept by a strong one; so that there is as small likelihood of our deliverance out of the power of Satan, as that a poor Lamb should deliver it self from the gripes and pawes of a Lyon. Lastly, We acknowledg that with God there is mercy to cover our offences, and to forgive the guilt and punishment of our transgressions great and small.

Ezek.16.4,5. Luk 4.18. Mat 12.29. Psal.32.5,6. & 51. 5,6,7. & 130.3. Col.1.14.

Q. *What desire you of God in this Petition?*

Act.5.31. Isa.44.22. Act.10.43.

A. That God of his free mercy in Jesus Christ would fully pardon and forgive all our offences, and cancell our obligation, that in law it be not available against us.

Psal. 51. 2. Isa. 43. 25. Mat. 1, 21. Rom. 5. 9.

Q. *Do we here pray for the sinnes of this Day, as before for the Bread of this Day?*

A. Not only for them, but also for all that ever we have done at all times before, to the end that we might be the further confirmed in the assurance of the remission of all our sins.

Q. *What do we pray for more particularly?*

Jer.5.7. Act.5.31. & 11.18. Jer.31.18. Act.8.22. Mal.1.9. 1 Joh.5.16. Jam.5.15. Exo.32.31. Act.7.60.

A. 1. In respect of them that be without, we pray. First, That God would give them repentance to turn from their evil waies; that considering how many and great and grievous their sinnes be, they might seriously humble themselves before God, and amend their lives. Secondly, That he would give them faith to believe in the grace of God through Jesus Christ, that upon the sight of sinne they be not swallowed up in despair. Thirdly, That God would apply that mercy of his reaching to forgiveness, unto them that are yet Children of wrath, over whom his anger yet abideth through unbelief: These things we ask in respect of our Brethren by grace of election, yet uncalled.

2. For our selves that do believe, we ask. First, That God would blot our the

the remembrance of ſinnes paſt: Not that God can play faſt and looſe, or lay and unlay, nor that we ought to beg what we have obtained: but we have obtained remiſſion of ſinnes in a ſort only, not perfectly. For notwithſtanding our aſſurance of forgiveneſs, if the eye be taken off Chriſt never ſo little, the remembrance of former ſinnes will diſquiet afreſh. Now ſince pardon of ſin paſt is aſſured by faith, it followeth that we muſt ask it as long as we live: becauſe faith ever looks to Chriſt as an humble Petitioner. Secondly, We ask the continuance of his grace, that his mereifull pardon may be a gift without repentance. For in this life our juſtification is not fully executed, but continued: and God who continueth his mercy towards us, willeth that we ſhould ask it daily by hearty ſupplication. Pſal.25.11. Pſal.130.2, Hoſ 14.3. Pſal.143.2. Mat 9.12, 3. Pſal.79.8.

3. We ask the manifeſtation of it, that he would make us ſee and feel this forgiveneſs of his; For our faith is weak, the ſpiritual ſight of our ſouls is dimme, and the comfortable apprehenſion of mercy little, and ſometimes none at all. Now we get by this Petition our faith confirmed, our ſight cleared, our ſenſe reſtored, our comfort encreaſed. To this branch therefore muſt be referred theſe three things as asked by us. Firſt, That God would heal the doubtings and darkneſs of our minds. Secondly, that he would ſtrengthen our faith to full aſſurance in this point, that our ſinnes are pardoned. Thirdly, That he would make us feel our peace in the joy following it. Rom.8.15.16 Eph.1.13. Pſal.51 8,9, 10,12.

4. Every day we ſinne, and every day we muſt beg both the ſenſe and feeling of ſinne and pardon of grace and faith to believe the remiſſion of them. Sins of daily incurſion have a pardon of courſe, but it is required that we humble our ſelves, and ſue for mercy: Sinnes notorious are not actually forgiven, till they be actually repented of. Pſal.130.3. & 143.2. 1 Reg.8.36. 2 Chro 6.25. 1 Joh.2,1,2.

5. We ask in this Petition, that God would execute the ſentence of forgiveneſs every day more and more, killing and crucifying the ſinne that abideth in us, ſparing us as a Father doth his Children, removing from us thoſe temporal chaſtiſements which our ſinnes might every way bring upon us, to our great ſmart: for though God as a Judg hath pardoned our ſinnes, yet as a Father he may ſcourge them in us, though we be freed from the guilt of condemnation; yet God is diſpleaſed with our ſinnes that be inherent, and do oft break out in us. Pſal.51.5,7. 2 Chro. 6.26, 27. Pſal.103.2,13 Mal.3.17.

6. We deſire that God would keep us from ſecurity, hardneſs of heart and impenitency, that he would quicken us by his ſpirit continually with ſighes and groanes to crave pardon and forgiveneſs, and carefully to maintain peace and communion with his Majeſty in the uſe of all holy means that he hath ordained for this end. After once we have taſted the mercy of God, we are apt to grow ſecure, careleſs, unmindfull of his love, ſlothfull in the uſe of his Ordinances, forgetfull of our accounts, ready to runne into arrerages: Therefore we pray that God would keep us by his Spirit, that the world by her allurements might not ſteal our hearts away, that no ſlumber in this kind poſſeſs us: but that every day we call our ſelves to reckoning, and ſue out a pardon for our offences, that our peace with God might be continued, and our comfort encreaſed in aſſurance of his love. Pſal.19.12,13. Pſal.130.3. Zech.12.10. Mar.9.24.

7. We pray that our hearts might be inclined more and more to love, gentleneſs and compaſſion towards our enemies, that we might have the greater comfort in confidence that God hath forgiven us. Eph.4.32. Col.3.12,13.

8. We pray that we may be acquitted from all ſinne, before the Tribunal of Grace, at the Dreadfull Day of Judgment, and that the ſentence of abſolution may take full effect at that time.

9. As we deſire forgiveneſs of ſinnes: ſo do we pray to be accepted as righteous unto life in Jeſus Chriſt. For as it is not enough for a begger to come before a King, to have his rags taken from him, unleſs he have convenient 2 Cor.1.20. 2 Cor.5.21. Phil.3.8,9.

Apparel and Ornaments: ſo for us it is not enough to have our filthineſs done away, unleſs we be clothed with convenient righteouſneſs; not enough to put off our Shakels and Manacles, unleſs we be decked with Garters and Bracelets.

CHAP. XIV.

The wants that are to be bewailed. The Evils that we pray againſt. The ſpecial Bleſſings for which we ought to be thankfull; And the uſefull Concluſions that may be drawn from this Petition.

Queſtion:

W*Hat are the wants to be bewailed?*

A. 1. The corruption of our natures, and wickedneſs of our lives; the ſinnes of our youth, and of our old age. *My ſinnes have taken ſuch hold upon me, that I am not able to look up: they are more in number then the haires of my head, therefore mine heart hath failed me.* Thus with *David* we are to travell and groan under this burden: but this grief for ſinne is a rare thing in the world. 2. The ignorance, ſecurity, deadneſs and ſenſeleſneſs of our hearts, that feel not the weight of ſinne, cannot preſs inſtantly for mercy, make light of running into Gods debt-Book, grow regardleſs of his love, reſpectleſs of his Ordinances, indulgent to our paſſions. Men can mourn bitterly for outward things; fear the diſpleaſure of great men, are afraid of running into debt and danger: but how careleſs are we of our ſouls? How preſumptuous in greateſt dangers? 3. That though we intreat mercy, yet we are ready to runne into ſinne again, excuſe, leſſen, and plead for it, and ſo to hinder the ſucceſs of our Prayers, to impeach our comfort, diſturbe our peace, wound our conſcience, and pluck upon our heads many grievous cuting croſſes, ſpiritual and temporal. 4. The weakneſs of our faith and coldneſs of our deſire, that though we find little comfort and many doubtings, yet we cannot ſtirre up our ſelves to ask importunately: and though God have made many precious promiſes confirmed by Oath, Covenant and Sacrament, and ratified by ſundry experiments of his love, yet we are ready to doubt in tryal and temptation. 5. It is to be bewailed that when God hath revealed himſelf to be gracious and merciſull in Jeſus Chriſt to all them that will confeſs their ſinnes, and turn unto him with their whole hearts; yet ſo many in the world ſhould walk diſſolutely, and following vanity neglect mercy offered unto them in the meanes of grace. 6. It is to be lamented, that we who ſtand in need of daily forgiveneſs for infinite, innumerable, great ſinnes commited againſt the Law of God, ſhould be ſo riggid, and hard to be entreated in reſpect of wrongs done unto us by our Brethren; mercileſs and implacable.

Pſal. 40. 12.

Pſal. 51. 2. Pſal. 119. 59. Iſa. 44. 19. Jer. 8. 6. Hag. 1. 7.

Jer. 14. 19, 20. Luk. 19. 18. Prov. 14. 29. Prov. 16. 32. Prov. 19. 11. Rom. 12. 19. Rom. 1. 30. Iohn 12. 40.

Q. *What are the Evils that we pray againſt?*

A. 1. We pray that God would not give us up to hardneſs of heart, nor ſuffer us to walk in ſtubbornneſs and diſobedience, or ſelf-conceitedneſs, vainly puffed up with opinion of our own righteouſneſs. *He hath blinded their eyes, and hardened their hearts, that they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted, and I ſhould heal them.* 2. We ask that God would not remember our ſinnes, nor keep his anger for ever. *Be not wroth very*

Mat. 13. 14. Deut. 9. 4. Jer. 2. 35. Mat. 9. 12, 13. Luk. 15. 7. & 18. 9, 10. Rev. 3. 17. Hoſ. 12. 8.

very ſore, O Lord, neither remember iniquity for ever: behold, ſee, we beſeech thee, we are all thy people. O remember not againſt us former iniquities, let thy tender mercies ſpeedily prevent us, for we are brought very low. 3. We deſire that God would not bring upon us the deſert of our ſinnes, nor the puniſhment temporal, ſpiritual or eternal that is due for our tranſgreſſions. *O Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure. Hide not thy face from me, put not thy ſervant away in anger. Turn us, O God, of our ſalvation, and cauſe thy anger towards us to ceaſe.* And to this head muſt be referred, that God would not take us away in our ſinnes, but give us grace and time to repent, and watch for his coming.

Iſa. 64. 9. Pſal. 25. 7. Exo. 32. 11, 12. Jer. 14. 21. Exo. 34. 9. Pſal. 79. 8. Lam. 1. 9. & 5. 20. Pſal. 6. 1. Pſal. 27. 9. Pſal. 38. 1, 2. Pſal. 85. 5, 6. & 88. 16.

Q. *How ſhould a man ſtirre up himſelf to make this Petition devotionally?*

A. 1. The firſt mean of the more devotional propounding this Petition, is to work the heart to godly ſorrow for ſinne, conſidering the filthineſs of it, our own indignity, the tyranny of Satan, and the miſeries that accompany tranſgreſſion. What is ſinne, but the corruption of the ſoul? What are we, rotten fleſh, the filth of the earth, duſt and aſhes, that we ſhould dare to lift up the heel againſt the incomprehenſible Majeſty of God, of whom we are created, preſerved, redeemed, and enriched with incredible benefits? And to what end do we offend? That being eſtranged from God, who is the chief good, we might yeeld our ſelves unto the Devil into moſt miſerable ſervitude, for the baſe, filthy wages of ſinne. Nor can it be ſpoken, how cruelly the Prince of this world dominiers in their ſouls, who breaking Covenant of love with God, whereby our ſpirit is knit to God, do revolt to this malitious enemy. Sinne violates the ſanctity of the ſoul, prophanes the Temple of God. Innumerable are the evils which ſinne hath brought upon man. God himſelf is at warre with the wicked, with whoſe ungodly acts he is greatly offended. The wrath of God doth purſue the ſinner, as the ſhadow followeth the body. Thoſe conſiderations ſhould move us to mourn for the ſinnes that we have committed againſt the Law; and if we can truly ſorrow that we have offended, we ſhall earneſtly beg to be received into favour. What will a Malefactour now in danger leave unattempted to get his pardon? 2. That the ſight of ſinne drive us not to deſpair, we muſt remember that God is ready to grant releaſe to them that ſeek it by hearty ſupplication. For he would never have taught us to crave mercy by Prayer, if he had not been willing to pardon them that repent. But if we hope ſtedfaſtly, we ſhall earneſtly and affectionately cry to God, *Forgive us our treſpaſſes.* What if one might be releaſed from his debt, but asking to have it forgiven? Who would not ſeek inſtantly? Who would ſpare to ſpeak that have this hope? 3. The third mean is to let our hearts ſmite us in the ſins, which of infirmity we fall into; for becauſe men paſs by ſinne impenitently, without conſcience of it all the day, therefore they without life and power and feeling deſire, propound this requeſt to God at evening. 4. To mark how uncomfortable it is when Gods countenance this way is hid from us, and how heavy it is when doubting and darkneſs do grow upon us. 5. We muſt get a fear of Gods fatherly corrections, which we provoke. The Child that feareth the rod will be afraid and cry to have a fault pardoned. So we muſt think what a joy and ſweet ſtate it is to have our *Quietus eſt* daily by us. The peace of God paſſeth all underſtanding: there is nothing that can make us ſo comfortable to our ſelves, nor ſo fruitfull in the knowledg of our Lord Jeſus Chriſt, as aſſurance of ſalvation. *Bleſſed is the man whoſe iniquity is forgiven, and whoſe ſinne is covered.* 6. Conſider the examples of the faithfull; how earneſt have they been with the Lord for mercy? How importunately have they ſollicited him to blot their ſins out of his remembrance, and in loving favour to turn unto them? Their zeal ſhould inflame our deſire, and quicken our dulneſs.

Q. *What are the special Blessings for which we ought to be thankfull?*

A. 1. We must bless God that he [illegible] given Christ to be our propitiation, in whom we might obtain mercy. At the birth of Christ, the Angels sang, *Glory be to God on high.* Christ is the gift of Gods rich love and mercy, for which we are bound to render immortall praise. 2. God is to be praised for his Word and Ordinances, in which he hath made known what his pleasure is touching the pardon of our sinnes, and giveth us assurance of his favour. *He hath not dealt so with every Nation, neither have the people known his Law.* 3. We must give thanks to God for the pardon of our sinnes; that he hath given us grace to humble our souls, seek mercy, believe his promise; and that he hath looked upon us in love, removing our iniquities farre out of his sight. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his Inheritance?* O the incomprehensible mercy of God, who sheweth himself so easie to be intreated! Men if provoked are hard to be wonne: the Lord proffers reconciliation, and teacheth how to sue that we might find favour and live in peace. 4. God is to be magnified, that he hath spared us so long, corrected us in measure with great lenity, removed the crosses that lay upon us in due season, given us inward peace and contentment, and sustained us under the burden of sinne that we did not runne into despair. *O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Bless the Lord, O my soul, who forgiveth all thine iniquities, and healeth all thy diseases.*

Rom. 7. 25.
Mica 7. 18.
Psal. 78. 38.
Isa. 12. 1.
Psal. 103. 2, 3.

Q. *What Conclusions may be drawn from this Petition?*

A. 1. All men are sinners, even the regenerate. *There is none righteous, no not one. In many things we offend all. Who can say my heart is clean?* No man liveth without his daily sinnes; we like Infants have our scapes; like wounded persons, cured our scarres; like white Swannes, our black feet. *If we say that we have no sinne, we deceive our selves, and the truth is not in us.* All these sentences are confirmed by the mouth of our Saviour Christ, teaching the just and faithfull to ask pardon of their daily slips, and that in truth, not in counterfeit humility. For who would brook one praying, to lie not to men but to God, when with the mouth he prayeth, *Forgive my debts*, when in heart he saith, that he hath no debts, that should be forgiven? What shall we say of them, that talk of justification by the works of the Law, of merit, of perfect obedience to the Law of God? He that askes pardon for his offences, cannot possibly conceit that he is pure and free from sinne. He needs not forgiveness, who hath not runne into transgression. 2. Forgiveness of sinne is a special favour, that is to be desired of all men. *The man is blessed, whose iniquity is forgiven, and whose sinne is covered.* It is a peculiar gift of Gods eternal love, which he vouchsafeth to them, that he hath chosen to be Heirs of salvation. It is the purchase of Christs blood: an excellent price, which shews the worth of the benefit. Nor are the effects of justification less precious: for *being justified by faith we have peace with God, free access to the Throne of Grace, and rejoice in the hope of Glory.* Sinne makes separation between God and man, and raiseth contention betwixt man and his own conscience: But when sinne is covered by gracious pardon, then follows sweet peace with God, and quietness of mind. Sinne is the bondage of soul: when the cords of sinne be unloosed, we are set at liberty. Sinne is the filthiness of the soul, when we are purged from it, we are made white and clean. He lives merrily, and at hearts ease, who hath his accounts taken up in Jesus Christ. This will appear by the contrary: For untill sinnes be forgiven, they separate between God and man, whether he be converted or unconverted. If a man be not in the state of grace,

Rom. 3. 10.
Jam. 3. 2.
Prov. 20. 9.
1 Joh. 1. 8.
1 Reg. 8. 46.
Catech. Rom. Par. 4. cap. 14. q. 4.
Psal. 32. 1, 2.
Mic. 7. 18.
Col. 1. 14.
Eph. 1. 7.
Rom. 5. 1, 2, 3.
Isa. 59. 2.
Lam. 3. 42, 44.

grace, his prosperity in this life doth but fat him against the day of slaughter; and increase of his daies are but a multiplication of his sinnes, against the day of reckoning. And he may look for death to arrest him every day, which if it doe before his sinnes be remitted, he shall be found in his sinnes at the Day of Judgment, to his everlasting perdition. If a man be in the state of grace, yet if by new sinnes the Lord be provoked to withdraw his loving countenance, and to shew tokens of his displeasure against him, his life becometh unprofitable and uncomfortable, untill God speak peace unto his soul again. He cannot come boldly into the presence of God to pray, hear or receive the Sacrament: or if he do come, he is very heartless in the performance of them, and all that a man hath, though it be a Kingdom, can give him no comfort. But when God forgiveth sinnes, God of an enemy becometh a friend, and of a displeased Father, beginneth to look graciously upon his Child. The guilt of sinne subjecteth to the curse: freedom from sinne bringeth deliverance from all misery. They are to be held extremely foolish, and out of measure sinfull, that of all things, care and look least after forgiveness, and the making of their Salvation sure unto them. If they have offended, and be in danger of punishment by the Laws of man, then, if by Petition, or bribe, or by any other means they can procure, either commutations, or releasment, or pardons, they will spare no paines this way. Or if they can make sure to themselves and to theirs large temporal estates, it is all that they labour to make sure in this life: but they are altogether negligent in seeking remission of sinnes by Christ Jesus, they have no thoughts of making their Calling and election sure. 3. It belongs to God only to forgive sinnes, and to restore the feeling of his grace. *To the Lord our God belongeth mercies and forgivenesses. With the Lord is mercy and plenteous redemption. I, even I am he, saith God who blotteth out thy transgressions, for mine own sake, and will not remember thy sinnes.* To forgive *iniquity, transgression,* and *sinne,* is a branch of his Name. Sinne is a breach of the Law of God, and an offence against his in infinite Majesty. But God only can dispense with the breach of his Law, and forgive the wrong that is done unto his Highness. The wrong that is done to man, he may and ought to forgive: but the sinne which is against the Divine Law, God only can pardon. In the forgiveness of sinne there is a three-fold power. The first of Authority, which one hath principally of himself, not of another: so God only pardons sinne. The second, of excellency by Commission, which one exercises as delegate from another, but by way of excellency: so Christ as Mediatour pardons sin. The third of Ministry, which only by intimation in the Name and Authority of the Sovereign Lord proclaimes it: so the Ministers of the Gospel remit sinnes; that ministerially in Christs Name pronounce forgiveness to them that believe. There is a whole power, such as is in the King, and a contracted power, such as is in inferiour Magistrates: but the Ministers of the Gospel have no power in their own persons, only as Heraulds or Pursevants they intimate the chief Magistrates Decree or pleasure. This is comfortable to all that need and desire remission. It is well for them that God doth not put them over to others, but reserveth this power of pardoning of sins to himself. They that come to him may be assured that he will and can forgive them: for *David* saith, *He is plenteous in mercy unto all that call upon him.* What though our sinnes have abounded, both for greatness and number? The grace of him that pardoneth, aboundeth much more. For *with God is plenteous redemption.* What should he fear the censure of men, or the hatred of the ungodly, that is acquitted before God? *It is God that justifieth, who shall condemn?* 4. *Gods* forgiveness is of free grace: We do not redeem it with our satisfactions: but beg it of mercy. *Have mercy upon me, O Lord, according to the multitude of thy compassions, do away my transgressions. We are justified freely by his grace, through*

Dan. 9. 9. 1 Joh. 1. 9. Psal. 130. 7. Mar. 2. 7. Isa 43. 25. Exo 34. 6, 7. Rom. 8. 33. Luk. 17. 4. Act. 5. 31. Joh. 20. 23. *Totum potestativum & contractum.* Psal. 86. 5. Psal. 130. 7. Rom. 8. 34, 35 Psal. 32. 2. Psal. 51. 1, 2. Psal. 130. 3, 4. Mar. 9. 2. & 18. 24. Rom. 3. 24, 25.

through the redemption that is in Christ Jesus: And you hath he quickned, being dead in your sinnes, having of his grace forgiven you all trespasses. Thus the Children of God are taught to pray: *Take away all iniquity, and receive us graciously:* The promise of God runneth thus; *I will love them freely: For mine own sake I will be favourable to thine iniquity, and remember thy sins no more.* And as pardon of sinne, so is salvation by the free grace of God, *We are saved by grace through faith.* We are predestinated to life, to be obtained of rich grace and meer mercy: Election is of grace, and so is the life to which we are elected: otherwise grace should be subordinate to justice. Faith is given of grace, and so is life that is obtained through faith: which is called the Inheritance of Promise, or the promised Inheritance. For it is the property of faith to deny all worth in our selves, and to look meerly to the free Promise, and undeserved Love of God. The Promise is through Faith, that it might be of Grace. Eternal life is the Inheritance of Children, not the wages of servants: but the Inheritance is given of favour. Either salvation is meerly of grace, or meerly of works; for it cannot be of both. Grace and works are so opposed in Scripture, that what is of grace cannot be of works, and what is of works cannot be of grace. But salvation is not meerly of works: for then man had cause to boast in himself, but not in God. How comfortable is this to afflicted and burdened sinners, that see no worth in themselves, and find that they have nothing in them, to pay for a release or ransome? Here yet they may see grace, yea, free grace in God. If we will but ask forgiveness, and accept forgiveness, and be thankfull for forgiveness, his Name and Nature is to be gracious; He must deny himself, if he do not of his free grace forgive, and save us. 5. Forgiveness of sinne is full and perfect in respect of guilt and punishment. The Scriptures do so emphatically describe forgiveness, that it cannot imply less then pardon of the whole guilt and punishment; As when God is said to *forgive the whole debt*, to *blot out our sinnes as a mist, not to remember them any more, to cover them, cast them behinde his back, bury them in the bottom of the Sea*: which phrases import more then a partial forgiveness. This is clear by the cause, price and effects of redemption. For that pardon which is given of rich grace, is a full pardon, not curtalld or defective. Sole grace and paiment of any part of the debt cannot stand together. That pardon which is given upon a valuable and sufficient price is full and perfect. But Christ Jesus hath satisfied the justice of God for our sinnes. *He bore our griefs, and carried our sorrows. And he was wounded for our transgressions: and the Lord laid on him the iniquity of us all.* By himself he purged our sinnes. Peace, access unto the Throne of Grace, and freedom from condemnation is the effect of forgiveness; which do clearly prove it to be full in respect of guilt and punishment *There is no condemnation to them that be in Christ Jesus. Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who shall condemn? Being justified by faith, we have peace towards God.* How comes it then to pass, that the Saints of God be subject to so many afflictions? For answer, we must know, that whereas there are two things in sinne, the fault, deformity or stain, and the punishment; Christ who is the Lamb of God that taketh away the sins of the world, by the working of his grace purgeth out the one, and by vertue of his satisfactory sufferings, freeth such as he purgeth from the impurity of sinne, from the punishment due unto it: and in proportionable sort he purgeth out the one by his sanctifiing grace, and by vertue of his satisfactory sufferings freeth us from the other. So that when sinne is only so purged out, that it is no more predominant, there remaineth no condemnation, but yet some affliction, and when it is wholly taken away, there remaineth no punishment at all. For it is most certain that Christ suffered the punishments; not only of those

Col. 2 13.
Hos 14. 2.
Vers. 4.
Isa. 43. 25.
Ezek. 36. 22.
Eph. 2. 8.
Eph. 1. 6.
Rom. 11, 5, 6.
Eph. 2. 9, 10.
Mat. 18. 32.
Isa. 43. 25.
Psal. 32. 1.
Mic. 7. 18.
Isa. 53. 4, 5, 6.
Heb. 1. 3.
Heb. 1. 3.
Rom. 8. 1.
Rom. 8. 33.
Rom. 5. 1, 2.

Field of the Ch. lib. 5. appen. 1. part. p. 42.

those sins, that men commit in the time of ignorance, infidelity, and the state of Nature, but of all sins: and the justice of God will not require one debt to be twice paid. So that the reason why godless men are subject to all kinds of punishment, is, because they do not become one with Christ, nor are made partakers of his sanctifying spirit, purging out the sinfulness that is in them, that they might enjoy the benefit of his satisfaction: and likewise the reason, why good men turning to God by repentance, are still subject to some punishments in this life, notwithstanding their union with Christ, is because they are not so fully conjoyned to Christ, and made partakers of his spirit, as to be purged from all sin. For if they were, they should be freed from all punishment by his sufferings: he having suffered for all them that become one with him, all that the justice of God requireth. 2. It must be granted, that temporal evils did befall *David* after his sin was pardoned; and the like doth befall other of Gods children, but it must be known, that those afflictions were not satisfactory punishments, or had any respect unto the justification of those that were therewith exercised: but they only had respect unto their farther sanctification. The same evils in different persons, *&c.* the godly and the wicked are of different natures, and sent of God for different purposes. In the wicked they are signs of his wrath, but to his children they are signs of his love: They are to the wicked plagues and forerunners of destruction, but they are unto the godly corrections unto instruction: They are bitter potions to purge out the corruption, and medicines to eat away the dead flesh of the soul. The prosperity of the wicked turneth to their ruine: and the adversity of the godly worketh for their good. We may say of the chastisements of the righteous, as of the remainders of sin in them: in themselves they are evil, but God turneth them to good. The hearts of all that believe in Christ should rejoyce at this, to consider that they are not onely redeemed, but that they are fully redeemed from wrath and satisfactory punishment temporal, and eternal. If temporal chastisements be inflicted, God doth send them in love, either as tryals of his graces wherewith he hath filled them, or as Physick to prevent or remove the corruption of sin which yet remaineth in them; they shew what grace they have, or prepare and make way for that grace they have. Crosses are not curses to them, but by the gracious providence of God are turned into blessings: For, *Blessed is the man whom the Lord teacheth by correction, and instructeth him out of his Law.* 6. He that would obtain pardon through the grace of God, must begge it by earnest and hearty prayer. The means to remove sin is to flie unto the mercy of God in Jesus Christ. Prayer is necessary not onely to the sense and manifestation of forgiveness, but to the pardon it self. Necessary by the ordinance of grace, not as a meritorious cause, but as a means whereby it is obtained. For pardon is received according as it is proffered and promised in the word of Grace, the glad tidings of salvation. But it is profered and promised upon condition that we pray, *When thy people Israel be smitten down before the enemie, because they have sinned against thee, and shall turn again to thee, and confess thy Name, and pray, and make supplication unto thee in this house, Then hear thou in heaven, and forgive the sin of thy people Israel. If my people which are called by Name, shall humble themselves,* and pray, *and seek my face, and turn from their wicked Wayes: then will I hear from heaven, and will forgive their sin, and will heal their land, Pray God, if perhaps the thought of thine heart may be forgiven thee.* Manasses *besought the Lord his God, and humbled himself greatly before the God of his Fathers. And prayed unto him, and he was entreated of him, and heard his supplication.* The poor *Publican* prayed, *God be mercifull to me a sinner.* Faith believeth according to the promise of Grace, and receiveth what is offered in the word, according as it is offered. But promise of forgiveness to be vouchsafed unto him that doth not ask it, there is not one in the whole Scripture. Moreover, the Lord

Quamdiu inhabitas in nobis peccatum, tam diu etiam morti summa obnoxii. Zanch. in. 1. Jo. 1. 9.

Pf. 49. & 118. 1 Cor. 11.

Et aerumnas fugis bene collocatas? Esse jam miserum juvat. Sen. Thyest. act. 3.

Nunc & damna juvant. sunt ipsa pericula tanti. mart. epig. l. 1. 13.

Pf. 94. 22.

1 King. 8. 33.

2 Chro. 7. 14.

Act. 8. 22. 2 Chron. 33. 12. 13.

Luc. 18. 13.

Hos. 14. 2, 3.

will

will not justifie the wicked, that is, the impenitent, and such as go on in their wicked course; but such as turn from their evil way, and seek him unfainedly. But faith and remission are linked immediately. That is most true, but we are to know there be divers acts of faith, amongst which we may reckon these three as most pertinent to this purpose: One whereby it obtaineth forgiveness; another whereby it receiveth it, the third whereby it assureth, that sinns pardoned. The first of these is prayer, for faith desires mercy without humble supplication, and looks up unto God as a poor petitioner. As it assureth that pardon is to be had, and stirreth the desire after it: so it maketh the soul to go forth in hearty prayer, that it might obtain. Hence we learn, how we may come to assurance that our sins are blotted out of the Lords remembrance. First we must unfeignedly entreat mercy, and then effectually receive it: for the promise is, *Aske and have, seek and finde*, pray and thou shalt be forgiven. And from this step we rise to the assurance of mercy, concluding that as we have prayed, so it shall be unto us. A Christrian must not depend upon sense and feeling, nor look for such a certificate from heaven as by inspiration or audible voice might comfort him in the certainty of Gods mercy, and expell all doubts and fears, whether he will or no: but he must stir up faith according to the word of promise, and conclude the pardon of his sins, as it is there laid down. And because we have the word of the Lord for it, that whatsoever we ask according to his will in faith, we shall obtain it: therefore when we have prayed, we must without more ado, cast our souls upon the gracious promise, and trust confidently in the mercy of the Lord. 7. In asking pardon of sin, there must alwayes be hearty acknowledgement and confession of sin. When *David* gave over hiding his iniquity, and said, I will confess my transgressions to the Lord, then saith he, *Thou forgavest the iniquity of my sin.* God hath promised to forgive those that confess their sin. *If we confess our sins, he is faithful and just to forgive us our sins.* Hearty confession of sin giveth glory to God: for thereby is acknowledged his sovereignty and goodness, the equity and holiness of his Law, his Justice in punishing, his grace in pardoning our offences. *My son confess thy sin, and give glory to God.* When a man hath committed a sinne, and will not confess it, he doth enforce God to bring him to tryal, and discover his transgressions: but he that freely confesseth, putteth conscience out of office, and is hereby capable of forgiveness. God is ready to forgive, but he will have it appear that forgiveness is of grace: which is then manifest, when we acknowledge our transgressions before him. An unfeigned confession of sin, argueth a true desire of pardon, yea it doth put an edge to desire: for when the bed role of many damnable sins is laid open to the view of a man, it will make him earnest with God, as it did *Daniel*, who after his confession, is most fervent in prayer. But he cannot entreat for mercy, that will not confess his errors. *The whole need not the Physician, but they that are sick.* The promises of grace run thus, *Acknowledge thine iniquity, and be received unto mercy.* And if we would partake in the good promised, we must perform the condition required. Look upon all the servants of God that have lived in former times, we shall find, when they sued for mercy, they did evermore take shame to themselves in the hearty acknowledgement of their offences. *Father I have sinned against heaven, and before thee.* It is the property of faith to abase it self, and magnifie the rich grace of God: what then can be more fit and natural, then for him that seeks justification by grace, to condemne himself freely before the throne of grace, and to set forth our unworthiness, that God might be glorified in shewing mercy. If thou canst not prevent sin altogether, yet take heed that Satan prevail not to draw thee to hide or deny, or excuse it. Of all things that is most foolish and dangerous. He that hides his sinne, shall not prosper. The root of this evil is pride and self-love: the end shame and vexation. Sin upon the consience is like

Pf. 32. 5.
1 Jo. 1. 9.
Jos. 7. 19.
Dan. 9. 19.
Jer. 3. 13.

like corruption in an ulcer, that will throb and rage, if it be not looſed forth. The more we ſeek to cover our ſins, the more we diſcover them before God, and to our own conſciences: and every excuſe is an aggravation of them. 8. Believers may come to aſſurance that their ſins are forgiven. For whatſoever we ask in Chriſt agreeable to his will, we know that we are heard in it. The Papiſts object. They who begge a pardon of ſin, are not ſure of pardon. But with more truth we may invert it; They who may ask forgiveneſs may come to aſſurance that they have forgiveneſs. Nor is it conſequent, that if a man know himſelf to be juſtified, that then he may not ask remiſſion of his ſins. Do not many right learned and wiſe among themſelves, teach that a man may be ſure he is in the ſtate of grace, and juſtification, by the ordinarily working of Gods ſpirit? and do not all Papiſts think, that by ſpecial revelation men may be ſure they are in the ſtate of grace, as *Paul*, *Peter*, and divers others, were, who yet might and ought to make this petition? But in what caſe ſuch as believe muſt ask forgiveneſs, ſee before. 9. Our humiliation, invocation and faith touching forgiveneſs muſt be renewed daily. As we muſt ask every day our daily bread, ſo muſt we the pardon of our daily tranſgreſſions and ſins. For notwithſtanding any former aſſurance of forgiveneſs, if we take our eyes from Chriſt, the remembrance of ſins paſt will diſquiet conſcience afreſh. But faith looketh to Chriſt in all humility and hearty ſupplication. Again, the beſt men are clothed with infirmities, and in ſome thing or other do ſin daily. Now as we tranſgreſs, we muſt ask pardon. Conſtant repentance is no leſs neceſſary after we are entred into the ſtate of grace, then at our firſt entrance. If no man can be juſtified or ſaved without repentance, continual repentance is required to continuance in juſtification. Not that the former pardon can be made voide by new ſins committed for the gifts and calling of God are without repentance; but that continuance of Gods gracious favor is to be ſought in all humility, as well as our firſt acceptance into the ſtate of mercy, and actual pardon of ſins paſt. For as a Chriſtian cannot utterly fall from grace, and wholly looſe the gifts of the ſpirit, no more can he from the ſtate of juſtification: but as he that is fallen muſt riſe by repentance for the repaire of grace, ſo muſt he to obtain remiſſion. Man regenerate is the ſubject capable of juſtification; and ſo long as the life of grace abideth in a Chriſtian, he continueth in the ſtate of juſtification: but actual remiſſion of ſins, ſpecially ſuch as make breaches in the conſcience, is obtained by actual prayer of Faith after the ſin committed. If the regenerate acknowledge their ſins, God is *faithful and juſt to forgive*. The ſeat of pardon is the heart of man contrite and humble, which thirſteth after mercy. *I came to ſeek*, ſaith Chriſt, *that which was loſt*, *and to bind up that which was broken*. The conditions without which pardon is not obtained, are humiliation, confeſſion, prayer. Forgiveneſs is free and of meer grace; repentance and prayer are not cauſes, for which, but conditions without which, this favour is not obtained. Not to diſcoute what God could have done without reprehenſion of injuſtice, by his abſolute power; certain it is, that the Lord will not receive the impenitent into favour. For what were this, but to put no difference betwixt the righteous and the wicked, to ſet open a gap to impiety, to expoſe mercy to contempt, thruſting it upon them that refuſe, and caſt it away? Grace ſhould not be glorious, if it did hearten men to the practice of ſin, and encourage to perſevere in an evil courſe. Moreover, it is not enough that the pardon of mans ſin be actually paſſed by God, but this pardon muſt be ſued out, that the ſame alſo may be paſſed in a mans conſcience: and this muſt be renewed daily, even as the conſcience is blurred and ſtained with ſins daily; elſe a man ſhall have litle comfort or fruit of that pardon which ſtands upon record for him in heaven. Juſtification is a continued act, and the application of it by the work of the Holy Ghoſt, as alſo the full execution is wrought by degrees, never perfected till the day of judgement.

Alex. of Ales. part. 3. q. 61. m. 7 art. 3. *Io. Bacon* l. 3. d. 30 q 1 art. 2. *Chamierus* in *Apol.* cont. *Dominic.* a *Soto Vega*, l. 9. in *Conc. Trident.* *Bell. de purgat.* l. 2. c. 15.

Luk. 13. 5. 1 Joh. 1. 9. *Zanch.* in 1 *Joh.* 1. 9. *de* remiſſion. Iſa. 61. 1, 2.

Lastly, If pardon of sin be asked that day in which it is committed, the guilt lying upon the conscience, it doth benumm the conscience, and so it is forgotten altogether; or else when it is put off till many sins be committed, either the heart is discouraged with multitude of offences, that it is afraid to present it self before God, or if it do come into Gods sight, those many sins are confessed and prayed against but confusedly and in gross for the most part. Wherefore it shall be every mans greatest wisdom, to ask pardon, and make his peace with God every day. It is not safe to suffer sin to lie long unconfessed and unpardoned, lest it fester, green wounds are soonest cured, with most ease to the patient. Sins lying unpardoned beget other sins daily: but speedy confession doth prevent the out-breach of after-sins. Aske pardon every day, then will sins be more particularly confessed, and more distinctly and earnestly prayed against, and pardon will be sooner granted, and that with less horror of conscience. Great is the security of that man, who walking in the midst of dangers, hath his accounts taken up in Christ. Peace with God doth sweeten labor, sleep, sickness, crosses of what kind soever. He needs fear none evil, that is freed from the danger of sin, carrying an acquittance in his bosom. All trouble and vexation ariseth from this, that our faith is weak, our assurance assaulted with many doubtings, our communion with God many wayes eclipsed though our negligence in prayer. All these things should move us effectually to renew our Petitions for pardon, and our faith in the promises; for according to our desire so shall it be unto us: *David* heard this promise from *Nathan* in the name of the Lord, *Thou shalt not die*; yet ceased he not to ask mercy and comfort. 10. All sins shall be pardoned to him that with true repentance and faith unfeigned doth ask forgiveness in the name of Christ. If sins hinder not humiliation, they cannot hinder comfort. Sins before and after Baptisme, sins of ignorance and against conscience, sins of infirmity and voluntary, are pardonable by grace, and shall be forgiven to him that with grief and sorrow doth intreat remission. In the Law, sacrifices were appointed for sins willingly committed as well as for sins of ignorance. The Scripture mentioneth examples of many that sinning notoriously after grace, have obtained forgiveness. Our Saviour Christ teacheth them that sin after baptism and regeneration, to pray for remission: and whatsoever we must ask, we are assured it may be obtained. The Lord never taught us to begge what is impossible. Whereas committing of sins after knowledge, and falling oft into the same sins, doth much affright and burden the heart of many of Gods dear children, in so much that they are afraid to come so oft to God for pardon of the same sin; yea sometimes they doubt whether they be in state of grace. This doctrine doth serve to remove this doubt, and these fears. This salve which Christ hath prescribed to cure such sores, sheweth that it is incident to his own Disciples to have need of it. And sith he hath appointed a remedy for sins committed after conversion, *&c.* every day to ask forgiveness, and more assurance of his favour: let us daily use this remedy, assuring our selves that this dayes sins confessed and prayed against, shall be forgiven as well as any committed and forgiven heretofore. As the body hath relapses into the same diseases, and the same Physick may be used to recure them: so the soul hath relapses, and the same remedy which before hath done good, may and must be used again to recover them. 11. Whosoever would be justified before God, must be beholding to God for the free forgiveness of all his sins, as well as of any. All sins are mortal, and of themselves damnable: wherefore if all sins be not pardoned, a man abideth in danger of the curse. Faith cannot receive the promise of pardon for one sin, and not for another; nor doth God pardon one sin past, when he remembers another, to call to a reckoning for it. When the faithful sin grievously to the wounding of their conscience, till they have repented of that sin in particular, they cannot believe the pardon of any past. He cannot truely con-

Ps. 51. 1, 2, 3, 12.

Lev. 5. 1. 2. & 6. 1, 2.

ſeſs and repent of one ſin, that repenteth not of every one: nor can one ſin be remitted without another. Chriſt ſaith to the thief, *This day ſhalt thou be with me in Paradiſe.* But he could not be in Paradiſe unleſs all his ſins had been remitted: for one ſin is ſufficient to exclude us out of the Kingdom of heaven. *David* ſaith, *He forgiveth all thine iniquities.* Paul: *He hath quickened you together with him, having forgiven you all treſpaſſes. The blood of Jeſus Chriſt,* ſaith *John, cleanſeth us from all ſin.* Let all that will be ſaved, be glad they may be beholding unto God for pardon of all their ſins, and let us ask for remiſſion of all ſins. God can as well pardon all, and the greateſt ſins, as one of the leaſt; and the leaſt ſin hath need to be pardoned as well as the greateſt: for a Muſket ſhot will kill as well as the ſhot of a great Ordnance. 12. Every Chriſtian ought to deſire andendeavor that others may have their ſins pardoned, as well as his own. OurSaviour prayed for them that put him to death, *Father forgive them. Steven* for them that ſtoned him, *Lord lay not this ſin to their charge. Daniel* he prayed for forgiveneſs of the ſins of the people, ſo did *Ezra, Nehemiah, Moſes, Samuel* for the Iſraelites: *Job* for his friends and children, *Paul* for them that forſook him when he anſwered before *Nero*: the Prieſts for their Hearers. If a man ſee his brother ſin a ſin, which is not unto death, he ſhall ask, and he ſhall give him life for them. The like glory of Gods free grace doth manifeſt it ſelf in their ſalvation, as in the ſalvation of ones ſelf. Hereby we ſhew our greateſt love unto them by praying for the greateſt good unto them, *ſc.* forgiveneſs of ſin, and peace with God. Love to the Church and Commonwealth doth require it: for while the ſins of Gods people remaine unpardoned, they do decline, and the whole ſtate is expoſed unto Gods judgements. This moved *Ezra* to pray for the people, fearing leſt God ſhould be angry with them, till he had conſumed them: becauſe they had married many ſtrange wives. And as we muſt pray, ſo we muſt uſe all good means to bring our brethren from the error of their wayes: for he that converts the wandring from his evil courſe, doth ſave a ſoul, and cover a multitude of ſins. Whereas the ſins of many fearful and tender hearted Chriſtians do oppreſs them, that they (as they think) cannot pray for forgiveneſs they onely can grone and ſigh out requeſts, but cannot expreſs them: ſuch as theſe may take comfort, and raiſe up their Spirits by thinking on this doctrine. What though they cannot ſatisfie themſelves in their own prayers, they muſt not be ſo uncharitable as to think that others cannot pray, yes they can pray, and muſt and do pray for the forgiveneſs of your ſins. Live upon their ſtock, when ye have little of your own. The Papiſts talk of a Treaſury of the Church wherein are reſerved the overplus of the merits of the Saints, that when men lack merits of their own, the Pope may furniſh them with ſupply from others. This treaſury is but a fiction: but this doctrine commendeth unto us the true treaſury of the Church. Firſt, Chriſt Jeſus who commandeth all Chriſtians on earth to pray one for another, he did pray for us. Next, all faithful Chriſtians do according to the will of God, pray for us, which prayers of theirs are daily offered up by Chriſt for us, and cannot but avail with the Lord, becauſe they be made by his appointment. 13. Sins do caſt men into debt and arrerages with God. It is likened unto the debt of *ten thouſand talents.* Sin is a breach and forfeiture of that bond of obedience, wherein man doth ſtand bound to God by the law. The conſequents of ſin do argue it: for when ſin is committed, either paiment and ſatisfaction muſt be made by the ſurety Chriſt Jeſus, or elſe a man is liable to the arreſt of his own conſcience, and in certain danger to be caſt into the priſon of hell, *Until he have paid the utmoſt farthing,* that is, for ever and ever. Which ſerveth to diſcover to all ſinful men, that they are much in debt, and in the ſtate of Bankrupts: they are more in debt then themſelves and all their friends they can make in the world can ſatisfie: yet fooliſh men, if they be ſo honeſt, or ſo wealthy, as to owe no man any thing, they are proud, and

Luc. 23. 43.
Pſ. 103. 3.
Col. 2. 13.
1 Jo. 1. 7. 9.
Luc. 23. 34.
Act. 7. 60.
Pſal. 79. 8.
Dan. 9. 19, 20.
Ezra 9. 6, 7, 8.
Neh. 1. 5. 9.
Exod. 32. 11.
1 Sam. 12. 23.
19.
Job 42. 10. &
1. 5.
2 Tim 4. 16.
Num. 6. 25.
Jam. 5. 16.
1 Jo. 5. 16.
Ezra 9. 10. 14.
Jam. 5. 19, 20.
Mat. 18. 24.
Rom. 8. 12. &
13. 8.
Gal. 5. 3.
Eſ. 59. 1.
Rom. 6. 23.

insult over their Neighbors: when yet they make no bones of any sin, that may make for their pleasure, profit, or credit. Great is the misery of that man whose sins are treasured up against the day of vengeance. It is burdensome to live in debt and fear of Arrest, though a man may fly or hide himself from the Bailiff, or if he be taken can suffer no greater sorrow then to be cast into prison, where death will put an end to care: But the Arrest of conscience, which cannot be avoided, is much more terrible, and torment of hell, out of which there is no redemption, is most intollerable.

CHAP. XV.

Shewing, the meaning of these words, As we forgive them that trespass against us. *Who our Debtors are, And what it is to forgive them. Several objections answered; many necessary conclusions deducted, with divers reasons to perswade us to forgive the injuries that we receive from others.*

Question:

WHat *is the meaning of these words,* As we forgive them that trespass against us?

Luc. 11. 4. *A. Luke* reads it, *For we forgive them that trespass against us.* But these words do not plead a cause, upon which God should forgive us: for we cannot love till God hath given us grace, as the wall cannot reflect heat upon a stander by, till the Sun hath shined upon it. Forgiveness of sins is of the meer grace and mercy of God: our forgiving others is no merit or price, why God should remit us, because we have forgiven our brother. *Be ye kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you.* To forgive wrongs is one part of that debt of duty which we owe to God: But the paiment of one part of what we ow, and that very imperfectly, cannot merit remission of other offences committed against his Majesty. Besides, our love to our neighbor is so weak and defective, that it needs pardon, and cannot be the cause why we are forgiven. Neither do these words make comparison, in this wise, to forgive me no otherwise, but as thou seest me ready to forgive another; as if our forgiveness were a rule, sampler, or master picture, after which God were to conform his forgiving of us. For that is a rule which we imitate, but God doth not imitate us, but we God in remitting offences: therefore we are not a rule to him, but he to us. God doth remit to us many more, and much greater offences, and much more freely, then we are wont, or possibly can forgive to our debtors. We sin more against God then man can against us: our sins are more hainous against him, then any wrong that can be offered unto us. This is signified by that parable, where the Lord forgave to his servant *a thousand talents*, when he would not forgive to his fellow-servant *an hundred pence.* Nor did the Lord therefore remit, because the servant had first forgiven his debtor, as provoked by his example: but first the Lord forgave, afterwards the servant would not forgive. Our forgiveness is maimed in degree, though it may be intire in parts: for *the flesh lusteth against the Spirit,* even when we are reconciled to our neighbour; and do what we can the remembrance of great injuries will stick too fast in the breast. So that if our forgiveness were a rule of Gods forgiveness, and his pardon should not be more perfect then ours, we should rather desire damnation then salvation. The Lord him-

Mat. 18. 24, 28

Catech. Rom. par. 4. c. 14. q. 14.

self

ſelf doth ſhew the inequality. *Can a mother forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her wombe? Yea, they may forget, yet will I not forget thee. How ſhall I give thee up,* Ephraim? *how ſhall I deliver thee, Iſrael? How ſhall I ſet thee as* Zeboim? *Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceneſs of mine anger, I will not return to deſtroy* Ephrarim, *For I am God and not Man.* It is to be noted that this particle *As*, is uſed divers wayes. Firſt as a note of likeneſs, not of truth. *He ſhall come* As *a thief in the night.* Secondly, Of truth but not of likeneſs. *We beheld his glory, the glory* As *of the onely begotten Son of God* Thirdly, of quality, but not equality. *Be merciful* As *your heavenly Father is merciful.* Fourthly, Of likeneſs and truth. And it is an *Hebraiſme*, to call that oftentimes like, which is the ſame thing with that whereunto it is compared: and is more effectual to avow the truth of a thing, then if it had been uttered without the note of likeneſs. But in this place the particle *As* is not a note of ſimilitude to note out either the meaſure or manner how we would have God forgive us, but onely denoteth a certainty of the truth of our own forgiving of others. We may not therefore conceive the words, as if they did import the cauſe of our forgiveneſs, or any ſimilitude of the meaſure and manner of forgiveneſs, but onely as a qualification of the ſubject capable of forgiveneſs, or a condition, ſponſion, and inſinuation. *If we forgive others, God is faithful to forgive us; but if we forgive not our brother, no more will our heavenly Father forgive us our treſpaſſes.* Brotherly pardon is joyned with free remiſſion: he that will not forgive, ſhall not be forgiven. And when we pray in this form of condition and ſponſion, we muſt remember that we break our promiſe ſolemnely given in this petition, if we we do not pardon our neighbour. But our forgiving others, is a ſign we are ſuch to whom forgiveneſs belongeth, and a helpe ſtrengthening our faith to believe that we are heard in that requeſt. This act of ours is no cauſe (as was ſaid, but a condition on our part required, and a ſign teſtifying that mercy belongeth unto us, and that we are indeed received into favour upon our requeſt. For when we find that a ſpark of grace maketh us ready to forgive; how much more may we aſſure our ſelves, that God will out of his endleſs mercies be ready to forgive us? And as he who ſeeth a print of this or that Image, doth know that the ſeal hath been ſet there and applied: ſo we feeling our ſelves ready to forgive, do come to know this more ſurely, that Gods forgiveneſs hath been applied in us. And as one that doth ſee that done which is greater, will eaſily believe the leſſer; ſo we ſeeing our ſelves made by his grace, though ſinful ones, ready to forgive, may much more be perſwaded that God ſo infinite in goodneſs hath pardon for us, that we may fear him. Again, as they who have the condition on which a thing is to be done, may boldly expect performance of that which dependeth on it; ſo we having forgiveneſs, in which God hath promiſed us forgiveneſs, may be bold to aſſure our ſelves that we are pardoned.

Isa. 49. 15.
Hoſ. 11. 8, 9.
1 Theſſ. 5. 2.
Jo. 1. 18.
Eph. 5. 8.
Luc. 9. 36. & 15. 4.
Heb. 2. 27.
Rev. 3. 15.
Ph. 2. 6, 7.
Catech. Rom. par. 4. *c.* 14. 4. 12. *Maldon. in Mat.* 6. *Janſen. hor. Evang. c.* 43.
Mat. 6. 14, 15.

Q. *Who are our Debtors?*

A. All that have offended us, and hurt us in deed, word, or manners: ſuch againſt whom we have any complaint: for they are called our Debtors, not for money matters, but in regard of ſome duty.

Pſ. 15. 3. Lev. 19. 13. Col. 3. 13. Mat. 18. 35. 1 Cor. 6. 8.

Q. *God onely can forgive ſins, how then is man ſaid to forgive his Debtors?*

A. The ſin againſt God we cannot, but the injury or dammage againſt our perſons we may forgive; as if the Magiſtrate take a Thief wronging us, we may forgive him his injurious minde towards us, but cannot abſolve him from the offence againſt the Law.

Q. *What is it to forgive our Debtors?*

A. It

Lev.19.18. Prov.19.11. Rom.12.19. Col 3.13. *Longe aliud est in Deo & in alijs rectoribus remittere peccata: aliud vero in privatis ab altero læsis. Illi enim opposítum est punire; huic vero pœnam postulare, aut optare, aut etiam conqueri.* Col 3.13. Mat.7.1. Deut.19 19, 20. Josh.7. 24,25. Rom.13.4. 2 Tim.4 14. *Causa pœna est ipsa actus vitiositas, causa debiti naturalis, quod aliquid mihi absit. Restitutionis modum & quantitatem ipsa rei natura determinat pœna, determinari non potest, nisi per actum liberum voluntatis.* Mat. 10. 16. & 7.6. *Restitutionis debitum in hæredem transit, pœna non transit.*

A. It is freely and in conscience towards God of our own accord to lay down anger, hatred, and desire of reveng and punishment so farre as justice will suffer, either from God or men; and willingly to bury the remembrance of injuries, even then, when he doth not desire that hath offended us: For here we speak of the duty of him that prayeth to the Lord, what he ought to perform. Three waies a man is said to forgive his Debtor. First, When he doth not conceive anger or desire of revenge for an injury, or having conceived it, doth lay it down. Secondly, When he passeth by the wrong, and remitteth the damage being such as may be born without satisfaction. Thirdly, When being bound in conscience to prosecute the matter, and call for punishment, he doth it without spleen or malice, in love and with compassion. So that they do not forgive their Debtors, who either keep heatred in their hearts, or muse about revenge, or cast by what occasion to do hurt, or be glad at any evil that doth befall their enemies; yea, they who think much to be reconciled to such as have wronged them, or to deserve well at their hands by all kinds of duties, and to reconcile themselves unto them.

Q. Paul *did not forgive* Alexander *the Copper-smith: therefore remission is not necessary.*

A. There is a three-fold remission; of revenge, judgment, and punishment. All men ought to remit revenge, and of this the Petition is to be understood. Judgment of others is not ever to be remitted: for God forbidding a lie, willeth not that we judg dissolute fellows to be honest men, or the sluggard to be painfull: but he would have us to discern the good from the evil. And as it belongeth not to all men to inflict punishment, so neither is it in their power to remit it: for God willeth the execution of his justice and Law. The application is easie, for *Paul* was not carried against *Alexander* with any private grudg, but with burning zeal for the glory of God.

Q. *The Scripture alloweth men to require their Debts, and if they be wronged, to complain to the Magistrate, and if there be no remedy, to go to Law, in a simple desire of justice: and for that cause both Magistracy and Judicial Constitutions, were set up in the Common wealth of* Israel: *yea, in lawfull Warre we may kill our enemies.*

2 King.8.6. Deut.20.10, 11,12. 2 Cor.6.5,6,7

A. This Petition is to be understood of wrong or injury that might stirre up desire of revenge, not properly of civil debt; of debt of duty, not of debt of money; yet so, that if our debtors be not able to pay, we are bound in duty to forgive them, or at least to have a conscionable regard of their inability. We must know therefore that in every wrong done unto us, two things concurre: First, Defect of love in him that wrongeth us, or an injurious mind, which is apt to beget the like defect in us, *scil.* to cause us to cease to love him, yea, to spite and seek revenge. The second thing is, there is some hurt or damage groweth either to our Name, Life, or Goods, which worketh in us that are wronged desire of satisfaction, and recompense for the hurt done unto us. The first of these, *sc.* their ill will to us, must alwaies be forgiven; so that all ill will in us to them, and all purpose of revenge must absolutely and utterly be laid down by us. But the Scripture alloweth us to crave our debts, and satisfaction for wrongs sustained. Yet because requiring of debts and satisfactions may proceed from malice and reveng, difference must be put between one wrong and another: some are small, and they do us little damage, and the consequence of them cannot be to any great harm: some other wrongs are great, which do much hurt our names, goods, or lives, and the consequence of them is great. Again, satisfactions must be distinguished; some

some are to be made to the Magistrate, others unto the party wronged. Now all those smaller wrongs, which are no great blemish to our name, or any great empairing of our goods or quiet, must be remitted, even in respect of satisfaction; because love should cover all such offences. And if we seek satisfactions in these cases, it must needs proceed from want of love, and from some degree of revenge: Except the Magistrate and Common wealth be interessed in the cause, and do require us to prosecute such offenders, for to make them examples to like offenders: but then it must be done in love and mercy to their persons. But if the damage be greater then love is bound to pass by, because in our name, life and goods, we are much wronged, or the consequent of not seeking satisfaction, would be much to our damage, or to the dishonour of God and religion (as in some cases it falleth out where the matter of the wrong is not alwaies great) in such cases the Scripture alloweth us to seek satisfactions: but with these and the like cautions. First, We must not seek to right our selves as Judges in our own causes, but must referre it to neighbourly arbitrement, or if that cannot be, then to referre it to the Magistrate who is appointed in such cases to do right. Secondly, Satisfactions must not be required in spleen, or prosecuted in malice, or by indirect courses.

Q. *He is a base fellow that hath done me some notorious wrong, am I bound to forgive him?*

A. *Luke* hath the words thus; *for we forgive every one that is indebted to us.* Luk. 11.4. Because we are by nature more hard to some, more easie to others, and do bear wrongs more patiently or less impatiently from superiours then from equals or inferiours: therefore he takes away all respect in brotherly pardon, when he saith, *We* remit to *every one*, that is indebted to us.

Q. *Are the parties offending and offended both bound to reconciliation?*

A. For the person that hath wronged his neighbour, the rule is; *If thou bring thy gift to the Altar, and there remember that thy Brother hath ought against thee; leave thy gift at the Altar, and go first and be reconciled to thy Brother, and then come and offer thy gift.* For he that prayeth in impenitency must not hope to speed. Mat. 5. 23. For him that is wronged, the rule is set down; *If thy Brother trespass against thee, rebuke him, and if he repent, forgive him.* Luk. 17. 3. 4.

Q. *Am I not bound to forgive mine enemy unless he repent?*

A. It is not sufficient to forgive our adversary, when he intreateth favour, as God doth pardon us when we humble our selves and pray: but we must forgive them of our free accord, though they never desire it, yea, though they persist in their ungodly practice. *When ye stand praying, forgive, if ye have ought against any, that your Father also who is in Heaven may forgive you your trespasses.* Mat. 11. 25. The place alledged before, is to be understood of brotherly communion and reprehension, not of private hatred and revenge.

Q. *May they use this Petition who from their heart desire to forgive their enemies, but cannot obtain that perfect oblivion of injuries that is required?*

A. They may; for in the faithfull so long as they live in this world, there abideth both flesh and spirit, corruption and grace, whose acts and motions are contrary: The flesh is prone to revenge, the spirit inclineth to pardon: whence followeth a perpetual combate and contention, the part regenerate resisting the desires and motions of the part unregenerate, and the part unregenerate making head against the part regenerate. Again, asking forgiveness of God, we ask whatsoever is necessary to the obtaining of it, as grace to forgive our enemies, according to the Commandement of Christ.

Q. *Is nothing required of us to the obtaining of mercy with God, but that we forgive our enemies?*

A. There was a sort of *Heretickes* that thought they might live as they list, and

and yet be sure of pardon, so they did forgive their Adversaries. But the Scripture teacheth plainly, that if we would obtain mercy, we must *humble our selves, repent of sinne and turn unfeignedly unto the Lord*: and it is a certain truth, that no man can in conscience forgive his enemy, who doth purposely live in any known sinne. Amongst many conditions which might have been mentioned, our Saviour made choice of this: because nothing is more fit, then that he who begs mercy, should shew mercy; and it doth fitly serve to insinuate with God by Argument taken from the greater; We that have much of the old Leaven, by the spark of thy grace in us, are ready to forgive; be thou much more. Moreover, it is a most grave commoniefaction that we live together in brotherly kindness; and seeing offences will come by reason of mens infirmity, we should be the more circumspect, that our hearts be not poysoned with rancor and malice.

Q. *What Conclusions may be drawn from these words?*

A. 1. In asking forgiveness of sinne, it is meet that reasons be used to confirm and strengthen faith in respect of audience. Thus *David* yeeldeth reasons why God should have mercy on him: first from his tender mercy; then from his own confession of his sinnes, and from the effects which would follow upon Gods shewing mercy to him. Apt reasons serve much to embolden a sinner to come before God: and this he hath need of, because Satan hath many devices to keep him from asking forgiveness: as sometimes to hide from his sight the uglines and danger of sinnes, causing him to forget his sinne, or to think there is no great need of pardon. If this fetch will not prevail, then he setteth all his sinnes before him, and stretcheth them upon the tenters of aggravation, making them seem greater then they are, pleading Gods wrath and justice against them. Now against Arguments of discouragements and fears, reasons of asking forgiveness are very usefull. Strong reasons are the props of faith, the kindlers of desire. What Oyl is to the flame, that are reasons to fervency. The greater hope to speed, the more heart to ask. Dulness doth often seize upon us when we are to seek mercy: the best remedy of that disease is to furnish the heart with strong Arguments to perswade, that it shall be unto us according to our desire. 2. All Gods actions to us imprint their stamp in us: His Election makes us choose him, and choose the household of faith before all others. His love of us, maketh us love him and our Brethren: his forgiving us, maketh us forgive our Brethren. When Christ is received by faith, his stamp and Image is engraven upon the soul. He that hath obtained mercy of the Lord, is merciful to others. The word may be called the Image of God, as it unfoldeth his Divine Properties, incomprehensible Wisdom, tender Mercy, rich Grace, Patience, Long-suffering, and readiness to forgive: which being digested by faith, doth transforme us into the nature of it, that we become holy and pure as the Word is pure and holy. 3. Conscionable forgiveness of our enemies is to the humble and penitent sinner, an undoubted token of forgiveness from God. For if we wretched sinners upon earth can forgive others, how much more will the gracious God of Heaven forgive us? If we having but a drop of mercy can forgive others, much more will God, who is a Sea full of grace. But this reason doth tie God to forgive us no otherwise then by his gracious and free Promise; for it is a necessary consequent and fruit of the other, and not a cause, considering the inequality between our debt unto God, and mens debt unto us, both in number and weight: which ariseth from the great inequality between God and man. For if to strike a King be much more hainous then to strike a poor subject; What is it to strike God, who is infinitely greater then all the Kings of earth? Let us therefore nourish this grace, and put away implacableness, which once out, will never return. Why should a man be so cruel to his own soul, as not to forgive? For besides, the torment and vexation of mind that accompa-

Psal. 51. 1, 3, 7.

Mat. 5. 7. & 6. 14, 15.

nies

nies desire of revenge; he that will not forgive wrongs cannot enjoy the sense of pardon and forgiveness from God. Let us forgive so as never to remember any more that which is remitted. To perswade to this Christian duty, let us remember, (1.) That no man can wrong us so much as we daily trespass against God: therefore if we forgive the greater, we must forgive the less. (2.) No man can wrong us so much as our Saviour was wronged for us, yet he forgave his persecutors, and hath left us his example, that we should follow his steps. (3.) They that revenge themselves upon their neighbours, wrong God more then their neighbour could wrong them: for they usurpe upon his Divine Prerogative. *Vengeance is mine, saith the Lord, I will repay.* (4.) He that will not forgive, hurts themself more then he that doth the wrong. For the injury offered reacheth but to the name, body or goods: but the desire of revenge woundeth the conscience, provoketh God to wrath, shutteth the gate of his mercy against us, and bringeth our sins into remembrance before him. Let unmerciful and revengfull spirits consider what is said in the Parable of him that would not forgive his fellow-servant: *He was delivered to the tormentors.* (5.) It is a great Argument that we are the Sons of God, if from the heart we forgive injuries, and love our enemies. For in this that we love them that hate and persecute us, some similitude with our heavenly Father doth shine forth, who hath redeemed us being enemies with the death of his Sonne. *Love your enemies, bless them that curse you, &c. that ye may be the children of your Father which is in Heaven.* (6.) Forgetfulness of injuries doth embolden us to ask pardon of God with confidence and good assurance. The best way to obtain mercy with God, is to shew mercy to them that have offended against our estimation, goods or body. Grace to remit an injury, is a testimonial sent from Heaven to certifie the heart, that God is at one with us in Jesus Christ. 4. He cannot in faith ask forgiveness of his sins, who doth not from the heart forgive his enemies. For mercy must be asked as Christ hath directed, and as it is promised in the Gospel. But forgiveness is never promised to him that will not forgive. God hath expressly commanded every Christian to forgive one another, and when they come before him, to lift up pure hands without wrath and doubting. What is more absurd, then for a man to ask forgiveness of God, when for Gods sake he will not forgive? What is this, but to preferr his credit and reputation before Gods favour? What is more equal, then to deny his request, who will not do for another, what he requesteth to be done unto him? He that will not blot out the remembrance of an injury, is too proud to speed in his suit when he intreateth mercy for himself. The Lord bendeth his ear to the cry of the humble sinner, that abhorreth himself, and repenteth in dust and ashes: but an heart meditating revenge is lofty, sick of self-love. The acts of faith are uniform, and it cannot lift up the soul to beg pardon, nor receive the promise, when it is not of force to allay the bitterness of passion. When the malitious make this Petition, What do they but desire God to pour a curse upon them? Nor is their sin the less, if they leave out this condition: for what is that but a presumption, breach of Gods direction, and prophane abuse of his love. 5. He cannot but forgive others, which is perswaded in his heart by faith, that his own sinnes are forgiven him. Necessarily with forgiveness of sinnes is joyned true charity and love of our Neighbour.

Rom. 12. 19.

Mat. 18. 34.

Mat. 5. 44. 45.

Mat. 6. 14, 15.
Mar. 11. 25.
Mat. 18. 35.

CHAP. XVI.

Of the Sixth Petition. What Temptation *is, with the several Kinds thereof. How God is said to* Tempt *his servants, and for what end he doth it. How man* Tempts *God, and how Satan, the World and the Flesh* Tempt *man.*

Question:

WHat is the Sixth Petition?

A. And lead us not into Temptation.

Q. Why is this Petition annexed to the former?

2 Cor. 2, 11. 2 Cor. 7. 5. 2 Cor. 12. 7. Eph. 6. 11, 12. Luk. 11. 21.

A. 1. Forgiveneſs of ſinnes and grievous temptation are inſeparable companions. For the Sonnes of God having obtained pardon of their offences, when they ſet themſelves to walk before God, and to perform all duties of piety and love, as the Word requireth; the enemy of man-kind doth deviſe all arts, and prepare his engines to caſt them down, that he might bring them again into ſlavery and bondage. 2. We cannot rightly deſire God to forgive us our ſinnes, unleſs we crave alſo power to abſtain from the like in time to come. For who being delivered from a great diſeaſe, will return to it again, and will not rather deſire a diet whereby he may eſcape it? Swine indeed after they are waſhed, and Dogs after their Vomit, return, the one to their water, the other to their Vomit: but thoſe that are truly waſhed with the blood of Chriſt, will never give themſelves over to their ſinnes again. 3. God hath ordained Prayer one means of keeping the faithfull from revolt; and they ought to be ſo much the more earneſt in Prayer [their enemies being many, mighty, malitious, ſubtile and powerfull, and they very feeble and weak of themſelves] as they are more ſubject to be beaten and buffeted with tentations, than others. 4. The condition of them that are called to the hope of life, will be worſe than the ſtate of thoſe that never taſted of the good Word of God, if they give themſelves to evil; as a relapſe in diſeaſes is more dangerous then the firſt ſickneſs was.

Joh. 8. 11. & 5. 14. Mat. 12. 43, 44, 45. Cant 5. 3. Prov. 26. 11. 2 Pet. 2. 22.

Mat. 4. 3. Joh. 8. 44. 2 Cor. 11. 14. Eph. 6. 12. 1 Pet. 5. 8. Rev. 12. 3. Gen. 6. 5. Job 15. 16. Mat. 15. 19. Rom. 7. 14, 18.

Q. What is Temptation?

Deut. 4. 34. & 7. 19. & 29. 3. Pſal. 26. 2. נסה נסם

A. Temptation is any action whereby we make proof or experience of any matter. The Original word in Hebrew hath the ſignification of liſting up for a ſign, or eſſaying ſome high thing.

Q. What are the ſeveral kinds of Temptations that we read of?

A. We read of three Temptations: Firſt, Gods tempting man, which is called temptation of probation. Secondly, Mans tempting God. Thirdly, The Devils, the Worlds, and the Fleſhes tempting man; which is called temptation of ſeduction.

Q. What is Gods temptation of man?

Gen. 22. 1. Heb. 11. 17. Job 9. 23. & 34. 36.

A. It is an action of God, whereby he proveth and makes experience of the Faith, love, repentance, loyalty and obedience of his ſervants.

Deut. 13. 3. Job 23. 10. Luk. 18. 22.

Q. How is God ſaid to try or prove his Servants?

A. 1. By

A. 1. By ſending afflictions and deferring to help them. *For thou, O God, haſt proved us: thou haſt tried us, as ſilver is tried. Until the time that his Word came, the Word of the Lord tried him.* And this kind of temptation by outward judgments is moſt grievous, when the Lord layeth his own hand ſo grievouſly upon his ſervants, that they think themſelves to be quite forſaken. 2. By offering occaſions and objects to try whether they will ſinne or no. A man ſuſpecting his ſervant which in word promiſeth fidelity, layes a Purſe of Money in his way, to try if he will ſteal it: which if he ſteal, he hath found by watching, that he is a ſecret thief, and ſo laid him open for ſtealing any more. Now this trying of him is no ſinne, though he ſinne in ſtealing. In the ſame manner God tempteth his ſervants to try their ſtedfaſtneſs and conſtancy. *Thou ſhalt not hearken unto the words of the Prophet or Dreamer of Dreames: for the Lord thy God proveth you, to know whether ye love the Lord your God with all your heart.* 3. God tempteth his ſervants by leaving them to themſelves, and withdrawing his graces from them. We read of *Hezekiah*, that God left him to *try him, that he might know all that was in his heart.* 4. He tryeth them by ſome ſtrange and extraordinary Commandement, wherein ſome high and great experiment of their love and obedience is required. As Chriſt biddeth the young man, *Go, and ſell all that thou haſt, and give to the poor.* And under this kind is comprehended the temptation of *Abraham*, when he was commanded to offer his Sonne *Iſaac* in Sacrifice. 5. I do not find that phraſe in Scripture, that God is ſaid to try his Children by proſperity, but we find it to be a ſlippery ſtate, in which the godly have taken the foyl. *Give me not riches, leſt I be full, and deny thee, and ſay, Who is the Lord?*

Pſal.66.10,11
Pſal.105.19.
Exo.15.25,26. & 16.4.
Rev.2.10.
1 Pet.4.12.
1 Cor.10.13.
Exo.1.8,9.
Pſal.10.25.
Deut.13.3.
2 Chro.32.31.
Mat.19.16.
Gen.22.1,2.
Deut.8.16.
Prov.30.9.

Q. *For what ends doth the Lord tempt his people?*

A. 1. To manifeſt the graces he hath beſtowed upon them; and thus he tempted *Abraham*. *My Brethren* (ſaith *James*) *count it all joy when ye fall into divers temptations. Ye are in heavineſs* (ſaith *Peter*) *through manifold temptations, that the tryal of your faith, being much more precious then gold that periſheth, might be found unto praiſe. There muſt* (ſaith *Paul*) *be Hereſies among you, that they which are approved may be made manifeſt among you.* 2. To make man ſee his weakneſs, and how unable he is to ſtand without grace from above, or to manifeſt hidden and ſecret corruptions, partly to a mans own ſelf, and partly to the world. There is much ſinne that lurketh privily in the heart of good men, which never comes to knowledg, till temptation manifeſt it unto them.

Gen.22.1.
Jam.1.3.
1 Pet.1.6,7.
1 Cor.11.19.
Pſal.44.14, 15,17.
Deut.8.3.
2 Chro.32.31.

Q. *God knoweth what is in man, and what he will do, long before, and needeth not to make tryal of any man.*

Joh.2.25.
Pſal.139.1,2.

A. God makes tryal of his ſervants, not for himſelf, but for our ſakes; not that he might learn any thing, for all things are manifeſt in his ſight, but that he might ſhew to others what is moſt evident to him. To others I ſay, both they themſelves that are tryed, whom it ſpecially concernes, that they prove and know themſelves; and others, who ſeeing the faith and obedience of the Saints, might learn to imitate them; or their weakneſs and levity, might learn to deny themſelves and walk in humility.

Pſal.26.1,2. & 139.23,24.

Q. *God tempteth no man.*

A. 1. Temptation often ſignifieth a ſoliciting and provoking to evil, which is the action of Satan, the world, or our own corruption: and thus God tempteth no man, that is, he doth not ſtirre up or move any mans heart to ſin. 2. There is a good temptation, which is the tryal of the heart; and an evil, which is the wicked ſuggeſtion of Satan, the world, or the fleſh, and ſolicitation to ſin. The good temptation is the work of God, not the evil.

Jam.1.14.
Mat.4.1.
Jam.1.14.

Q. *How are theſe Temptations Good and Evil differenced one from another?*

A. 1. In the efficient cauſe. The good is alwaies of God: the evil of Satan, and our own concupiſcence. Therefore Satan is called the *Tempter*, that is, the Author of evil temptation. 2. In the matter or objects; For God tryeth us by Commandements that are grievous to the fleſh, by abundance of outward bleſſings, by outward afflictions, by deferring to help, by falſe Prophets, by Satan himſelf, whom he ſuffers to buffet us. But external good things, or evil, are only accedential occaſions of evil tentations; Internal evils, as concupiſcence, is the proper cauſe of it. 3. In the form. Good temptation is the tryal and diſcovery of ſome grace or corruption lying hid in man; of ſtrength or weakneſs, piety or impiety, faith or infidelity, patience or impatience, ſincerity or hypocriſie, conſtancy or levity: which tryal is a thing good in its kind, and in ſome ſort to be deſired. But evil Temptation is the inticement or allurement of the heart to evil thoughts, counſels, acts and works; which is a thing it ſelf evil, and hurtfull. 4. In effect; For in good the Lord doth ever obtain what he doth intend. For alwaies by the tryal of probation, either the faith and conſtancy, or the infidelity and weakneſs of men is brought to light. In the evil, Satan doth not ever effect what he intendeth, but when we give way to the temptation, and do not manfuly reſiſt unto the end, nor earneſtly crave aid or defence of God. 5. In the the end; For God tempteth to a good end, either that the glory of his grace might be more illuſtrious by our faith, patience, obedience, conſtancy, and that others by our example might be provoked to holineſs; or that the pride of our fleſh might be humbled, fierceneſs tamed, ſecurity ſhaken off, hypocriſie detected, faith and repentance increaſed in us. But Satan, the world, and the fleſh, tempt to an evil end; For they tempt the godly to turn them from the ſtudy of godlineſs, or to make them ſlothfull, or proud and inſolent of that they have, and ſo plunge them into deſtruction. They tempt the wicked, leſt they ſhould repent of their ſinnes, and turn unto God. 6. In the manner: for Satan tempteth a man to ſinne againſt the will of God; God tempteth a man to do ſome thing againſt his reaſon or affections.

1 Theſ. 3 o. 5. Mat. 4 3. Joh. 6. 5. 2 Cor. 12. 7. 1 Kings 22. 22.

Q. *For What Reaſons is God pleaſed to try his Servants?*

A. To whom God vouchſafeth a greater meaſure of grace, to them he appointed ſingular tryals, and temptations above other men; Firſt, Becauſe Gods graces do better appear in temptations then out of them, as gold is beſt tried in the fire, and thereby proved moſt pure and perfect. Secondly, Temptations ſerve to abaſe the ſervant of God, and to bring him down in his own conceit, that he be not proud of thoſe things that are in him, or puffed up with conceit that there is more in him, then indeed there is. This we ſee in *Pauls* example; He was bnffeted of Satan, leſt he ſhould be exalted with abundance of Revelations. A type hereof we find in worldly affairs; The beſt Ship that floateth on the Sea, when it carrieth in its moſt precious Jewels, is ballaced with gravell or ſand, to make it ſinke into the water, and ſo ſail more ſurely, leſt floating too high, it ſhould be unſtable: even ſo dealeth the Lord with his ſervants; when he hath given them a good meaſure of his graces, then doth he lay temptations upon them, leſt they ſhould be puffed up in themſelves.

Luk. 11. 16. Exo. 17. 2. Pſal. 95 9. Pſal. 78, 19, 20 Mat. 4 7. Deut. 6. 16. Pſal. 91. 11.

Q. *How doth man tempt God?*

A. When leaving his ordinary way of waiting on God in meanes, he will put him to it, to ſhew his power, mercy, *&c.* before his time. Thus God is tempted many waies; Firſt, By contemning the means which we have, and requiring extraordinary. Secondly, When means are wanting by preſcribing God time and

manner

manner how to work for our preſervation. Thirdly, By provoking God with our ſins, and trying whether he be true and able to puniſh them that tranſgreſs. Fourthly, *Iſrael* did oft tempt the Lord by murmuring and diſpiſing his preſent mercies vouchſafed unto them. Fifthly, He tempteth God, that caſteth himſelf raſhly into dangers, preſuming of the abſolute power of God, when he is not called thereunto. Sixthly, Concerning things indifferent which do not edifie, but are rather joyned with ſcandall, danger of offence and impiety; *Paul* ſaith, *Do we provoke the Lord?* Seventhly, *Peter* ſaith, they did tempt God, who impoſed the yoke of the Law upon the Diſciples, though they did it with great zeal, and peradventure with no evil intention; Becauſe they knew whether the Law of *Moſes*, which was given to the Jews, might not be impoſed upon the Gentiles.

Num. 14. 22. Mal. 3. 15. 1 Cor. 10. 9. Num. 21. 6. 1 Cor. 10. 22. Act. 15. 10.

Q. What are the Temptations of Satan, the world, and the fleſh?

A. They are perſwaſions, inticements, or allurements, whereby they labour to drawus into ſin, or withdraw us from God to our temporal and eternal deſtruction Satan, the world, and the fleſh tempt by inticing alwaies unto ſin. Satan by inward ſuggeſtions, and outward objects; the wicked of the world by bad examples, or wicked perſwaſions, alluring or terrifying. The fleſh tempteth when we are inticed of our own concupiſcence. The things of this world, though good of themſelves, do much hurt unto us by accident; as Wine, though good of it ſelf, doth much hurt unto perſons intemperate. Look as a ſick man is much endangered, by the preſence of things which provoke his appetite, but feed his ſickneſs: So the preſence of thoſe things which diſdiet the ſoul, and provoke luſts, are very dangerous, the occaſions of many temptations. Theſe are the enemies that do aſſault us, but the moſt pernicious is the fleſh; for without it neither the world, nor the Devil can have any power over us. In vain ſhould one knock at the door where there is none within to look out and anſwer: In vain ſhould the Devil by his perſwaſions knock at our hearts, did there not dwell in them theſe luſts which will look out to him too readily. Satan prevailed indeed with our firſt Parents, but the reaſon was, their willing and ready liſtening to his allurment, which they might have withſtood but would not. Again, though the Devil be a furtherer of all provocations to luſt, (as unclean perſons do help complexion with the painting box) doth make them ſeem to us good in farre greater degree then they are, yet they would not be able to tempt us effectually, had we not this luſt in us. Look as a man while he is now in a hot fit of his Ague, while this heat doth poſſeſs him, O he thinketh drink the only thing, and counteth them happy that may drink enough; but when this diſtemper is over, though the pot were by him, careth not to taſte it; So theſe earthly things, when concupiſcence is up, Oh alaſs (ſuch falſe glaſſes theſe are) that our judgment and eſtimation do think them ſo good that we may not forbear them, when the ſame things at another time (when luſt is ſomewhat ſubdued) do little or nothing ſtirre our deſires; that he would think his phantaſie and ſenſes were by ſome jugling deluſion corrupted.

Mat. 26. 41. Luk. 22. 40, 46. 1 Cor. 7. 5. 1 Thet. 3. 5. 2 Sam. 24. 1. 1 Chro. 21. 1. Act. 5. 3. Jam. 1. 14. 1 Chro. 21. 1. Joh. 13. 2. 2 Sam. 11. 2, 3 Mat. 4. 3, 4, 8. Jer. 44. 17. Gen. 3. 6. & 39. 7. Job 29. Mat. 16. 22. 1 Reg. 13. 8. Act. 21. 12. Deut. 13. 2. Jam. 1. 14. Obad. verſ. 3. 1 Pet. 2. 11. Job 31. 1. Mat. 4. 3, 8. Joſh. 7. 21. Prov. 23. 31. 1 Joh. 2. 16. Numb. 24. 11. Prov. 7. 16. 2 Tim. 4. 10.

CHAP.

CHAP. XVII.

Deſcovering, what the Temptations *are that we pray againſt in this Petition: what it is to* Lead *into* Temptation, *and how God may be ſaid to do it.*

Queſtion:

WHat *are the Temptations that we pray againſt?*

A. Whatſoever things, by the corruption of nature, are unto us occaſions of ſin, be they in themſelves not hurtful. But more fully to anſwer this queſtion ſundry things are to be noted. 1. Things not good in themſelves may be profitable by accident; as croſſes and afflictions which of themſelves deſtroy nature, through the mercy of God are means to purge ſin. Now the good that commeth by the croſs we pray not againſt, but againſt the croſs and affliction which of themſelves are evil. 2. God willeth ſome things ſimply, others as they are exerciſes of faith and prayer, tryals, and teſtimonies of our conſtancy. Now what God willeth ſimply, we are to will: but we are not to will evils as evils, onely it is required that we patiently bear evils as they are good. That we ought not ſimply to will temptations, appears hence; becauſe to bear them is an act of patience, which it ſhould not be, but rather of duty, if we ought to will them ſimply, and not to pray againſt them. 3. We pray to be delivered from temptation, not that we ſhall obtain perfect freedom in this life; but becauſe we are delivered from many, in which we ſhould periſh, if we did not ask deliverance, and that thoſe evils into which we fall might be profitable. God will give theſe two very great bleſſings to them that ask deliverance in general: but this benefit is imperfect for the relickes of ſin that remain in us. 4. The principal ſleights that Satan uſeth to vanquiſh the ſtrong and valiant are theſe. 1. When the affliction doth continue long, and deliverance is differed. 2. When it ſeems to be an enormous, ſingular, extraordinary, unuſual affliction. 3. When under pretence of ſome great good he doth tempt to undertake ſomething, which is joyned with peril, or above our ſtrength and calling. 4. When he doth cloak vices under pretext of vertues; as covetouſneſs under the ſhew of providence. 5. He doth abuſe peace, proſperity and quietneſs, to caſt us into a deep ſlumber and ſecurity.

Tentatio non appetenda, ſed fortiter & cum gaudio toleranda Bell. to. 4. De bon. oper. in part. l. 1. c. 1. Aug. conf. l. 10. c. 28.

Q. *What are the degrees of Temptation?*

A. It hath theſe degrees, Suggeſtion, Delight, Conſent, Practice, and Perſeverance in evil.

Jam. 1. 13, 14.

Q. *What is it to lead into Temptation?*

A. The Hebrew word that anſwers to that which is tranſlated *Lead*, ſignifies to bring upon, or cauſe to come upon, and is rendred of the Seventy, by words equivalent unto this. In the New Teſtament it ſignifies to bring, or to bring into: and thus according to the uſe of the word. To lead into temptation, is to bring into the hand and power of temptation, that we faint under it, or be foiled by it. Thus the Hebrews ſay, to be brought into the hands of joy, fear, ſickneſs, ſin, ſleep; for to rejoyce, ſin, *&c.* To tempt unto ſin, is to intice or incline the will of man unto wickedneſs. To lead into temptation, is to bring things ſo to paſs, that a man is expoſed unto tempters, whether they be evil men, or Satan, or a mans own evil luſts, who are the immediate actors in temptations unto ſin. In this act of leading into temptation, alluſion may be made unto the acts of a General of an Army, who may according to his diſcretion lead which band he pleaſeth, and ſet them in the forlorn hope, the place of greateſt danger; and may reſerve which band he pleaſeth in the *corps du guard*, the

Gen. 26. 10. & 27. 12. Ex. 32. 21. 1 Reg. 21. 21, 29 Pſ. 66. 11. & 43. 3. & 78. 54, 71. Luk. 5. 18, 19. 1 Tim. 6. 7. 1 Tim. 2. 26. 2 Cor. 2. 11. Eph. 4. 27. 1 Tim. 3. 6, 7. Druſ. prat. l. 1. c. 6. Bell. to. 4. de bon. oper. in part l. 1. cap. 6. in petit. 6.

the greateſt ſafety. It may likewiſe be reſembled by an act of the Moderator of the games of combates, where none might enter the liſts and play their prize, but according to the permiſſion and appointment of the overſeer and moderator of thoſe exerciſes. Nor is it barely to be beaten with temptation, or expoſed to temptations, but to be caſt upon it in ſuch ſort that it doth get the upper hand over us, and we be overcome of it, either by conſenting, or giving place. The ſenſe of this phraſe may be underſtood by compariſon of other places. Of the incurſion or immiſſion of tentations the Scripture ſaith, *No temptation hath overtaken you.* 1 Cor. 10. 13. *My brethren, count it all joy when ye fall into divers temptations.* Jam. 1. 2. *Pray that ye enter not into tentation.* Luk. 22. 40. And *Paul* ſaith, *They that will be rich, fall into tentation and a ſnare.* 1 Tim. 6. 9.

Q. *Were it not better to repeat this Petition thus, Suffer us not to be lead?*

A. In no ſort: for this were to lay the Lords words in water, change his tongue, and ſet him to ſchool to learn to ſpeak, who teacheth all men to ſpeak, eſpecially, when as *Luke*, which otherwiſe in divers words varieth from *Matthew*, here keepeth the ſame phraſe with him: where if any thing had been hardly ſpoken of one, the other would in all likelihood have mollified it. And if this manner of ſpeech had been but once or twice in the Scripture, it had been a great malepartneſs to have delayed it, that the ſtrength of the words ſhould periſh by a wateriſh interpretation. But now that the Scripture uſeth this phraſe in divers places, and that in ſtronger ſenſe than here: it is too ſhameleſs an impudency to go againſt the ſtream of ſo plain, ſo often, and ſo vehement ſpeeches. For it is ſaid, *God gives up to a reprobate ſenſe; that he hardeneth the heart, that it was of the Lord that* Elies *ſons did not obey the good counſel of their Father*; That *Rehobeam* did not hearken to the reaſonable requeſt of the *Iſraelites*: That he ſent *Joſeph* into *Egypt*, whom his brethren had enviouſly ſold, and rather he ſent him than they: That he took away from *Job*, that which the Divel, the *Chaldees* and the *Sabees* did. That ſitting in the throne of his high judgement, he ſendeth the divel to be a lying ſpirit in the mouth of the falſe Prophets; that he commandeth him to go and perſwade the wicked. God indeed ſuffereth men to be tempted, but this is not an idle permiſſion, as ſome imagine, but joyned with a work of God: as in crucifying Chriſt, it is ſaid, they did nothing *but that which the hand of God hath determined before.* For if God did onely permit ſin and no way work in it, he ſhould not govern in the moſt actions of men, ſeeing the greateſt part of the world are wicked, all whoſe actions are (as themſelves are) wicked. But let it here be obſerved, that ſin hath reference unto God as it is an object or ſubject wherein or whereupon he worketh, diſpoſing it to his own holy ends: but it never hath reference unto God, as the effect hath to the efficient cauſe, to be wrought by him.

Rhem. annot. in Mat. 6.

Rom. 1. 24. Ex. 9. 16. 1 Sam. 2. 25. 2 Theſſ. 2. 11. Ex. 14. 4. Jo. 11. 40. 2 Chro. 10. 15. 2 Sam. 16. 10. Gen. 45. 8. & 50. 20. Ezek. 14. 9. 1 Reg. 22. 20, 21, 22. Act. 2. 23. & 3. 18. & 4. 28.

Q. *How is God ſaid to lead into Temptation?*

A. God cannot poſſibly ſin, nor be the author of ſin in and with his creature, as he is of every good word and work: for he doth neither inform the manner of it by his commandment, nor work it in him by his Spirit. God cannot ſo far will ſin, as to approve it for good in it ſelf: he cannot be the Author of it in the creature, nor yet the creature work while it keepeth communion with him. God inticeth no man to ſin; but without ſtain or blemiſh to his wiſdom, holineſs and juſtice, he leadeth whom he will into temptation. In which we may conſider theſe acts: 1. By his power and providence he upholdeth the tempters and tempted, preſerving their life and ſtrength for action, which he might take away at pleaſure. 2. He doth ſometimes propoſe ſome object, whereby occaſion of ſin may be taken; as *Bathſhebas* waſhing her ſelf was miniſtred unto *Davids* ſight. 3. He doth let looſe Satan, and doth not hinder the tempter from tempting. Thus he gave Satan leave to ſet upon our firſt parents

2 Chro. 12. 7. 1 King. 22. 22. 2 Cor. 12. 7. 2 Sam. 24. 1. Iſ. 19. 14. & 63. 17. Rom. 1. 26, 28.

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in Paradise. 4. He doth leave man unto himself in the temptation, and not support him with that grace without which he seeth that man would not stand. God furnished forth our first parents that they might stand if they would: but he gave them not to will; and so being suffered to themselves, they fell by accident of their own liberty and vertibility. 5. He doth withhold from sinners his grace, without which he knoweth that they cannot stand; and thus it is just with God to forsake them that have forsaken him, and made forfeiture of his grace. 6. He doth withdraw those gifts of minde which once he gave; which he hath just cause to do, if he please: for what man doth not by his sin deserve that punishment? If a man abuse his hand, why may not God wither it as he did *Jeroboams*? We hold this to be good, justice, and is it not as good justice, that those that have abused their powers of imagination of understanding, and of discerning things that differ, should be punished by being deprived of the right use of them? 7. God doth smite the sinner with blindness in understanding, hardness of heart, the spirit of slumber and giddiness, which doth directly bring the sinner to commit sin: for as death bodily is good in the nature of it, though not good to a living person: so is this blindness, pravity, hardness of heart, good as expressors of divine displeasure, though not good to man, who should be conformable to the Law, and free from them; good as inflicted, not as contracted and received. 8. God doth suspend all actions which in any degree tend to hinder sin, and not onely presents things which may take occasion to pervert, but also seemingly provoke by occasions of sinning. Thus by his judgements he provoked *Pharaoh*, whose heart was hardened: and *Shimei* upon the sight of *David* his poverty, was moved to curse him. The reason of all is, it were just with God to consummate spiritual death upon the creature now sinful; and therefore much more lawful to execute such a degree as is inferiour. 9. God doth punish sin with sin, Because the *Gentiles* did provoke God by *idolatry*, he did punish them with giving them up to *uncleanness*. These later sins were not punishments, in regard they deserved further punishment and condemnation then the former, yea a further desertion of God, but in regard of committing these acts themselves. Lastly, God leaveth some for a time onely, and suffers them to fall into some particular offence, out of which he raiseth them again by the power of grace: others he leaveth utterly, and giveth up to their own lusts, and the power of Satan.

2 Chro. 24. 20.
2 Chro. 32. 31.
Rom. 1. 19, 20, 21. 24, 25.
Rom. 1. 26, 28.
Psal. 5. 3.

Q. *What is the ground of this petition?*

A. That God our most gracious Father is the sovereign commander of all things, the sole protector of his people, of invincible power, without whose leave Satan cannot assault, and through whom his Saints that seek unto and depend upon him, shall be strengthened to overcome.

1 Chro. 29. 11, 12, 13, 14.
Psal. 62. 6, 7, 8, 9.
Rom. 16. 20. Psal. 12. 1, 2. & 142. 6. 1 Cor. 10. 13. Eph. 6. 10. Zech. 3. 2.

Q. *What do we acknowledge in respect of our selves?*

A. That after we fell from God, we were justly cast into the state of bondage and servitude unto Satan; that by the corruption of our nature we are prone to deliver our selves into the power of the divel, being inticed by the concupiscence of our hearts, and the allurements of this world; that we have no power to use prosperity or adversity, mercy or judgement aright; that God may justly lead us into temptation, and that we of our selves have no power to withstand the least assault, that Satan is vigilant and watchful to tempt the world full of intitements and occasions of sin, and corruption ever stirring, and yet we of our selves are apt to grow secure, uncircumspect, careless, self-confident, and venturous as if there were no danger, we had no enemy.

Eph. 2. 1, 2.
Rom. 3. 10. & 7. 25.
Psl. 39. 11.
Psl. 103 14, 15.
Eph. 6. 10, 11.
Apo. 12. 12.
1 Cor. 10. 12.
2 Cor. 11. 2.
Jam. 4. 7.

CHAP.

CHAP. XVIII.

Diſcovering what the bleſſings are that we pray for in this petition, the evils that we pray againſt, the wants that we are to bewail, and the mercyes for wchih we muſt be thankful.

Queſtion:

WHat deſire you of God in this petition?

A. To be freed from tryals themſelves ſo far as will ſtand with the good pleaſure of God, and alwayes to be delivered from the evil thereof, that we faint not under them or be foiled by them. That if it be to the honour of God we ſhould not live without temptations, yet he would be pleaſed ſo to joyn us againſt Satan in battel, as to have us alwayes in remembrance, that whether he tempt us by proſperity or adverſity, or what way ſoever, he may never be able to ſever us from him, take us out of his hand, nor diminiſh the bleſſed communion we have with him.

Mat. 26.39.41 Luc. 21. 40. 1Cor.10.13. Luc. 1. 74. Rom. 16. 20. 2 Cor. 12. 9.

Q. *What do we ask more particularly?*

A. Firſt, That God would of his mercy keep us from knowing temptation; and to this end we pray. 1. That ſeeing we cannot be tempted without the will of God, nor reſiſt without his power, if it be his bleſſed will, he would give us neither poverty nor riches, nor any ſuch things as may endanger our ſpiritual eſtate, but mercifully preſerve us from whatſoever might be occaſion of ſin. 2. That he would tie up Satan, reſtrain his malice, and bridle his power, that he might not aſſail us in that kind, or elſe make us wiſe to know, and avoid his ſtratagems. 3. That he would curbe the rage of wicked men, and preſerve us from the evil that is in the world. 4. That he would kill ſin, abate the power of corruption that is within us, and dry up the filthy ſtreams of idle, vain, wicked motions, and deſires. Secondly, We ask, that in temptations (if he ſee good to prove us, he would alwayes ſtand by us with his grace to keep us from falling, and vouchſafe to worke effectually by his holy Spirit, to ſtir up his graces in us and bring them into exerciſe, to put good motions into our hearts, and cauſe us to remember his word. To ſtrengthen us manfully in the encounter, to give us an holy uſe of our tryals, and to make us ſuperiours, even conquerors in all things wherein we are tempted, that all things being finiſhed we may ſtand ſtrong, and endure ſtedfaſt unto the end. Thirdly, That God would not give us over to the luſts of the fleſh, or to the malice of the Divel: but that he would have merciful reſpect to our weakneſs, and favourably keep us from the hour of dangerous and pernicious temptation Fourthly, that he would ſtir us up to be ſober and vigilant, ſtanding upon our watch, prepared for the onſet, having our loins girded with verity, and our heart furniſhed with the ſpiritual armor of a Chriſtian. *Be ſober and watch, for the Divel goeth about like a roaring Lyon, ſeeking whom he may devour.* Fifthly, We pray that God would make us poor in ſpirit and ſtrong in faith, that we never truſt in our ſelves, nor diſtruſt in God his power and aid. *Through God we ſhall be able to tread down our enemies.* Sixthly, We crave faith, hope, fear of God, patience and conſolation, that be our temptations never ſo many, ſo long or ſo grevious, we may hold out and ſtand faſt, and neither preſume of our wit, nor deſpaire of Gods mercy, but continue in prayer, and wait for deliverance in the Name of the Lord. Seventhly, That he would preſerve and increaſe his graces in us, whereby we might the better

Job 1. 10. 2 Cor. 12. 9. Pro. 30. 8. Zech. 3. 1, 3. Rom. 16, 20. 2Cor. 12. 8. Jude 6. v. 1 Jo. 3. 8. 2 Cor. 2. 11. 2 Cor. 11. 3. Eph. 6 11. Pſal. 140. 8, 9. Gal. 5. 17. Jo. 17. 15. Mat. 15. 19. Pſal. 19. 13. Rom. 7 24, 25. Gal. 5. 17, 18, 19. Rom. 6. 12, 13. Jam. 1, 14. 1Cor. 10. 13. Jude 24. v. 2 Tim. 4. 17, 18. Pſ. 51, 12. Eſ. 27. 9. Pro. 14 27. Gen. 39. 9. Neh. 6. 11. 1Pet. 5. 9. Eph. 6. 13. Jam. 1. 12. 1Pet. 5. 10. Apo. 3. 20. Pſal. 131. 1, 2. Gal. 6. 14. 1 Tim. 6. 9. Pro. 4. 23. 1 Pet. 4. 23. Luc. 22. 40.

Eph. 6. 18. Mat. 26. 45. 1 Theſſ. 5. 6. 1 Tim 4. 5. Pſ. 60. 12. Col. 1 11. 2 Theſſ. 2. 17. 1 Cor. 15. 58. Rom. 5. 4. Gen. 39. 10 Jud. 16. 6, 16. 17. 2 Cor. 12. 7, 8. Pſ. 5. 3. Pſ. 38. 9. Rom. 8, 26. Pſ. 34. 3. Mat. 26. 39. 42. & 6. 4. Pſ. 119. 117. Mat. 25. 29. Heb. 13. 21. 1 Theſſ. 5. 23. Zeph. 6. 24. 1 Pet. 5. 8, 10.

Heb. 13. 21. 2 Pet. 3. 18. Pſ. 51. 12. Pſ. 119 32. Eph. 3. 16. Ph. 1. 9. 11. Pſ. 5. 8. & 27. 11 & 119. 117. 1 Theſſ 3. 12, 13. Pſ. 119. 125. 144. Col. 1. 9, 10. Pſ. 119. 115. Eph. 5. 15, 16. Helpes that further in well-doing prayed for, be, 1 Good and holy counſel. 2. Holy exhortations. 3. Good examples and paſſions. 4. Gods bleſſing upon all theſe. Pſ. 119 33, 34. Iſ. 8. 19, 20. Pro. 19. 20. 2 Chr. 20 20. & 32. 7 8. Act. 18. 27. Pſal. 119 63. Pro. 13. 20. Pſ. 51. 12. Zech. 12. 19. Luc. 22. 61, 62. Pro. 10. 22 1 Cor. 3. 6, 7. Pſal. 116. 3, 4. Rom. 7. 24. Heb. 13. 21. Rom. 16. 20.

quell the motions of the fleſh, and reſiſt the inſtigations of Satan; and with right judgement and holy will, conſtantly and faithfully cleave faſt to the admonitions of the ſpirit, walking in the way that the Lord ſhall ſhew in his holy word. *Teach me thy way, O Lord, and lead me in a plain path, becauſe of mine enemies; I am thy ſervant, give me underſtanding that I may know thy teſtimonies.* Eighthly, that he would teach us to walk warily, accurately, exactly, honeſtly, and make good uſe of all occaſions and opportunities, mercies and judgements, and that inſteed of temptations to the contrary, God would afford us all helpes unto well-doing, as good examples, holy counſels and encouragements. Ninthly, that when we are intangled in the ſnare of temptations, whence we cannot rid our ſelves, that he would give ſuch an end as may be for the glory of his Name, and the furtherance of our ſalvation. Yea, and if he leave us at any time to our own weakneſs, for our humiliation, that he would not let our faith fail finally, but that he would graciouſly raiſe us up again with increaſe of ſpiritual ſtrength and courage, and ſo ſtrengthen us, that we may ſee all the evils that we have ſuffered working to our good, and our ſelves at length more then conquerors in him who loveth us. 10. We pray that God in his time would perfectly free us from all miſery, put an end to all tryals, and to theſe dayes of conflict; perfect the work of his grace in us, and grant us full victory over all our enemies. Finally, As we ask theſe things preſently for our ſelves who are already in the warfare, ſo we wiſh it to all Gods Elect when they ſhall be called to like condition.

Q. *What are the evils that we pray againſt?*

Pſal. 119. 8. Pſ. 71. 9, 10. 2 Chr. 32. 31. Pſal. 19. 14. Pſal. 119. 36. & 141. 4. 2 Sam. 24. 1. Eph. 4. 18. Pſ. 27. 12. Pſ 38. 21. Pſ. 140. 8. Pſ. 119. 37. 1 Sam. 25. 32, 33. Pro. 30. 8, 9. Pſ. 119. 133. Verſ. 10. Pro. 3. 5. 2 Theſſ. 2. 11. Jo. 3. 19. Rom. 1. 26. 2 Theſſ. 2. 10, 11. 2 Tim. 4. 3, 4. Ezek 14. 4. 1 Cor. 8. 1. Pſ. 81. 8, 9, 10, 11, 12. Jer. 44. 25, 26. Ezek. 14. 45. 2 Theſſ. 2. 12 Mat. 26. 8, 9. 2 Sam. 11, 1, 2. Ezek. 16. 49. Jo. 12. 4, 5. Mat. 26. 14, 15, 16. 2 Cor. 12. 7, 8.

A. 1. We pray that God would not deprive us of grace, whereby we ſhould reſiſt temptations or leave us to our ſelves at any time when we are brought unto the tryal. *I will keep thy commandments, O forſake me not utterly.* 2. We entreat that we may not be given over to the power of Satan, the ſwing of our luſts, the will of the ungodly; that their wicked enterpriſes may not prevail, whereby they ſeek to ſeduce and deſtroy us. *Deliver me not over unto the will of mine enemies. Forſake me not, O my Lord, O God, be not far from me.* 3. That we be not enſnared with the occaſions of ſin that be in the world. *Turn away mine eyes from beholding vanity.* 4. That we be not captivated or held in ſubjection of any ſin. *Let no iniquity have dominion over me*: Oh, *let me not wander from thy commandment.* 5. That we be not left to our ſelves to truſt in our own ſtrength and wiſdom, as did *Peter*, nor given over to impatience and deſpair as *Saul.* 6. That we grow not ſecure and mindleſs of the craft, malice and power of our enemies, and the danger wherein we ſtand at all times by reaſon of the ſnares they ſet privily to catch us. 7. That we forget not to run unto God by earneſt and hearty prayer for his gracious aid, at what time ſoever we find the enemy to ſet upon us & ſollicite unto evil. 8. That we may not be preſumptuous to ruſh upon the occaſions of ſin; ſuch as evil corruptions, needleſs entanglements in the world, reading ſcurrilous books, *&c.* 9. That we run not into ſuch ſins as provoke God to *lead us into temptation.* Of which ſort are theſe, all refuſing or ſlight receiving the love of the truth; abuſing or not making right uſe of that knowledge a man hath; willingneſs to be ignorant of the truth, & wilfulneſs to practice evil preſumption of our own ſtrength; all willing caſting ones ſelf into the occaſions of ſin; idleneſs & living without a calling, allowance of ſecret ſins & ſuch like. 10. We pray againſt all motions & enticements unto ſin. As the Apoſtle *Paul* did beſeech God that the *prick of the fleſh*, & *buffeting of Satan* might depart from

him,

him, not onely that he might overcome. 11. That all ſtumbling blocks and occaſions of our ſtay in the race of Chriſtianity might be taken out of the way, or made no rocks of offence unto us. 12. That we might not be an offence or ſcandal unto Jew or Gentile, weak or ſtrong Chriſtian, brethren or them that be without. Laſtly, We pray that God in his diſpleaſure would not puniſh ſin with ſin, hardening the heart, and giving us over to vile affections.

Q. *What are the Wants to be bewailed?*

A. 1. Our ſpiritual ſervitude, and continual rebellion of our wicked natures; the remnants of the old bondage under Satan moſt grievous and irkeſome, the evil motions that ariſe from it without ceaſing, as foggy miſts from a muddy pond, and our proneneſs to yeeld up our ſelves in every temptation to ſin and Satan. The Jews in bodily captivity, wept when they remembred *Sion*; How much more ſhould we weep, when we feel the *Law of our members, rebelling againſt the Law of our mindes, and leading us captive to ſin?* 2. Our Senceleſneſs and preſumption, that forget the danger wherein we live by reaſon of our many and malicious enemies, and notwithſtanding the daily experience of their power and our frailty, we neglect to look unto God, as if we were able to ſtand without his aide; we preſume upon our ſtrength, feel not the want of his aſſiſtance, pray ſeldom and coldly to be ſupported, diſregard the motions of Gods Spirit. 3. Though we pray not to be led into temptation, yet we thruſt our ſelves into it: for we diſcover our paſſions and luſts, manifeſt our weakneſs, ruſh into the occaſions of ſin to ſatisfie deſire, ſuffer our thoughts to rove and wander up and down we know not whither, conſer with the ſuggeſtions of Satan, and give them harbour in the minde. 4. When we feel Satan thruſt ſore at us, we are ready to faint, as if the Lord would not or could not help us; and if the ſuggeſtions of the fleſh be ſtrong and importunate, we grow weary of reſiſtance, and give place to ſin. 5 Though we be compaſſed with enemies on every ſide, both within and without, yet we lay down our watch, caſt off our Chriſtian armor, and ſet upon the performance of many duties, and converſe in moſt companies, as if we had none to ſet againſt us, or contrive our hurt.

Q. *How muſt we ſtir up our ſelves devotionally to make this Petition?*

A. 1. We muſt often call to remembrance the dangers in which we live, whiles the ſoul is in this mortal body, whom the fleſh, the world, and the Divel do oppoſe on every ſide. What anger, what luſt can do in us; who is not compelled to feel it to his great ſorrow and grief? who doth not find theſe pricks? is not provoked with theſe ſtings? The ſtroaks and aſſaults are ſo many, ſo divers, that it is moſt hard not to receive ſome great wound. But beſides theſe enemies which dwell and live with us, there are other moſt bitter adverſaries, which the Apoſtle calleth *ſpiritual wickedneſs*, *principalities* and *powers*, whoſe hatred againſt us is infinite, unappeaſeable, that we cannot expect any truce or peace from them, if it could ſtand with Chriſtian courage, reſolution and honeſty to deſire it. 2. Another motive is to think, to what the temptations of the Divel tend: This is the White he ſhooteth at, that he might make us naked before God, ſtripped of his favour, which is better then life. For the divel ſeeketh by them to make us diſhonor God, rob our hearts of his Kingdom, fetter us ſo with our ſin, that we may be diſ-enabled from obeying him; to take away all our peace and proſperity in things outward, to fill us with fear and wearineſs in all the duties we go about, and uncomfortable doubtings, yea deſpairings touching the pardon of ſin; In a word, to bereave us of all good which in the former petitions we deſire; and to bring upon us the contrary evils which are moſt horrible. He playeth no ſmall games when he beginneth his temptations. 3. We muſt remember how tedious his former tempting and prevailing againſt us hath been, for we (like children) who remember beating no longer then it ſmarteth) we I ſay, remember the bitterneſs of our daily falls the divel giveth us, no longer

then God letteth the sting of them stick in us; and this doth make us, that we feelingly cannot pray against that whose anguish and evil we do not remember. 4. We must consider, how we are every where subject to temptations, at home, abroad, in wife, children, servants; in good company to security and unfruitfulness; in bad, to sin with them in speech, gesture or consent; yea in good deeds, before we do them, when we have done them, to careleſſeneſs, pride, security, vain-glory; at bed, at board. For as fools and children not knowing evils fear them not; so we not knowing this evil, are less fearful, and flee not so fearingly, praying to have it prevented. Every where snares of temptation are laid for us, who, that should go such a way, in which he could not take a step without danger, would not go wearily, and often lift up his heart for protection? 5. We must think how diligent and watchful the divel is; he that knoweth what baits we bite at, and will cast them out every where: he knoweth where we are weakest, and will never want occasions to provoke us. Again, we must think how mighty he is, what cannot he do with us, if God keep us not? he would carry us to any evil, as a whirlewind doth the drie stubble. 6. We must often repeat our own infirmities, how we be so far from being able to withstand him, that all we have of our own, is readier to follow then he to whistle us after him. 7. We must remember such examples of worthies as have been grievously foiled, as *David*, *Peter*, &c. yea presidents we have of some hanging themselves, some tempted to it; for such examples are like the thunder, though it striketh a few, it feareth all. And are not we subject to have our minds distracted, assaulted with any even the most grievous things that ever we heard to have befallen others? Lastly, We must consider what a joy it is when we go a day more freed. What an ease is it to the soul? Or if we be in a little forwardness to sin, yet if we be rescued seasonably, how it doth it rejoyce us? what peace doth it bring to us? Now could we work upon our hearts, the feeling of this benefit when we have it, the sweetness of it would enforce us to beg it heartily; whereas not heeding the worth of it, we ask it unaffectionately.

1 Sam. 25. 32, 33.

Q. *What are the mercies for which we must be thankeful?*

A. 1. We give thanks to God, who hath redeemed us from the power of Satan by his Son Jesus Christ. *Ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods. I thank God through Jesus Christ our Lord.* 2. This is a great daily mercy, when God keepeth us from temptation: Not to know a disease is better, then having it to be healed of it. 3. That he hath strengthened us in the combate, and given us victory over our enemies. *Thanks be to God, which giveth us victory through Jesus Christ our Lord. The Lord stood with me, and strengthened me, to whom be glory for ever and ever.* 4. That God hath been pleased to prevent our sinning, when we were ready to fall. Not to fall when we are ready to fall, is a great favour. If one when our feet are ready to fall from us, should hold us up, we would count it a great benefit. 5. That God hath made our tryals fruitful and profitable, bringing us thereby to the knowledge of our selves, awakening us from security, and strengthening the graces of his Spirit in us. 6. That he hath been pleased to recover us from our slips, and turn our infirmities and falls to our greater benefit. To have damages advantage us, this is the evidence of power and goodness it self.

1 Cor. 6. 10. Ps. 124. 5. Rom. 7. 25. Gal. 1. 4.

2 Cor. 15. 57. 2 Tim. 4. 17, 18.

1 Sam. 25. 32, 33.

CHAP.

CHAP. XIX.

Diſcovering the ſeveral Inference, or Concluſions that may be drawn from this Petition.

Queſtion:

WHat Concluſions may be drawn from hence?

A. 1. In this life the godly are ſubject to manifold and great temptations. Spots in a garment ſeem to ſpread, when they are waſhed: the chanell will ſtink when it is cleanſed. Corruption will ſtirre when we endeavour to caſt it forth. The Scriptures and Chriſtian experience witneſs, that Satan ceaſeth not to purſue the faithfull with temptations of every kind, that he might deſtroy them. No ſooner do we give our ſelves to Jeſus Chriſt, but the Devil by force or fraud doth labour to pervert us. The ungodly feel none aſſaults, becauſe they are wholly in his power, and runne willingly whitherſoever he doth allure: but with the godly, who fight under the Banner of Chriſt, and bear armes againſt the Kingdom of darkneſs, it is farre otherwiſe, he leaveth no plot unattempted to deſtroy them. *The Devil goeth about like a roaring Lyon, ſeeking whom he may devoure. Satan hath deſired to winnow thee as wheat, but I have prayed for thee that thy fail not.* Moreover, the world is an enemy to all them that Chriſt hath called out of the world to the participation of life through him. The world favoureth *her own*, but hateth them whom God hath choſen as a *peculiar people* unto himſelf. And all this cometh to paſs by the wiſe providence of God, that the regenerate might try their watchfulneſs over themſelves, be kept from being exalted above meaſure, and that the power of God in preſerving them from ſinne, and delivering them out of it, may be ſeen in their weakneſs. 1 Pet. 5. 8.

2. God doth lead us into all our temptations. It is ſaid. *Chriſt was carried of the Spirit to be tempted.* It is God only, who when he ſeeth it meet, doth bring his Champions forth, and letteth the powers of darkneſs encounter them. Neither can the Devil ſtirre, neither we bid battell of our ſelves. Can the Lyons ſtirre till the Keeper bring them out? Can a Dog run till he that hath him in a leaſe looſe him? So it is, God he hath them chained up in his Almighty power, yea thrown down to the priſon of Hell: farther then he doth looſe them, and bring them into the earth, where this ſhew is repreſented, and battell to be ſeen, they are not able to do any thing. Again, we cannot on the other ſide, being ſet upon, buckle with the adverſary power till God doth lead us to it. The Kings Champion is not to play at his own pleaſure, no more are we farther then God deſigneth it. But how can God lead us into thoſe temptations which he ſeeth will certainly bring us into ſinne? Anſwer, Becauſe ſin it ſelf is not abſolutely evil, but only in reſpect of man ſinning, who would in ſo doing pervert the divine order, though he be unable; as who accompliſheth Gods will, when he doth contrary it, for ought he knoweth. Again, as Vipers are evil ſubſtances or natures, which yet are good to that art which maketh antidotes of them; or any poyſon which is evil, as it is poyſon in it ſelf conſidered, yet is good as it is poyſon, to a skilfull Phyſician: and as a bliſter on the fleſh is a natural evil, as a bliſter, yet a bliſter as a bliſter is good when a cunning Phyſician doth draw it, and may ſee it for good uſe: ſo is ſin to God. God hath an holy, over ruling and diſpoſing hand in the temptations and evils to which men are ſubject. The putting of a lying ſpirit in the mouth of *Ahabs* Prophets; *Shimeis* curſing of *Devid*, the blinding of the eyes, and hardening the hearts of the *Phariſees*: the Mat. 4. 1. 1 King. 22. 23. 2 Sam. 16. 10. Joh. 12. 40.

giving

giving up of the *Gentiles* to vile affections: All these, saith the Scripture, were
Rom. 1. 26. of God, or from the Lord, as it was of him, that *Rehoboam* hearkened not to
1 King. 12. 14. the people. But cause in that place, doth not signifie the proper effecting of a thing causally, but a disposing of the proper causes so as they did produce this effect. And from this Doctrine we are admonished not to cast our selves into temptations. *He that loveth danger shall perish.* We must not make our selves poor as those Hereticks that renounce all their substance, that in voluntary poverty they may commend themselves to God. No man should choose his dwelling among those of a sinfull profession, as a chast man among stews, a temperate man among drunkards, belly-gods, *&c.* Christ offered himself into temptation: but herein we must not follow his example: for he was carried extraordinarily by the power of his God-head into the desart to be tempted for our sakes, that in his Victory we might overcome. Again, this must teach us contentment in all our temptations: not that we must prevent repentance by this consideration; but we must when we are truly humbled by this meanes, keep our selves from being swallowed up of sorrow. For Gods will, and Gods turning all to good; the Devil will whisper them so as to make us pass by all exercise of a broken spirit in those things wherein we have offended. Moreover, from this consideration we must walk in fear before our God, who as a Shepherd setteth his Dog on a stray Sheep, so can he set the Devil on us to hound us home if we stray from him. Lastly, we see from this to our comfort, that the Devil cannot come against us at his pleasure: for we are in the hands of our heavenly Father, who hath an over-ruling hand in the temptations and the sins of all men. Satan therefore cannot *winnow* us, nor *buffet*; no he cannot touch us, but as he hath leave of our heavenly Father, the Lord of Hosts. This we understand further by the case of *Job*, *Peter*, and *Paul*; Satan could not assail them untill God did permit him: and when he had leave to do his worst, the grace of God was sufficient to preserve them, that either they did not fall, or it did recover them out of their fals, and in the end caused them to die Conquerours over Satan, over their own lusts, and over whatsoever opposed it self to the obedience of Christ in them. Moreover, If Gods Children do sinne, he can order and dispose of their sinne to their good and to his own glory, for many of Gods Children have gained more benefit by falling into some sinne, which through Gods mercy hath humbled them, than they have by doing some good duties, whereby they have grown exceeding high-minded. Have we not cause therefore to rejoyce that we are under the safe conduct of such a leader? But let no man abuse this comfort, and pervert it to his harm, by taking liberty to sinne, because God can work his own glory, and good to man out of it. What though the skilfull Physician can make triacle of poyson, and can tell how to apply poyson to his Patient for his recovery; yet if the Patient hereupon be too busie with these poysons, they will prove his death. Let us be glad our God can draw good out of evil, but let us not be doers of that which is evil.

1 Cor. 10. 13. 3. Gods sufferance is not to be understood without his action: he is a voluntary Agent in these things which he suffereth. We must not think his permission is a pure permission, either without his will, or working in the thing permitted, as often mans is; for man may be said partly to suffer this, not to do it, because other causes have their activity without him, and dependancy on him; but it is otherwise with God.

4. All our strength against temptation is in God only; He only dissolveth the works of the Devil, trampleth Satan under feet, keepeth him that he cannot so much as be disturbant to us; when it pleaseth him, we are down with the least blast. Were we in state of innocency, we would not stand a moment. Let us therefore trust perfectly on his grace, put on the Shield of Faith only. Our fore-fathers acknowledged that God, not their strength, gave them all sal-

vation

vation againſt corporal enemies; How much more muſt we confeſs it againſt ſpiritual? Who knoweth the power of Satan, or the infirmity of their own fleſh, that will not confeſs this moſt intirely? But what ſerveth the Armour for? Anſwer. Onely to this end, that we may be able to get and hold God with us, fighting for us.

5. It is the duty of all Chriſtians to pray, that they be not led into temptations; that they be not inticed or drawn into evil. For of our ſelves we are unſufficient to think a good thought, much more to reſiſt the powers of Hell when they aſſault. before converſion we are dead, and in the very power of ſinne and Satan, *who taketh us captive at his pleaſure.* After converſion we are frail, and diſpoſed of our ſelves to return to our former evil converſation, if the Lord do not ſupport and excite us with his grace. *The way of man is not in himſelf, it is not in man that walketh to direct his ſteps.* If a man cannot order himſelf in the ſmaller things which concern the outward man, much leſs can he diſpoſe himſelf in the greateſt which concern the inward, in the matters of ſanctification. God is the only giver of grace, and upholder in temptations. This gift is ſo Divine and ſo excellent, that God hath in his wiſdom reſerved it to himſelf, as a part of his Divine Prerogative, to beſtow it with his own hands. For he knew well that if man could conferre grace, or could attain it by any means with him, all the praiſe thereof would be given to man, and God ſhould have none: and man would grow ſo proud, that he would claim Heaven by merit; and fleſh would glory in his preſence, if God were not his ſtrength and ſanctification, as well as his redemption. The Adverſaries unto holineſs are moſt ſubtile and mighty, they are *principalites, powers,* and *ſpiritual wickedneſſes,* that if they be not reſiſted by a ſtronger, even by the power of Gods might, they will prevail unto ungodlineſs. Nor doth their power and craft exceed their vigilance to take all advantages that may be gotten, either from a mans natural diſpoſition, or from his ſex, or from his different condition of life and calling; from his eſtate in the world, be he rich or poor, noble or baſe; or from his eſtate in grace, be he a babe or ſtrong man in Chriſt; or from obſervation in what thing a man is leaſt armed; or from obſervation what a man doth eſteem or diſeſteem moſt, alſo from place, time, ſolitarineſs, company, and whatſoever particular circumſtance ſhall fall out, it ſhall be taken to the greateſt advantage to further the temptation, making uſe of the infinite varieties of evil unto which, and of the manifold varieties of meanes by which a man may be tempted. Great is the power and efficacy of Prayer; by it we keep Satan at the bay, that he cannot come nigh to annoy and trouble us. *Pray, that ye enter not into temptation:* By it we obtain help and aid from Heaven, when he ſetteth upon us. Wherefore we muſt crave the aid of God generally in all temptations, and ſpecially in every affliction or aſſault we muſt runne unto him: as *David* did in every kind of temptation. *O that my waies were directed to keep thy Statutes. Open mine eyes, that I may behold wonderous things out of thy Law. Incline mine heart to thy teſtimonies, and not to covetouſneſs. Set a watch O Lord before my mouth, keep the door of my lips. Incline not mine heart to any evil thing. Turn away mine eyes from beholding vanity, and grant me graciouſly thy grace.*

Pſal. 103.14. Joh. 15.5. Jer. 10.23. 1 Chro. 21.1. Job 1. 13. & 2. 7. 1 Pet. 5.8. Mat. 26.70. Mat. 26.4. Pſal. 86.11. Pſal. 5.8. & 25.4,5. Pſal. 119.29, 35, 133. Pſal. 119.5. Verſ. 18. Verſ. 36. Pſal. 141. 3, 4.

6. Whoſoever would be preſerved from ſinne, he muſt reſiſt temptations. The Devil did deceive *Eve* through his temptations, and *Adam* was likewiſe drawn into the tranſgreſſion by the inticement of *Eve*. Temptations and motions to ſinne are the very ſeed and kernels of ſinne, which if they may be entertained, ſo as to receive any warmth in a mans heart, there is preſently a conception of ſinne, which will cauſe him to be in labour and travell of it, untill he have brought it forth into act. There are no creatures ſo apt to bear

Jam. 1. 14, 15.

iſſue,

iſſue, nor ground ſo rank to bearweeds; no Tinder or Gunpowder ſo ready to take fire, as the heart of man is to conceive ſin, and be inflamed with luſt by evil motions and temptations: wherefore all that would avoid ſinne, have cauſe to reſiſt it in the temptation. To reſiſt beginnings of the evil of ſinne, is a rule as needfull to be obſerved againſt diſeaſes of the ſoul, as to withſtand evils of pain in the beginning, is needfull in diſeaſes of the body. Now that we may withſtand temptations. Firſt, We muſt look to our own heart, for that is the hold and fort of the ſoul; if that be not true to us, we are ſure to be foyled in every temptation: wherefore we muſt have it in an holy ſuſpicion, ſo far as to cauſe us to examine and ſearch it daily to find out thoſe trecherous and deceiveable luſts that lurke there; and when by the light of the Word we have found any, let us not ſtay till they aſſault us, but let us aſſault them by the power of Chriſt, and uſe martiall Law preſently to condemn and crucifie them. And let us never leave purging the heart, untill we can ſay, it is not ſet upon any earthly thing, either to love it, or fear it; or if it be, as he that *will be rich*, ſo he that will have pleaſure, and will have glory of men, *ſhall fall into temptation*. Nothing will bring the heart to a firm reſolution to will in all things to live honeſtly, ſo ſoon as this courſe. Secondly, The underſtanding, which is the watch-man and intelligencer of the ſoul, muſt be well informed. For no reſolution can avail, if judgment be wanting to diſcern betwixt good and evil. It muſt be able to diſcern between good and evil, between things not ſinfull and ſinfull: and of good things to diſcern which are good but in part, which every way good; and what things are good only to ſenſe and appearance, and what is good in truth: and ſo on the contrary: that the baits to draw unto ſinne, taken from the gain, pleaſure, and glory of this world may not move us, becauſe they be but uncertain, van and tranſitory. Thirdly, We muſt alwaies ſet the true danger of ſinning, and the true good and glory of well doing before our eyes: and it will cauſe the heart to chooſe the good and refuſe the evil. If we can but judg aright of the joy that is ſet before us in the courſe of holineſs, it will make us with our Saviour Chriſt *endure the Croſs, and deſpiſe the ſhame* which in this world doth accompany Chriſtianity; and we ſhall with ſpeed runne the race that is ſet before us, notwithſtanding the impediments that we ſhall meet withall. 4. There muſt be a continual watch ſet, and faithfully kept; wherefore the eye of the mind muſt be alwaies awake, to ſee and obſerve what particular temptations do ariſe againſt us, either from within or without. *Be ſober, be vigilant; Watch and pray*. Fifthly, When by watchfulneſs the temptation is diſcovered, then we muſt buckle all the Chriſtian Armour about us. Sixthly, being thus armed, we muſt animate and fill the heart with courage and reſolution to reſiſt even unto the death. For which cauſe, we muſt make an Oration unto it, ſuch as wiſe and valiant leaders will make to encourage their Souldiers; we muſt mind our hearts of the odiouſneſs and hurtfulneſs of that thing to which we are tempted; how that it is a luſt of the fleſh and of the Devil; how it is enmity to our God, and a deadly enemy unto us; how that we muſt kill it, or it will kill us. Let us mind our hearts with this; that it will be to the diſhonour of our King and Countrey to be overcome; that to yeeld to any temptation is contrary to our vow of allegiance, which we entred into when we firſt profeſſed to fight under Chriſts Banner. Let us tell our ſelves of the equity of our cauſe, how that our warre is juſt; think alſo of the wiſdom and valour of our Captain Chriſt, aſſuring our ſelves, that how hard ſoever our conflict may be, yet if we do not yeeld, in the end we ſhall overcome, and be more then Conquerours.

1 Tim. 6. 9.

Heb. 11. 25, 26

Heb. 12. 2.

1 Pet. 5. 8.
1 Cor. 16. 13.
Mar. 13. 37.

7. We muſt ſtand faſt in the faith, *quit our ſelves like men, and be ſtrong*. In the Conflict two evils muſt be avoided. Firſt, We muſt not truſt to our own wiſdom: for then ſinne will be too crafty for us. Secondly, We muſt not reſiſt

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in the power of our own might, for then the Principalities and powers will be too strong for us. We must therefore resist by the wisdom of the Word, and power of God, so shall we put Satan to flight. Iam. 4. 7.

CHAP. XX.

Of the Second Clause of this Petition, viz. But Deliver us from evil; *Discovering what it is to* Deliver, *and what is meant by* Evil. *What it is we desire of God in these words; with the Conclusions that may be drawn from thence.*

Question:

WHat is the second Clause of this Petition?

A. But deliver us from evil. These words are understood by some Divines, as a distinct Petition from the former: but they rather seem to be an explanation or correction annexed; as the Particle [but] in other sentences insinuateth. But the matter is of no great importance, when in the exposition of the words, both sorts agree. *Jansen. harmon. cap. 41. Maldonat. in Mat. 6. 9.*

Q. What is it to Deliver?

A. The *Greek* word doth signifie to defend, protect, keep and save from evil, that we fall not into it; and to free, deliver and pluck out of the evil, in which now we stick. The *seventy* Interpreters render those *Hebrew* words which signifie to deliver, free, and pluk from the hand of the enemies. In the New Testament the Apostle doth comprehend both significations in one place: *Even Jesus* (saith he) *who delivered us from the wrath to come*, that is, who hath freed, and doth preserve or keep us from the wrath to come. And so in this place it implyeth these two things, First, Preservation from falling into sin. Secondly, Help of God to rise out of sin by repentance. Keeping from evil in Christs Prayer, and delivering from evil in this Prayer, have one and the same meaning. When *Paul* saith, *Who shall deliver?* He meaneth, who shall give me power against this body of sinne? And that Gods giving of repentance is deliverance from evil, that of the Apostle maketh it manifest, where Gods giving men repentance, is all one with recovering themselves out of the snare of the Devil. *Homer. Ili. 10. & 15.* 1 Thes. 1. 10. Rom. 5. 9. Ioh. 17. 15. Rom. 7. 24. 2 Tim. 2. 25, 26. Col. 1. 13.

Q. What is meant by Evil?

A. The Devil, because he is of himself so exceeding evil, and doth make it his work to infect all men with evil, is called the *Evil* or the *Evil* One. So he that is called the Evil One in the *Greek*, is by the same Evangelist in that Chapter, and by others in the same Parable, called the Devil. And thus some Divines, antient and modern, popish and protestant would restrain this word evil, that it should mean the Devil, as if he only were prayed against in this Petition: and that because this word evil in the *Greek* hath his Article joyned with it, which giveth an emphasis to evil, pointing at some special evil one, which is the Devil. To which may be added, that in the New Testament the word is seldom or never put in the neuter gender absolutely, for adversity or what is hurtfull to us: but some other word is annexed unto it; as evil thoughts, an evil heart, evil times, evil men, evil works. But though the Articles do give a special force sometimes unto the words to which they are annexed, yet for the most part, the *Greeks* use to adde them rather for a grace and ornament of speech; and are so used seven or eight times at least in the Lords Prayer. And the *Greek* Interpreters use the word to signifie whatsoever is hurtfull or evil, as sinne, danger, loss, damage, adversity, Mat. 13. 19. Mat. 13. 34. *Maldonat. in Mat. 6. Piscat. in Mat. 6. Beza annot. ibid.* Eph. 5. 16. Gen. 39. 9. 1 Sam. 18. 8.

adverſity, and ſuch like. In the New Teſtament it is uſed for wickedneſs. In this very ſenſe are the words of Chriſt to be underſtood: *Father keep them from the evil*, or from wickedneſs. *The world lyeth in wickedneſs*, that is, it wholly lyeth buried as it were in ſinne. And that of the Apoſtle is without exception; *Abhorre that which is evil, cleave to that which is good.* By evil in, this Petition is meant that which maketh us worſe, not in regard of our feeling only, but in truth, and before God: as which doth harmefully ſeparate our union or diminiſh our communion with God, who is our only God and All-ſufficient Portion.

Joh.17.15. 1 Joh.5.19. Gal.1.4. Rom.12.9.

Q. *What deſire you of God in this Clauſe of the Petition?*

A. 1. Whereas Satan goeth about ſeeking whom he may devoure, we pray that the Lord would mercifully defend, ſave, keep and protect us from and againſt his ſnares, tentations, traps, and tyranny. Or if he hath caught and intangled us in his ſnares, that he would deliver and free us from them. 2. We pray that God would keep us from all ſinne and every evil work, that we fall not into offences, or if we be fallen into any ſinne, or lie under the power of any corruption, that he would powerfully ſnatch us out of it, and inable us to walk in new obedience before him. Untill ſinne be crucified, a man is as it were manacled, or as a Bird touched with lime-twigs: it taketh away the life and comfort of ſpiritual exerciſes: he cannot ſet about them with any nimbleneſs of ſpirit while he lyeth in any ſinne. Sinne lodging quietly in the heart, taketh root, and infecteth further and further: it will increaſe it ſelf, and begget other ſinnes. And while a man lyeth in ſinne, he may look every hour when God ſhall inflict ſome fearfull judgment or other, and then the remembrance of a ſinne unrepented of proveth more heavy, and more ſtinging then the judgment it ſelf. Whereas, though a man have ſinned, yet if God have given him repentance, and have recovered him out of the ſin, he may come before God with boldneſs and can perform exerciſes of religion with cheerfulneſs, and ſhall either prevent croſſes or remove them, or they ſhall do much good to his ſoul, while they lie upon him. 3. We pray to be delivered from the evils of this life, dangers, loſſes, diſcommodities, ſo farre as the Lord knoweth them to be hurtfull for us. 4. In this life our deliverance is imperfect, and we lie open to new incurſions of Satan, ſinne and adverſity, therefore we deſire to be tranſlated out of this world, where Satan is Prince, where in the valley of miſeries, the earth bringeth forth the thornes and thiſtles of adverſity, into the Kingdom of Glory, where we ſhall be free and ſafe from all miſeries, where we ſhall feel no motion of ſinne, nor aſſault of Satan. 5. We deſire that our heavenly Father would keep us from an evil death, that we die not the death of the uncircumciſed, that we be not taken unprovided in our ſinnes without repentance, but that God would grant us a comfortable and happy end: for the death of the godly is the beginning of eternal bleſſedneſs, but the death of the wicked is the beginning of torments endleſs and remedileſs.

2 Pet.2.9. Jer.31.18. Rev.2.5. & 3.2,3. Rom.7.24. 2 Tim.4.16, 18. Ezek.28.10. Pſal.34.21, 22. Joh.8.24. Apoc.14.13. Rom.14.8.

Q. *What Concluſions may be drawn from hence?*

A. 1. Satan and ſinne are the greateſt evils. Satan is that evil One that imagineth evil, nothing but evil, all manner of evil, and that continually without ceaſing. Sinne is a ſhameſull evil, giving denomination unto all things that are truly evil, cauſing them to be called evil: the world is therefore called evil, becauſe it is a ſinfull world: men are called evil men, becauſe they be ſinfull men. And becauſe the Devil exceedeth all other in ſin, he is called the *the evil one.* Goodneſs is conformable to God the Author and Fountain of all good: but ſinne is repugnant to the will of God, and ſo the greateſt evil. Nor is it only evil in it ſelf, but the cauſe of all evils that any creature is ſubject unto: for ſinne brought man under the curſe, and will hold him under it, except the mercy of God, through the death of Chriſt, do deliver him.

1 Tim.3.13. Mat.13.

2. He

2. He that watcheth continually, ſtriveth to grow in grace, nouriſheth the motions of Gods Spirit, fighteth with good courage, and denying his own ſtrength flyeth unto the Lord for help, ſhall be mightily ſupported againſt evil. *He that doth theſe things ſhall never fall.* The godly, as may be obſerved in them that were foiled grievouſly, did fall, when they neglected their watch, not when they were moſt ſtrongly aſſailed. The reaſons ordinarily why the godly are groſly overtaken, are; either they make not reſiſtance at the firſt, but are prevented by the temptation before they be prepared to withſtand it, or being weary of reſiſtance, they caſt away their weapons. 2 Pet. 1. 10.

3. In all evils and calamities God is the chief refuge of a Chriſtian: the Saints acknowledg him to be the only Authour of all good, and their ſole Deliverer; the power that is in any means to help or heal, they know to be of him, and that they profit as it pleaſeth him, but not otherwiſe. God delivereth out of evil many waies. Firſt, When he ſtoppeth calamities hanging over our heads, that they ſhall not fall upon us; as *Jacob* was delivered from his enemies, whom the ſlaughter of the *Sichemits* had ſtirred up againſt him. Secondly, When being brought into great danger, he doth preſerve them ſafe and ſound; as *Daniel* in the *Lyons den*, and his three Companions in the *fiery furnace*. Thirdly, The comfort that God gives to his ſervants when they are oppreſſed with evils, is to them inſtead of deliverance. *In the multitude of my thoughts within me, thy comforts delight my ſoul.* Fourthly, When he turns the temptation to our good, and makes what is evil in it ſelf to become beneficial. We muſt therefore learn to yeeld obedience, and bid our God ſmell a ſacrifice for the bitterest things we taſte, ſo farre as they are his diſpoſition; taking ſhame to our ſelves in them, as they are the fruits of folly. Gen. 35. 5. Pſal. 94. 19. diſpensation

4. No temptation ſhall be able totally or finally to ſeparate the Saints from God; for that we are taught to pray agreeable with his will, we are heard in that. Now this were the greateſt evil, not only in regard of our ſeeming, or appearance to us, but of the matter it ſelf.

5. The faithfull muſt live in hope and aſſured confidence to be delivered from all evils, though not in this life, wherein they have received but the firſt fruits of the Spirit, yet in the life to come, when they ſhall be repleniſhed with fulneſs of the Spirit. For that cauſe our moſt bountifull Father hath commanded us to beg deliverance, that in him we might have hope to obtain what we ask. *The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.* Pſal. 34. 17.

CHAP. XXI.

Of the Confirmation, viz. Thine is the Kingdom, *&c. The meaning of these words; And the Conclusions that may be drawn from thence.*

Question:

Which is the Confirmation?

A. For thine is the Kingdom, the Power, and the Glory for ever and ever. Which words, though not repeated by S^t *Luke*, nor interpreted by some of the Antients, are yet expressly mentioned by S^t *Matthew*; and interpreted by them that followed the Greek authenticall Copies; and therefore causelessly and without warrant omitted by the Church of *Rome*, and wickedly charged to be a superfluity.

Rhem. Pref. in New Testa-

Q. *What is the meaning of these words?*

1 Chro. 29. 11. 2 King. 19. 15. Gen. 14. 19. & 17. 1.

A. 1. *Kingdom* signifieth Gods absolute sovereignty over all things, to whom only it pertaineth of right to forgive and to give at his pleasure. Or rather it noteth the special sovereignty of God over his select and peculiar people, whereby he doth guard and protect them for the glory of his Name, and their eternal happiness.

Luk. 1. 37. Psal. 115. 3.

2. *Power* signifyeth that All sufficiency in God, whereby he is able to do all things according to the good pleasure of his will. Many have Kingdom, so that it pertains to them to help their Subjects, but want power. But the Lord hath all power of himself, and there is no power but of him.

Psal. 29. 2. Psal. 96. 7. Luk. 2. 14. Dan. 2. 37. Jud. vers. 8. Psal 82. 6. & 62. 11. Rom 13. 1. Prov. 8. 15. Job 33. 23. 1 Tim. 1. 17. Jud. vers. 25. Jam. 1. 17. Psal. 145. 13. Isa 41. 4. 1 Tim. 1. 17. Rev. 1. 4. Rev. 3. 7. Eph. 3. 20. Psal. 35. 27. Psal. 119. 49. Gen. 14. 19. Psal. 24. 1, 3. Dan. 4. 34, 35. Psal. 50. 12. 2 Tim. 6. 15. Psal. 16. 2, 28 & 103. 19. & 145. 13.

3. *Glory* is that high estimation, honour and praise which is due to God for his infinite goodness and surpassing excellency.

4. When we say *thine*, and *for ever*, we exclude all creatures from fellowship with God, in these attributes: because howsoever Kingdom, Power and Glory are communicated unto some creatures (namely Princes, as Gods Instruments and Vice-gerents:) yet God alone claimeth them originally, of himself, absolutely without dependance or controll; eternally without beginning or end. The Kingdom doth now and ever shall belong unto him; He is now and shall for ever be able to help them; He hath now and shall for evermore have glory and praise ascribed unto him.

Q. *How is this a close of Confirmation to our requests?*

A. Because we do not only in general ascribe Kingdom, Power and Glory unto God, as his due, but also with respect unto our Prayers, and suits; believing and professing that he, as King of Heaven and earth, hath Authority to dispose of all his Treasures: as Omnipotent is able to do exceeding abundantly above all that we ask or think: Finally, as the God of Glory is interessed in the welfare of his Servants, for the maintaining of the honour of his Name, and truth of his Promises. The Reasons, why we come petitioning to our heavenly Father, contained in these words, are three.

The first taken from the Sovereignty of God, who is the right owner, the Supream and absolute ruler over all things in Heaven and earth: therefore all blessings are to be craved at his hands, for of right it belongs to him to bestow them upon us. Or it may be drawn from the special

Sovereignty

Sovereignty of God over his people, thus; It is the Office of Kings to hear, defend and protect their Subjects againſt all their enemies. Now therefore, O God, ſith thou art our King, moſt rich in goodneſs, more powerfull than all our enemies, we pray thee be preſent with us, for we are thy Subjects, and under thy defence we ſhall be ſafe. The Bleſſings we ask are the benefits of thy Kingdom, which we have not of our ſelves, nor by any means of our own can obtain: therefore according to thy Commandement, who haſt charged us to ask, and thy promiſe to hear the Prayers of thy poor people, we direct our ſupplications unto thee: for whither ſhould Subjects fly but to their King. Thou haſt inſtituted thy Kingdom, becauſe thou wilt diſtribute bleſſings temporal and ſpiritual in it, thou haſt commanded them to be asked in thy Kingdom, and promiſed to hear the requeſt of thy Subjects. Thus faith ſheweth in theſe words, that ſhe is certain of the good will of God towards us, and doth profeſs that ſhe doth rely upon the ſole grace of God in Jeſus Chriſt, not upon any dignity or merit in our ſelves.

1 Theſ. 2. 12. Deut. 30. 6. & 11. 6. Exo. 2. 24. Pſal. 46. 11. Pſal. 29. 10, 11 Pſal. 84. 3, 8. Pſal. 70. 5. Pſal. 29, 10, 11, 12.

The ſecond is taken from the power of God, who is able to do whatſoever he will, and will do whatſoever ſhall make for the glory of his Name, and the good of his people: who hath in his hand and power the things we ask, and can ſolidly and ſavingly give them to whom he will: who can give whatſoever we ſtand in need of, and ſtrengthen us againſt any ſinne, and unto any duty, though the power of Satan, the world and the fleſh oppoſe it ſelf. *Hear, O God, and give us what we ask, becauſe thou art able, and thou only art able.* This power joyned with will, doth reſide in thee only; for of our ſelves we are able to do nothing, we have no ſtrength but from thee.

Iſa. 55. 11. Jer. 44. 29. Pſal. 135. 6. Apoc. 19. 6. Mat. 7. 7. & 8. 2. 2 Chro. 20. 6. Jer. 16. 19. Pſal. 89. 8. Job 9. 19. 2 Cor. 1. 20. Zech. 8. 6.

The third from his Glory; who ought to be glorified by us in all things, gaineth glory by hearing the Prayers of his people, and for his glory ſake will not deny them any thing that ſhall be good. From thee the only true God and abſolute Sovereign, we ask and expect all good things: for thou art the Author and Fountain of all goodneſs: Hear us for the glory of thy Name, and for thy glory vouchſafe to give the things we crave: for what we ask doth ſerve to thy glory.

Gen. 18. 14. Jer 32. 27. Luk 1. 37. Eph. 3. 20. Col. 3. 17. Phil. 4. 20. 1 Tim. 1. 17. 2 Tim. 4. 18. 1 Pet. 4. 11. Pſal. 79. 11. Pſal. 50. 15. & 30. 11, 12. Mat 7. 11. Luk 11. 13. 1 Sam. 12. 22, 23.

Q. *What Concluſions may be gathered from theſe words?*

A. 1. None is to be invocated or called on, but he who hath the Kingdom, Power and Glory. For as one lacking this or that in a houſe which is the Maſters, cometh in by the back door, if he pray a ſervant to give it whoſe it is not, who hath no power ſo to do, *&c.* So if we ſeek our neceſſaries temporal and eternal, at Angels or Saints, which are ſervants to God, who have no power to do any thing farther then beckned unto by God, we take a wrong way to the wood. But the Papiſts think all is made whole while they do call upon Saints or Angels, not as the principal Authors of the things they ask, but as ſecondary Patrones, who under God work theſe things for us. To which is anſwered, that not only to do religious adoration in any kind to them, as the principal and chief power, is ſinne: but alſo to call on them, or truſt in them, as being ſome Secondary Divine powers, although inferiour to God. The Angel-worſhip among the *Coloſſians*, did not differ thus much, as if they had been the chief Divine powers; and yet is condemned. *Nebuchadnezar* did not enact that he ſhould be worſhiped as the higheſt God; yet becauſe he would have honour in ſome degree Divine, *Daniel* did decline it as flat Idolatry. Again, this diſtinction with which they would ſalve their fact, may be turned upon them, as making againſt themſelves. For therefore theſe may not be called upon, neither

may

may be trusted to religiously, because they are secondary workers of things under God who is the principal agent.

2. We see what may confirm us in the assured hope to receive our requests, namely, to think that God hath the Kingdom over us, that he is powerful and glorious. There is a respect between Kings and their people, which bindeth them mutually one to another. Hence it is that we promise our selves protection, maintenance in our life, the benefit of subjects from them, because we are their subjects, and they have the Kingdom over us. That God who by reason of this obligeth sinful men to seek the weal of all their people, because they have received a Kingdom over them; himself will not fail on the same ground, to procure all good to us, who live under the regiment of his Grace. Yet because it it not enough that God should have the regal authority over us, unless he had the power also of working all things for our weal, therefore this is joyned, *Thine is the power*. What were subjects the better to be under a gracious Prince, but weak, having as short hands to do them good, as a large heart to wish it them: So should it fare betwixt God and us, if he were not Almighty, able to subdue all things to himself; our faith were shaken. For we cannot expect the treading of Satan under our feet, the quickening of us in our souls to every good work, the justifying, the protecting of us; we cannot expect these things from one who hath not all power. Thirdly, Had God the right to help us, had he the power also: yet were it a thing that made not for his glory, respected not the advancement of his honour, our belief might waver: which now it need not do, it being Gods honour to perform all good things for his chosen. Honor is with men the spur of actions: have men right and power to effect this or that, notwithstanding if it conduce not to their honor and glory, they will not move a finger to it. But now there is nothing that wanteth to our assurance, while we know that we are such to whom God hath right; such for whom he hath all power; such whom to protect and bless with all things spiritual and corporal, is his great glory. The case standing thus, how can we doubt of receiving the things we ask at his hand in the Name of his Christ.

Psal. 62. 11. Dan. 2. 20. Nah. 1. 2, 3. Rom. 11. 23. & 14. 4. 1 Pet. 5. 6. Is. 54. 12. & 40. 28. 1 Io. 4. 4. 2 Tim. 1. 12. Ph. 3. 21.

Ps. 25. 11. & 43. 11, 12.

3. The godly must put up their Petitions with strong and good reasons. Thus did *Jacob* when he prayed to be delivered out of the hands of his brother *Esau*. In like manner *David*, *Solomon*, and Christ himself. For reasons in prayer do much confirm faith, and stir up fervency and good affection. When a man can assure himself that he hath good warrant to ask, and hope to obtain, he will break through all the discouragements which the divel or a mans own heart can cast in to hinder him. Good reason to the affections, is as oyle to the fire, that causeth it to burn vehemently. And though God need no reasons either to inform him of their need, or to move him to supply their need: yet he doth delight that his children should yeeld reasons of their requests, because therein they shew proof of their faith, knowledge, confidence, and other graces, which is much pleasing to their Father.

Gen. 32. 9, 10, 11, 12. 1 King. 8. 23, 24, 25. Io. 17. 2. 3.

4. We learn in prayer to abase our selves before God, and utterly to deny all that is in us. Kingdom power and glory is all his, not ours: we are no better then rebels and traitors to him: if we have any good thing, it is from him, even the grace whereby we pray. And he that in prayer will not confess this, shall no more be heard, then the insolent begger that will not acknowledge his want.

5. In

5. In prayer we muſt be perſwaded of two things, and build upon them, Gods power, and will: His power in that he is able; his will, in that he is careful to perform our requeſts. Theſe are ſignified by Kingdom, power and glory: for all the promiſes of God in Chriſt, *are yea*, and *Amen*, unto the glory of God? 2 Cor. 1. 20.

6. Whatſoever we ask, we muſt refer it to Gods glory: This is the firſt thing we are taught to crave, and the laſt we are to perform, *Whatſoever you ſhall ask the Father in my name, I will do it, that the Father may be glorified in the Son.* Pſal. 115. 1. Io. 14. 13. Ier. 33. 9. It makes for the praiſe of Gods mercy, power and goodneſs, that he doth vouchſafe to hear our prayers, and grant us thoſe things that we ask according to his promiſe and commandment, as Citizens of his kingdom: And we begge that God of his meer grace in Jeſus Chriſt, to whom pertaineth the Kingdom, would be pleaſed graciouſly to give what we ask, for the manifeſtation of his power, glory, and great goodneſs. As we believe, that God for the glory of his truth, grace and power, will grant our deſires: ſo we promiſe to refer the things which we obtain by prayer to the glory of his Name. This is the end for which all benefits are to be craved, and to this end all bleſſings obtained muſt be referred and uſed. *All thy works praiſe thee, O Lord and thy Saints bleſs thee. They ſhall ſpeak of the glory of thy Kingdom; and talk of thy power.* Pſ. 145. 10, 11.

7. When we are to perform any work, as to do ſervice to God, we muſt believe that God will inable us to do it, and muſt ask power at Gods hand that we may be ſtrengthened to walk uprightly before him, and do our duties.

8. If we would have a good report and praiſe among men, we muſt above all things ſeek Gods glory, not regarding ſo much our own. If he give praiſe among men, give him thanks, if not, be content, becauſe all glory is his.

CHAP.

CHAP. XXII.

Of the Concluſion, viz. Amen. *The inferences that may be drawn from thence. The principal uſe of the* Lords Prayer; *And why we are neither to refuſe, nor confine our ſelves to this form.*

Queſtion 1.

WHat is the Concluſion in the Lords prayer?

A. Amen: whereby is expreſſed the right diſpoſition of the mind and heart of a man when he prayeth, which is indeed the very life of prayer. The word *Amen* is *Hebrew*, and remaineth for the moſt part untranſlated in *Greek*, *Latin*, *Engliſh*, and all other Languages.

Q. How is Amen *uſed in Scripture?*

Rev. 3. 14. 2 Cor. 1. 20. *A.* 1. *Amen* is ſometimes a title of Chriſt, becauſe of his faithfulneſs and truth in performing all promiſes.

2. In the beginning of ſentences it is an aſſeveration or corroboration of ſpeech, and confirmation of that we are about to ſay, and that very vehement if it be doubled. Some take it for an oath, but it is onely a confirmation of what we ſpeak; to which our *Engliſh* word *verily*, *indeed*, or in *truth*, anſwereth. This is manifeſt by ſundry places of the Evangeliſts compared together: for where one hath *Amen*, another hath *ſurely*, *truely*, or *verily*; and in one and the ſame place theſe words are uſed one after another as ſignifying the ſame thing. Sometimes we ſhall finde *Amen* and *yea* uſed promiſcuouſly, as words of the ſame ſignification. The *Arabicke* Interpreters never retain the word *Amen*, ſo oft uſed by our Saviour, and kept by other Interpreters, but render it by a word that ſignifies *ſurely*, *aſſuredly*, as a proper and clear interpretation. *Aquila* (as it is noted in the *Romane* Edition of the Seventy Interpreters) doth tranſlate it *credibly*, *faithfully*, *firmely*; or as it is found in ſome Manuſcripts, it is *firm or ſtable*.

Io. 3. 11. & 6. Mat. 24. 47. Luk. 12. 44. Mat. 5. 18. Mar. 3. 28. Jo. 14. 12. & 16. 20. Mat. 16. 28. Luk. 9. 27. Mar. 12. 43. Luk. 21. 3. Luk. 4. 24. 25. Jo. 16. 7. Mar. 23. 36. Luk. 11. 51. Apo. 22. 20.

Iam. 5. 12. Mat. 5. 37. *Full. miſcell. l. 1. c. 2. Maldonat. in* Mat. 5. 18.

3. When it is added in the end of bleſſings and prayers, the repetition of the promiſes, or imprecations, it implyeth both a deſire of the thing ſo to be, and confidence that ſo it ſhall be. That *Amen* is a wiſh or deſire of what was ſpoken before, it appeareth out of many places of Scripture; as by the anſwer of *Benaiah* to *David*, when he had appointed *Solomon* to be ruler over *Iſrael* and over *Judah*, ſaying *Amen*, which he doth explain by theſe words, *The Lord God of the Lord my King ſay ſo too.* The *Seventy* Interpreters do render this word, ſometimes *Let it be*, or *God grant*; ſometimes they tranſlate it, truely; and ſometimes they keep the *Hebrew* particle *Amen*. That *Amen* ſheweth a perſwaſion of faith touching the thing before ſpoken of, is evident by that of *Paul*, where having ſaid of Chriſt, that he was *ever all, God bleſſed for ever*, he addeth *Amen*, that is, he was aſſuredly perſwaded that it was ſo. 1. So that *Amen* in this place, doth preſuppoſe the under-

Num. 5. 22. Deut. 27. 15. Pſ. 41. 13. Neh. 8. 6. Jer. 11. 5. & 28 *l.* Rom. 1. 25. 2 Cor. 14. 16. Apo. 7. 12. 1 Chro. 16. 36. Apo. 1. 7. Rom. 16. 27. 2 Tim. 4. 18. 1 King 1. 36. Apo. 19. 4. Deut. 27. 15. Rom. 9. 5.

Pſal. 41. 13. 1 King. 1. 36. Num 5. 22. Jer. 11. 5. Jer. 28. 6. Neh. 8. 6. 1 Par. 16. 36.

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ſtanding of what was asked; for every man muſt ſay *Amen* to his own prayers, as well as to the Petitions that others do make for him: But a man cannot ſay *Amen* to his prayers, if he know not what is ſaid. 2. It is an aſſeveration, wiſh or expreſſing of earneſt longing to obtain all the things in this prayer above named. 2. It is a profeſſion of our faith and confidence, that we truſt in God through Jeſus Chriſt, that it ſhall be unto us according to his promiſe and our prayer. True it is, we thus flie unto thee, O Lord, be it according to our deſire and faith in thee. 1 Cor. 14. 16. Neh. 8. 6. Pſ. 106. 46. 2 Cor. 13. 13.

Q. *What Concluſions may be drawn from hence?*

A. 1. Chriſt teaching us to end our prayers with *Amen*, doth thereby admoniſh us to pray with underſtanding, truth, intention of heart, and fervour; as alſo to believe that God preſently heareth, and will certainly in due time grant our requeſts: ſo that ignorance, ſloth, wandring, coldneſs, wavering and diſtruſt are to be ſtriven againſt. *Lord I believe, help my unbelief. Why art thou caſt down, O my ſoul, why art thou diſquieted within me.* Pſal. 47. 7. Pſal. 17. 1. Ier. 29. 13. Pſ. 119. 10.

Iſa. 37. 17. Dan. 9. 19. Mar. 11. 24. Iam. 5. 16. 1 Tim 2. 8. Iam. 1. 6. 1 Io. 5. 14. Mar. 9. 24. Pſal. 42. 5.

2. We ſee what an excellent work prayer is: in which two moſt excellent graces of a Chriſtian man be ſhewed forth, hungring after mercy, and faith whereby we believe the obtaining of it. And when in praying men ſpeak to God, the Majeſty of God is after a manner that cannot be expreſſed, nearer to him that prayeth then to others, whom he doth adorn with ſingular gifts: that they who pray holily unto God, may be compared unto them who do come unto the fire: who are made hot if they freez, and are made to boyle, if they be warm: for their minde is inflamed to the glory of God, their ſoul is enlightened in an admirable manner, and they are enriched with divine gifts. The more earneſtly that men pray, the more comfortably do they feel how ſweet the Lord is, and how bleſſed are all they that hope in him: and being compaſſed about with that clear light, they commit themſelves to the bounty of God, nothing doubting, but that embracing them with his fatherly and admirable charity, he will abundantly ſupply unto them all things neceſſary to life and ſalvation. By hope and confidence it hath come to paſs, that the Saints of God beginning to pray in anguiſh and trouble have ended in joy and comfort. It is admirable how the prayers of *David* have excelled in this kind: He beginneth often with complaint, *Lord how are mine enemies encreaſed that trouble me:* he concludeth in triumph, *I will not be afraid of ten thouſand, that ſhall beſet themſelves againſt me round about; I will lay me down in peace, and reſt in ſafety. Depart from me ye wicked, for the Lord hath heard the voice of my prayer.* Pſ. 3. 1. Pſ. 4. 8. Pſ. 6. 1, 2.

Q. *What is the principal uſe of the Lords prayer?*

A. The principal uſe of the Lords prayer, is to direct Gods Church in making their prayers in all places, at all times, and upon all occaſions though their prayers ſhould be innumerable. In the uſing of it there be three things required.

The firſt is the knowledge of the Lords prayer, and all the parts thereof. He that would pray by it, muſt underſtand the meaning of it, the wants therein to be bewailed, and the graces to be deſired.

2. There is in the ſecond place required thus much skill, that he be able to refer every want and grace to one of the Petitions; for example, feeling in himſelf pride of heart, he muſt be able to ſay this is a want in the

first Petition: and feeling a rebellion and slowness in doing Gods Commandments, he must be able to say, this is a sin to be prayed against in the third Petition. Thus every want he must refer to his proper head. Again, he must refer every grace to be desired to one of the Petitions: as strength in temptation to the sixth; affiance in Gods providence to the fourth; patience in adversity to the third; sence of comfort in the pardon of sin to the fifth; knowledge of God to the first.

In the third place he must before he pray, consider what be his wants and imperfections which most trouble him, as also the graces which he would obtain: then for helping of his memory, he must go to the Petitions, and he must set those things first in his minde, which concern the first Petition; those which concern the second Petition; must have the second place in his mind; and so he must proceed in order, as he shall have occasion. Thus a man keeping in minde the order of the Petitions as they stand, shall be able by referring every grace and want to his proper head, to make distinct prayer, and to vary it as time, place, and other occasions shall move him. But it is not necessary that we follow all the Petitions in conceiving a prayer: but onely those which do principally belong to the time, place, and occasion. Again a Christian man may make an excellent confession of his sins by this prayer: if he shall, keeping the order of the Petitions, confess and bewail the sins which every Petition requires us to pray against. And it serves to furnish us with matter of thankfulness, thus: let a man remember all the graces which he hath received from God, let him then refer them to the Petitions and give thanks to God after the order of them, turning every Petition into a thansgiving.

Col. 1. 9, 10, 11

Q. This form being so absolute, what need we use any other words in praying?

A. Because as to refuse this form savoureth of a proud contempt of Christs ordinance, so to confine our selves to these words alone, argueth extream idleness in this duty, wherein variety of words is required for the pouring out of our souls before the Lord, and oftentimes, according to the occasion, some one Petition is more then the rest, to be insisted on and importuned. Wherefore our blessed Saviour hath commended this form unto us, as an excellent copy or lesson, to be both repeated, and as we may, imitated, or at the least aimed at, by us his Scholars; for which cause, both he himself, and his Apostles, are recorded to have prayed in other words, which yet may be referred to these.

Hos. 14. 3.
Mat. 26. 42.
Jo. 17. 1.
Act. 4. 24.

Finally, The liberty, which the Lord affordeth us, is not to be abridged, or despised, who admitteth all languages, words, and forms, agreeable to this pattern, whether read, rehearsed by heart, or presently conceived; so be it, we pray both with spirit and affection, and with understanding also.

2 Chro. 29. 30.
Ps. 90. 1.
Num. 10. 35.
1 Cor. 14. 15.

28 JY 58

FINIS.

Ball's Power of Godlineſs.